Awake!

1960

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Do You Believe in Miracles?

Taming the Unpredictable Permafrost

Marriage—the African Way

What Is Needed to Dress Well?

JANUARY 8, 1960

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Awake!
"Now it is high time to awake."
—Romans 13:11

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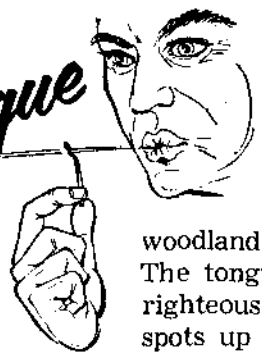
Control Your Tongue



THE small flame of a match, so easily put out by a puff of breath, can transform a vast forest into a raging inferno. So, too, the human tongue, although small, can cause great damage. It can change warm friendships and happy marriages into cold ruins; it can lay waste good reputations; it can transform a crowd of ordinarily peaceful people into a destructive, unreasoning mob; and it can bring upon a person an eternal end to his existence.

As a forest fire leaves a blackened scar in its path that may require many years to cover with new growth, so the damage done by the tongue takes years to heal. There may never be a complete covering of the wound, just as new trees in a forest do not remove the blackened and twisted stumps that stand as stark reminders of the devastating fire that had ravaged it. The bad feelings left by a damaged reputation, a shattered friendship or a broken marriage seldom pass away with time. They remain as bleak tokens of harsh words that were spoken by a careless tongue.

The tongue is a small member of your body, but it can bring pain, suffering and even death to the whole body. This is pointed out by God's Word: "The tongue is a little member and yet makes great brags. Look! how little a fire it takes to set so great a woodland on fire! Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna."—Jas. 3:5, 6.

The vituperative tongue that slanders persons that strive to serve and to maintain integrity to Jehovah God sets the natural life of the tongue-user aflame in a destructive way and it shows its user deserving of eternal destruction at the hands of God. It was this kind of tongue that the religious leaders of the first century used against Christ and his followers. They spoke slanderously about these servants of the Most High. Because their evil tongues expressed the thoughts of their hearts, they put their natural life under divine condemnation. Jesus pointed this out when he said: "Offspring of vipers, how can you speak good things, when you are wicked? for out of the abundance of the heart the mouth speaks. For by your words you will be vindicated, and by your words you will be condemned."—Matt. 12:34, 37.

Their lying tongues started waves of fiery persecution that lashed against the

Christians of the first century like the destructive flames of a forest fire and caused many to lose their lives. Because of their wicked action, how could they, as Jesus said, "flee from the judgment of Gehenna"? (Matt. 23:33) The eternal destruction of their natural lives, as symbolized by Gehenna, awaited them. Persons today who follow their footsteps and use a fiery tongue in an effort to stir up persecution against God's servants can expect the same fate.

As the comparatively small rudder of a big ship turns the entire ship this way and that, so *the tongue, a small member* of your body, can send your body along a course to eternal death. Such power makes it imperative that you control your tongue, using it in a beneficial way. "*The tongue* of wise ones does good with knowledge, but the mouth of the stupid ones bubbles forth with foolishness." (Prov. 15:2) Taking in accurate knowledge of God's Word helps you to avoid the foolish speech that damages your relationship with God.

It is possible for a dedicated servant of *Jehovah God to bring his life into danger* of extinction, along with those who oppose God, by not controlling his tongue toward his Christian brothers. Regarding this, Jesus said: "*I say to you that everyone* who continues angry with his brother will be accountable to the court of justice; but whoever addresses his brother with an unspeakable word of contempt will be accountable to the Supreme Court; whereas whoever says, 'You despicable fool!' will be liable *to the fiery Gehenna.*"—*Matt.* 5:22.

If a Christian allows anger to take such a strong hold on *him that he loses con*trol of his tongue and begins accusing his brother of being a despicable fool, he makes himself liable for the eternal de*struction symbolized* by Gehenna. He is attempting to destroy the good reputation of his brother by accusing him of blaspheming and denying Jehovah God, of being *like the senseless person that says* there is no God. "The senseless one has said in his heart: 'There is no Jehovah.' They have acted ruinously, they have acted detestably *in their dealing.*" *(Ps. 14:1)* This is a serious and unjustifiable attack on a servant of God and places the attacker in the camp of those who fight *against God's servants.*

Anger does not justify such failure to control the tongue. A Christian must exercise self-control and not permit anger to continue until it bursts into such a lashing, verbal attack against a brother. James shows the proper conduct for a Christian when he says: "*Every man must be swift* about hearing, slow about speaking, slow about wrath; for man's wrath does not produce God's righteousness."—Jas. 1:19, 20.

Mistakes are bound to be made with the tongue. No human can exercise complete *control of it as long as he is* imperfect, but that does not mean he cannot prevent it from becoming a biting flame that injures and destroys. Although it is an unruly thing that cannot be perfectly tamed at this time, it is possible to exercise sufficient control over it *so that it does not mark its user as meri*ting divine destruction. It is easier to stop hurtful expressions before they are made than to quench their devastating effect *after they have left the mouth. Do not let* your tongue be responsible for starting fiery trouble that spreads like a consuming forest fire. Think before you speak. Let your tongue be guided by the wisdom from above so that it produces only the sweet waters of truth and not the bitter waters *of contention.*

DO YOU BELIEVE IN MIRACLES?

Miracles mentioned in the Bible are often met with disbelief, but we believe in them. Why?

WISE men of this world have scoffed at the Genesis account of creation. Many religious scholars have frowned upon the story of Adam and Eve in the garden of Eden and have labeled it folklore. Scores of scientists have rejected sin as the cause of death. A great number of clergymen and laymen have renounced the ransom, repudiated the virgin birth of Jesus, dismissed his miracles as trickery and have all but abandoned the Bible completely. Still we believe in them. Why? What reason do we have for believing that which others have concluded to be unsound? Is ours a blind faith, or do we have sound reasons for believing as we do?

Almost all the leading theologians of our day have turned liberal, if not modernist. The views they once held about God and the Bible have all been either greatly diluted or discarded. Many leading churchmen show themselves willing, yes, eager to accept the results of higher criticism. Their course has given rise to controversy and doubt about the accuracy of events related in the Bible. Today differences range over almost every aspect and every detail of the Bible. Many persons were led to believe that a world panacea just around the corner would answer all their questions. But their answers never were around the next bend. There was never a satisfying answer coming forth from the clergymen. As a result, the world has gone to seed with a bumper crop of skeptics, cynics and infidels who do not believe.

Modern man has become very much like the little frog of an Eastern fable. The little frog lived in a well. One day a frog whose home was in the sea came to his well. "Who are you and where do you live?" the frog of the well asked. "I am Mr. Frog and my home is in the sea." "What is the sea and where is it?" "The sea is a very large body of water and it is not far away." The frog of the well pointed to a board on which he sat, saying, "As big as this?" "Oh, much bigger!" "Well, how much bigger?" "Why, the sea in which I live is bigger than your entire well. It would make millions of wells such as yours." "Nonsense! Nonsense! You are a deceiver and a falsifier. Get out of my well. I want nothing to do with any such frogs as you," the frog of the well shouted. So modernists of this materialistic world, devoid of all spiritual knowledge and faith, react toward spiritual things. "Nonsense! Nonsense!" they say. "We don't believe you."

To the spiritual-minded ones spiritual things do make sense. And it is only those who have seen something of the deeper things of life and the universe through the spiritual eyes of understanding who can, in some measure, tell us of the wonders that lie beyond. Let us not be like the frog in the well, feeling secure in our own ignorance, 'for God's thoughts are not our thoughts, neither are our ways his ways.

For as the heavens are higher than the earth, so God's ways are higher than our ways, and his thoughts than our thoughts.' (Isa. 55:8, 9) "A foolish thing of God is wiser than men, and a weak thing of God is stronger than men." He is infinite in power and understanding.—1 Cor. 1:25.

Religion a Matter of Faith

A Christian's belief is a matter of faith based on the accurate knowledge of God's Word, the Bible. Such faith is not altered by the findings in the world of fact. Discoveries merely substantiate what the Christian already knew about God through faith. God is known to him by the things manifest. "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship, so that they are inexcusable." The discerning man knows that creation speaks eloquently of an all-intelligent God; therefore, he believes in God's existence. He lives by means of faith.—Rom. 1:19, 20, 17.

If we consider the physical universe in all its glory and wonder, its order and intricacy, its awe-inspiring immensity, we cannot help but say: "Yes, I believe there is a God. I believe there is an Almighty, Intelligent One who has made all these things." When we look upon creation we cannot escape the notion of a primary Creator.

Our earth is more than a meaningless ball of matter thrown off by accident from the sun. We are surrounded by myriads of different kinds of plants and animals, all radiant and beautiful and performing their function in life. We find ourselves a part of a marvelous, complex system. Not only is our sun, the source of our earthly light, the nucleus of a solar system, but this system is itself part of a universe. We earthlings are but a tiny integral part of a complex physical creation. Our Milky Way Galaxy, for example, is said to contain about 100,000,000,000 stars. How many galaxies there are in the universe no man knows exactly. James S. Pickering, assistant astronomer at the American Museum–Hayden Planetarium, states: "The 200-inch Hale Reflector at Mount Palomar, the world's largest telescope, has an effective range of about two billion [2,000,000,000] light years. Within this range, which represents a tiny bubble about four billion [4,000,000,000] light years in diameter in the great expanse of space, there must be several billion galaxies." "There are an estimated two billion [2,000,000,000] galaxies in the volume of space which extends out to 250 million light years from us." (One light-year equals six million million miles.) Our earth, like a tiny speck compared to some stars, hurls itself around the sun at an average speed of 18.52 miles a second, or 66,600 miles an hour, in its yearly trip.

Who on a still summer night dares gaze upward at all this glittering in infinity and say, 'This is nothing. This all came by accident'? Only a fool would so speak. Who can look into the depths of the sea, or ponder the secrets of a rose, or study the delicate lacework of the snowflake without marveling at the wisdom embodied in creation? The believer and the unbeliever both look at creation. But the believer is moved by faith to say: "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions." In substance he says, "Yes, Lord, I believe."—Ps. 104:24; 14:1.

Creation of Adam and Eve

"But what about the Genesis account of creation, which says that God made all this about six thousand years ago in six twenty-four-hour days? Is this not stretching a point a little too far?" say the critics.

We have no reason to believe that God created the universe in six twenty-four-hour days. A close examination shows that the Bible does not teach that. In the Bible a day is representative of a period of time. Peter wrote: "One day is with Jehovah as a thousand years and a thousand years as one day." (2 Pet. 3:8) Therefore, it is reasonable to conclude that each creative day of Genesis lapsed into the thousands of years. The Genesis account says: "This is a history of the heavens and the earth in the *time* of their being created, in the *day* that Jehovah God made earth and heaven." Here the word "day" clearly refers to a period of creation. The creative days, therefore, need not be squeezed into six twenty-four-hour days. Rather, each evening and morning was representative of a time period in which a significant step in creation toward the completion of the earth for human habitation took place. This we believe.—Gen. 2:4.

"Is not the story of Adam and Eve in the garden of Eden a fairy tale?" inquires the unbeliever. "Who has seen Adam or Eve? How do we know the garden of Eden existed? What reason is there to believe that sin is the cause of death?" We reply, What better and more satisfactory reason is there for our presence here on earth than parents? Every last one of us had his starting point with parents. Why, then, should it be so strange to believe that the human race began with parents? A basic principle of science and philosophy is that everything must have a cause. The adequate cause of the existence of a child lies in its parents, for without parents there would be no child.

The cause that brings about the existence must at least be equal to or greater than the effect produced. The presence of unintelligent, inorganic substances is not sufficient to account for the existence of intelligent life. The material elements of inorganic matter in no way offer an explanation for the existence of the knowledge, the love, the affection, the compassion, the reason, the wisdom, the justice, the consciousness and the natural purposiveness that is evident in life. In fact, intelligent life can be accounted for only by a sufficient cause completely outside of all existing matter and even of the entire material universe! This sufficient Cause of the existence of intelligent life we call God. Thus, God exists! He creates. And mankind is provided with a sound, intelligent reason for believing the story of Adam and Eve, creatures endowed with loving qualities and attributes. Yes, Lord, we believe. In fact, we find it unthinkable not to believe.

True, no man living today ever saw Adam and Eve or the garden of Eden. For that matter, what living man is there who has seen George Washington, Napoleon, Alexander the Great, Julius Caesar and countless others long dead? Who is there living that has seen the beauties of the ancient city of Nineveh, the hanging gardens of Babylon, the glory of Thebes? Do we refuse to believe that these places and people existed simply because we did not see them? How many of us have actually seen all the great cities and rulers of the modern world? Are we moved to disbelief simply because we have not seen them? Why, then, do we believe? We believe because men or man-written books tell us of these places and men. We must accept some man's word for what happened in the past. We are just as wise to believe what the Bible writers had to say about men, places and events, as we are to believe secular historians and present writers. What better explanation can we give for the presence of fossils on top of mountains than the Flood? What better explanation can we give for the existence of the Jewish nation than what the Bible gives? Can we today

give a better explanation of Christianity's origin than the Bible? Who is there to disprove that inherited sin is not the cause of death? Simply to deny a matter does not disprove it. "Let them furnish their witnesses, that they may be declared righteous, or let them hear and say: 'It is the truth!' " So, as for the Bible and its proved record, we have no alternative but to say, "Yes, Lord, we believe."—Isa. 43:9.

Miracles Have Happened

Do we believe that the Israelites crossed the Red Sea on dry land, that God halted the river Jordan at flood stage, that Jesus healed the blind and raised the dead? Yes, we believe! Certainly a Creator capable of creating and maintaining a universe, such as is known to man, would not find it too great a task to split the Red Sea and have his people cross over on dry ground. Note what Isaiah said of Jehovah: He "has measured the waters in the mere hollow of his hand, and taken the proportions of the heavens themselves with a mere span and included in a measure the dust of the earth, or weighed with an indicator the mountains, and the hills in the scales." (Isa. 40:12-17) Would it be too hard for God, who holds all the oceans, as it were, in the palm of his hand, to split the Red Sea? It would be much less a task for him to do that than it would be for a man to divide a tiny drop of water in two. For him to stop the Jordan River would be as easy as it would be for man to stop a faint trickle of water with the palm of the hand.

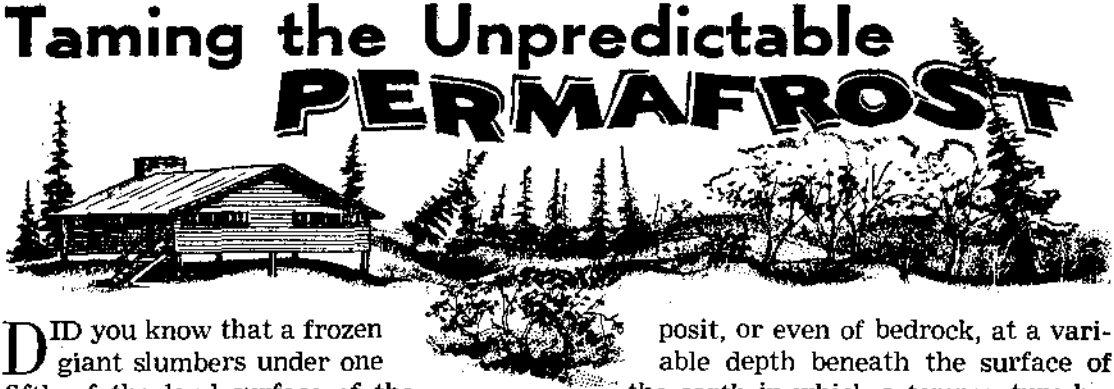
In view of astronomical facts and the great distances around us, how much greater than time and space and all that fill them must the Great Jehovah be! If he can maintain billions of Milky Ways that contain billions of stars each, he certainly can halt our sun and moon for a day, create a flood, stop the flow of a river and split a sea without much ado. Yes, Jehovah, we believe you can do all these things!

The raising of the dead may seem incredible to some, but not to the believer. He who made man from the dust to begin with certainly can raise him from the dust and restore him to life again. Why should God's power and purpose to raise the dead amaze us? Is not life itself a miracle? Who created the natural laws by which we live? Who arranged for our sun to be the right distance from our earth? Who mixed the gases in the air so that they are just right for our existence? Who arranged for the relationship between plants and animals to be just right? Is not the human body a miracle in itself? Look at the hand, the eye, the ear, the brain. Study the digestive system, the nervous, muscular and respiratory systems. Who arranged these? How did they come about? By accident? No! As creatures, we should laud the God who made it all. Everywhere we turn there are boundless reasons for faith. Yes, Lord Jehovah, we believe.—Ps. 139:14.

Russians Hungry for the Bible

The New York *Times* for August 7, 1959, reported that at the American National Exhibition in the so-called godless land of the Soviet Union "Bibles are being jealously guarded by the attendants in the hope that they will last until the end of the fair next month," because so many of them have been "lifted." Thomas J. McLaughlin, who has recently returned from the Moscow fair, stated that the first book taken from the exhibit was "a Russian-language Bible." The Russians, he said, do not take books to commit a crime. He believes they are just "hungry for foreign books," which includes the Bible, of course.

Taming the Unpredictable PERMAFROST



By "Awake!" correspondent in Canada

DID you know that a frozen giant slumbers under one fifth of the land surface of the earth? This giant is the permanently frozen subsoil that is under almost all the land north of the Arctic Circle and large areas far south of the "circle." In fact, more than 85 percent of Alaskan territory, and almost one third of Canada's land area, and a broad belt in Siberia and regions south of there, are underlaid by this sleeping monster called in English "permafrost." The Russians call it *vechnaia merzlota,* which simply means "perennially frozen ground."

Permafrost has become a major problem to homesteaders wishing to inhabit these frozen areas. Military planners also have had to face it when building airstrips, radar stations and other military installations. Road, rail and bridge builders, city planners and farmers have all had to take into account the slumbering giant, because, when disturbed, this monster can wrinkle a city block as easily as men can crush tissue paper. It can swallow up airstrips, demolish bridges, rip up roads and railways. It can flatten forests, topple buildings and hurl slabs of ice as large as six feet thick and fifty feet long through space. It can unlock streams of usable, clear, delicious water, cause springs to break forth, and act as nature's deep-freeze locker.

What is permafrost? Permafrost is not simply ice. One scientist defined it as "a thickness of soil or other superficial deposit, or even of bedrock, at a variable depth beneath the surface of the earth in which a temperature below freezing has existed continually for a long time (from two to . . . thousands of years)."

Actually, there are two kinds of permafrost. There is the dry permafrost, which is perfectly dry ground or gravel with temperatures always below freezing. It is stable and quite predictable. It maintains its shape and solidity. Then there is the wet permafrost, which is the unpredictable, problem giant. It contains "up to six times as much water as solid matter, usually in layers of ice."

Some authorities believe the ground in permafrost areas to be in three layers. The lower first layer consists of unfrozen ground, known by the Russian name *talik.* Directly above this layer is the permafrost proper, which remains frozen the year round. According to one authority, "this layer is usually several yards thick, but along the coast of the Arctic Ocean it often exceeds 500 feet in thickness. At Anderma, in northern Russia, permafrost was penetrated to a depth of 750 feet, and the temperatures found indicated that it probably continued down to a depth of 1,100 or 1,200 feet." The layer of soil directly above the permafrost proper is called the active layer. This layer freezes and thaws, depending on local temperatures. However, when a great body of this wet frozen soil thaws and the water drains out from under

it, there is nothing to keep the topsoil from caving in. The bottom literally drops out from under it, and whatever is constructed on this thin layer topples as the soil gives way.

Sometimes the topsoil buckles into huge mounds. This happens when the summer sun thaws the active layer. The water seeps down and collects above the permafrost proper. When the winter sets in and the frost level creeps downward, the collected body of water between the permafrost proper and the active layer begins to freeze. The expanding ice exerts tremendous pressure on the remainder of the water trapped between the two layers. The pressure finally becomes greater than the resistance of the frozen upper layer, causing the ground above to buckle upward and give way, often with violent explosions and force. The earth's surface in affected areas is split wide open and swellings often attain a height of 300 feet, with a perimeter of more than 3,000 feet. Imagine what such violent eruptions would do to an apartment house or an office building constructed on the site! A Russian scientist described a permafrost bombardment in Siberia that lasted two hours. He said that the bursting ice and earth sounded like the deafening rumble of cannon fire.

Permafrost's Origin and Treachery

What caused the permafrost to form? Some say the glaciers were responsible for it, but today most scientists do not agree with that theory. Some believe that permafrost has been formed and may now be forming wherever the total amount of heat lost from the earth's surface by radiation during the year is greater than the amount absorbed from the sun. There are those that say permafrost is receding, that it is being destroyed by the earth's internal heat. The sporadic permafrost of the southerly zones is considered to be a relic of a once-colder climate, and the southern limits are said to be moving very slowly north as the earth's climate warms up. *Science Digest* for February, 1958, states that "wells dug for the city of Mezen, Siberia, in 1837 all bit through permafrost. In 1933, engineers had to go 25 miles north of Mezen to find traces of it." Still others will just as strongly assert that permafrost "is still forming."

Permafrost appears to be predominant in the Tanana Valley, where Alaska's second-largest city, Fairbanks, is located and where the largest area of potential agricultural land is found. People moving into this area must learn to live with the unpredictable giant below them or else it will be their undoing. For example, a homesteader buys himself a tract of virgin land. He settles down to work it. He removes the trees that once provided insulation and builds a house and barn and clears an area for agricultural purposes. Thus large areas get exposed to the sun. The added heat disturbs the permafrost below. It is not long before huge caverns or gullies form in cultivated fields, the remaining trees either fall or remain tilted. The homesteader's house and barn, which appeared to be standing on frost-free uplifts, are slanted. Big cracks mar the walls; the ceiling is cracked and the windows and doors no longer can be opened or closed. The homesteader is a victim of permafrost.

Taming the Giant

Men who insist on living in these frozen areas must learn to live with permafrost or destroy it. At one time settlers tried to destroy it in places they were about to inhabit. They fought it with fire, the sun's heat, cold river water and live steam. They battled it with shovel and bulldozer, but it remained relatively unharmed. Now they have agreed to live peaceably with the giant. The homesteaders now spend about

as much money and effort to keep from upsetting permafrost as they once did in trying to destroy it. They have found that the giant can be a friend instead of a foe. When protected from abuse, permafrost is as good a foundation for buildings as concrete. Engineers have learned that heavily greased wooden poles driven into the permafrost make excellent foundations. The greased pole allows the active layer of permafrost to rise and fall around the post without affecting the building.

Hard-surface road and airstrip builders have made peace with the giant. They first dig a ditch, often ten feet deep, or more if necessary, where the road or airstrip is to be laid. The ditch is filled with chipped rock or gravel and is allowed to freeze. This layer acts as insulating material. The highway or airstrip is built over this. While this procedure is admittedly slow and costly, yet it is very successful. Some companies are using refrigerated coils below the buildings next to the soil, thus insulating the buildings from the permafrost to keep from disturbing it.

Telltale Trees

How can one tell if permafrost exists below? Usually the trees give a general hint if there is any permafrost around. Pine trees with deep roots are unable to flourish in permafrost regions. Spruce trees have shallow roots and are able to thrive where the frost is a foot or more below the surface. Birches can survive, but only at the expense of much of their growth. Stunted birches are generally a sign that permafrost is near the surface. Where permafrost is close to the surface, often blueberry or low cranberry bushes and peat moss are plentiful. The presence of tall birch trees, white spruce, aspen and alder is a good indication that permafrost is more than four feet beneath the surface or that it may not exist at all in the area.

When permafrost is close to the surface, drainage is usually poor and the soil is cold. If the area is made ready for cultivation, it will take the sun's warmth about two years to lower the permafrost table beyond the reach of the roots of most annual plants, which would improve soil drainage and the temperature of the soil. What must be remembered is that the permafrost layer sometimes has imbedded within it large chunks of clear ice. When these melt they can leave a field spotted with large pits. One pit was eight feet wide, fifteen feet long and twenty feet deep—not exactly a pleasant sight in one's yard or potato patch.

A United States Government bulletin tells of a field that was smooth before clearing in 1908. By 1922 "pronounced individual and connected depressions had formed and by 1926 some trenches between mounds were as much as 5 feet deep. Cultivation stopped a year or two later because the irregular topography formed by the pits and mounds was dangerous to the operation of farm machinery. . . . By 1938 the mounds were 3 to 8 feet high and about 20 to 50 feet in diameter." In 1938 part of this field was smoothed, only to start mound formation again the next year, and in 1948 mounds were the same size and shape and in the same positions as in 1938. Of course, there are large areas free of this mound- and pit-forming ground ice. But perhaps the best advice to the prospective homesteader is for him to study closely the tree formation and then consult such sources as the University of Alaska and the United States Geological Survey before settling down on a given area in these frozen regions.

The Giant's Intriguing Side

At times the giant is almost boyish in nature. For example, often when the permafrost erupts it will open up streams of

usable, clear, delicious water. Some parts of Nome, Alaska, are served by such springs. Frequently the streams are warm and have a strong mineral content. Some springs have a tendency to break forth in the most unexpected spots. *Science Digest* tells of a spring at Omootnaya, Siberia, that suddenly shot upward, "engulfing a house and freezing solidly in a matter of minutes. When the logs were pried away a perfect replica of the house in solid ice was left." Another spring is reported to have rushed up into a house in the form of a geyser. Russian scientists have published pictures of such icings in Siberia that show "dwellings completely filled with ice, with frozen waterfalls projecting from every window."

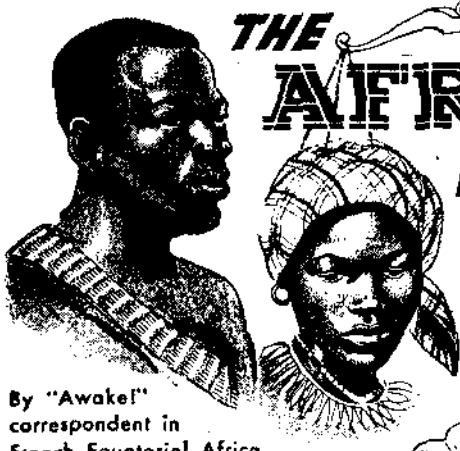
In some parts of the northland permafrost acts as nature's deep-freeze locker. It has preserved prehistoric plants and animals. The above-mentioned authority states: "Permafrost's value as a treasure house of prehistoric plants and animals is unquestioned. In Alaskan deposits, 27 different plants and 20 large mammals have been found, along with rodents, mollusks, and even sponges. In 1901, during a flood near Sredne-Kolymsk, Siberia, the almost whole body of a young male mammoth melted free of its permafrost tomb and floated to the surface, terrifying the inhabitants who saw it." In recent years the permafrost locker has added to its collection boots, bone utensils, leather and even a bulldozer, which sank into the permafrost when an attempt was made to bulldoze an airstrip near Aklavik, Canada.

Much about permafrost is still unknown to man. For example, Why should there exist several layers of unfrozen soil between permanently frozen ground? What reasons can be given for the large masses of clear ice imbedded within the permafrost layer? Some of these chunks have been fifty feet in length and up to fifteen feet thick. Some of these huge blocks of ice are by themselves, others appear in various formations. And the big question, What reason can be given for the permafrost in the first place? At present the University of Alaska is teaching a course in permafrost. Doubtless, full understanding of these northern regions and their multitudinous problems awaits the new world of God's making, when all the earth will be subdued to his glory. Then, we have confidence, permafrost will be fully understood.

SOMETHING OF A NUISANCE"

In these days of traffic congestion it is interesting to read this passage from Henry Ford's *My Life and Work:* "My gasoline buggy was the first and for a long time the only automobile in Detroit. It was considered to be something of a nuisance, for it made a racket and it scared horses. Also it blocked traffic. For if I stopped my machine anywhere in town a crowd was around it before I could start up again. Finally I had to carry a chain and chain it to a lamp post whenever I left it anywhere. And then there was trouble with the police. I do not know quite why, for my impression is that there were no speed limits in those days. Anyway, I had to get a special permit from the mayor and thus for a time enjoyed the distinction of being the only licensed chauffeur in America. I ran that machine about one thousand miles through 1895 and 1896 and then sold it to Charles Ainsley of Detroit for two hundred dollars. That was my first sale. I had built the car not to sell but only to experiment with. I wanted to start another car."

Marriage THE AFRICAN WAY

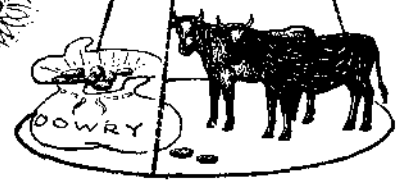


By "Awake!" correspondent in French Equatorial Africa

"LET'S be gay! Let's get married!" says an old French song. And certain it is that a wedding is an occasion of joy and gaiety. We simply cannot conceive of it otherwise. Is not that the way the Bible, God's Word, presents the matter? When Adam was introduced to his bride, Eve, he rejoiced, saying: "This is at last bone of my bones and flesh of my flesh." After looking in vain among the countless lower animals for a complement—how long we do not know—what a joy it must have been for him to meet Eve, not a thing but a person, perfect, beautiful, able to walk erect, to think, to speak, and emotionally, mentally and physically his complement. Surely that wedding day was a happy one! —Gen. 2:23.

Then too, when the psalmist David desired to describe the radiant sun he likened it to the beaming bridegroom "when coming out of his nuptial chamber." When the inspired prophet Isaiah wanted to tell how great Jehovah God's rejoicing over his restored people was, he wrote, "With the exultation of a bridegroom over a bride, your God will exult even over you."—Ps. 19:5; Isa. 62:5.

If you live in a Western land the steps preceding the happiness of your wedding day are not overly difficult: you get acquainted, you look at each other very tenderly, you exchange ideas and find much joy in being together. Naturally, for a certain time the young lady plays the coquette, but the presentations to the families are quickly made, and on a happy day for you the two of you get married. Popular custom or tradition does not unduly burden you nor deny you the joy of getting married. But such cannot always be said for those in French Equatorial Africa who would get married.



Marriage Among the Bapoumous

If you call yourself Baounda and you want to espouse the lovely Bimou, how would you go about it? First, you would have an understanding with her and give her a hundred francs. If she desires you as her spouse she brings the money to her uncle.

You return to your village and inform your parents about the step, and a short time thereafter you have your father accompany you to her village. Your father informs its inhabitants about the purpose of his visit and meets the girl's family.

When all are gathered together and seated, her uncle stands up and says: "Sometime ago my niece brought me a hundred francs. I inform you that we are in accord with this marriage." He then boasts about the virtues of his niece: she is serious, a virgin and she will bear her husband a large family. He also stipulates the amount of the dowry, enumerating a dozen or so

items, including 10,000 francs in cash, a watch, a hat, a spoon, and so forth.

After the notables have approved the agreement they scratch their chins, and your father pledges to pay the dowry at the occasion of the next market. Only after your father has brought the dowry can you take the beautiful Bimou under your roof.

Among the Laris

If you should happen to be a young Lari that has set his heart on a pretty maiden, you would first seek the companionship of her father, making every effort to meet him, at the market, during a dance or in a hunting party. As soon as you meet him you give him two gourds of palm wine and arrange for another visit, at which time you bring him four gourds of wine. Your prospective father-in-law then invites you to consult with your future mother-in-law. Then you make arrangements for a third visit a few days later.

At that time you present yourself before her family and their guests and offer a gift to your future parents-in-law, bringing with you sufficient palm wine to satiate everybody present. In the midst of the general gaiety you leave the circle where you were sitting, take a glass of palm wine, drink half of it and offer the rest to your intended. If she accepts it, it is a sign that she likes you and that now you are authorized to court her. Immediately she leaves her place and follows through with a glass of palm wine in the same way, drinking half of it and offering you the rest. The parents of both your families now retire to discuss the amount of the dowry. Among the Laris this is determined solely on the basis of the qualities of the girl—the more virtuous, the more the dowry.

When the dowry is finally paid only one third of it goes to her father and the rest goes to your prospective brother-in-law, who becomes your future uncle and, on that account, the head of the family. In exchange for the dowry the father of your fiancée offers you a kid and your prospective brother-in-law offers a pig. These two animals you arrange to have slaughtered as soon as possible and to be served to the two families as part of the wedding feast. During the meal the neck and the skin of the abdomen of the kid and pig are given to your mother and father. The neck is a symbol of strength and the abdomen one of fruitfulness, security and pleasure. When the ceremony is over, the two of you go to your home followed by your mother-in-law, who insists on receiving a gift before she leaves.

Among the N'Toumou

The marriage customs in the African tribe known as the N'Toumou also have their peculiarities. There a young man starts his courtship by presenting himself alone to the maiden he is fond of. If she likes him, they come together for an agreement with the parents of both. If the future husband is accepted by her family, he passes two days in the house of his future in-laws and then returns home to announce the good news.

But the sighing swain wants to be certain that he pleases his future parents-in-law. So he goes hunting and gains honor for himself by catching a palm squirrel or a porcupine, which they are delighted to receive and which make him more welcome. Here also the two families come together to discuss the dowry. In general, it includes 15,000 francs, a suit of clothes, a pair of shoes, and quite a few other items of more or less value, such as a gun, a bedsheet and a pail of water. At a fixed day the dowry is paid—but never in its entirety, as the price is too high. After having feasted on a sheep and a rooster, the parents return to their own village.

The marriage is not concluded by the payment of the dowry. Custom requires that the same evening the young man has to go to the village of his fiancée and find her. He may spend the whole night looking for her in vain. Then he may gain her only with the greatest of difficulty or not at all. How so?

Because parents have an interest in hiding their daughter so that she can be affianced to another suitor for still another dowry. In fact, there are parents who by this swindle exploit many suitors and end up by auctioning off their daughter to the highest bidder. How would you like to be a lovesick N'Toumou swain? Or a N'Toumou maiden auctioned off to the highest bidder?

Among the Toubouri

What if you were a Toubouri maiden? Your father would have absolute authority over you. He could place you with any man he wished to. When you reached a marriageable age, which is puberty, according to tribal customs, a suitor might present himself to your father and request you. To please your father he would offer him a kid or a certain sum of money. In exchange your father would turn you over to him for a certain number of days, usually from four to six, although sometimes longer, but never more than ten days. Your suitor might be old, afflicted with an incurable disease, ugly or even hideous in appearance, but that matters little. If your father so decrees, you must follow this man to his home!

When the time stipulated was over, your father would take you back but only to loan you out to still another suitor. In this way you would circulate from one suitor and his hut to another to enrich your father, and this might go on for years. The final marriage would take place only when you became pregnant. The one you would then marry would not necessarily be the father of your child but rather the one bidding the most cattle. While the dowry may vary according to how beautiful you happen to be, it is never less than twelve head of cattle. This price makes it well-nigh impossible for a youthful Toubouri to win your hand. Are you not glad you are not a Toubouri maid?

Marriage by the Obambas and the Galoas

The Obambas mourn because their tribe is diminishing; but no wonder when we note their marriage customs. Among them marriage is almost wholly a matter of position and financial considerations. Young, beautiful girls are found in abundance among the chieftains of the cantons, the chiefs of the lands and the exactors of the customary laws, because these men have wealth and enjoy great authority. Men under thirty are not allowed to marry even though they may have the means for a dowry. Nor may a girl marry before she has experienced a trial marriage, which may last from ten to twenty years. Thus it is not unusual to see children assisting at the wedding of their parents. Were it not for these, however, the tribe of the Obambas might have died out long ago.

As for the Galoas, one characteristic of theirs is that of wholly ignoring difference in ages. They become affianced in anticipation. Thus the sheerest infant may be married off.

They have a legend regarding the origin of the dowry. According to it, an extremely ugly man once married a woman of great beauty, a "Venus of Ebony." To be able to hold onto his wife he instituted the material alliance known as the dowry. Included in the dowry that the suitor brings to the girl's parents are empty white square (whisky) bottles, bark of trees especially prepared for carrying off house-

hold dirt, bars of cast iron and copper bracelets.

The wedding day is a noisy one. After the negotiations between the members of the families and the notables are over, then the nuptial blessings take place. The beverages used are hydromel (a liquor made from honey and also known as mead), a symbol of meekness, and Samba, palm wine, the symbol of the bubbling household. The senior of the family presides over the ceremony. To picture the purity of his heart he marks himself and the members of his family with a kind of white chalk. Among other things, he lifts up his arms to heaven to invoke the manes or spirits of the ancestors.

In conclusion, he makes a long discourse for the benefit of the married couple. In this the bride is specifically informed that she is now entering marriage with a "basket without a bottom," that is to say, she is not to come to the village to babble all the frustrations she encounters in her married life!

Food for Thought

As has been noted, even the Scriptures indicate that getting married should be a supremely happy occasion. But how can that be so when a mercenary father dashes to the ground the hopes of both his daughter and her suitor, not to say anything of robbing the suitor of his dowry? Or when a father sells his daughter to the highest bidder without any regard for her feelings? Or when he rents her out for a few days at a time and keeps on doing so for months and even years on end? How far short such a father comes of doing to others as he would be done by! Real happiness in marriage can be had only when God's laws governing it are conformed to. His law requires that love motivate one's dealings with others. It prohibits sex relations between unmarried persons and requires lifelong faithfulness to one's marriage mate. —Matt. 7:12; 19:6-9; Rom. 7:2, 3.

Surely the marriage customs that prevail among these tribes of French Equatorial Africa furnish food for thought. They lay bare the innate selfishness of man that is ever ready to exploit the weak, even to the extent of fathers exploiting their own daughters. They underscore how unjust man's social institutions can get when he is without a divine guide.—Gen. 8:21; Jer. 10:23.

Such tribal customs should also cause modern woman—so prone to chafe at the Scriptural rule of man's being the head of the home—to reflect. Her biological role in the reproduction of the species, as well as her mental and emotional qualities, enables her to fulfill the role for which God created woman. She is safeguarded by the divinely given laws protecting her. These laws, however, limit her sphere.—1 Tim. 2:12.

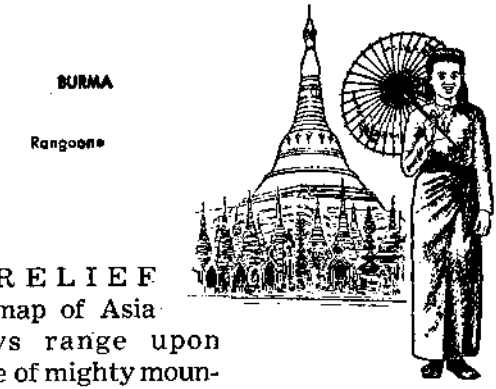
And in particular should all whose attitude toward marriage literally is, "Let's be gay! Let's get married!" ponder well the step they are taking. The wedding day is only the beginning. Of far greater importance is it that there be happiness beyond the wedding day. To insure that eventuality requires building with honesty, wisdom, self-control and affection, and that from the very first meeting onward.

Traffic Safety

Motor vehicle accidents killed 36,700 and injured 2,825,000 on U.S. highways during 1958.

There were 24,830 pedestrians injured crossing intersections *with* the signal in their favor during 1958 in the United States.

A State Deep in the Orient



A RELIEF map of Asia shows range upon range of mighty mountains stretching like a great washboard for thousands of miles eastward from the Bramaputra watershed in India to the South China Sea. In between these ranges, in deep gorges, are equally mighty rivers, the Yangtze Kiang, the Mekong, the Salween and the Irrawaddy. It is on these two latter rivers, between the Indian Ocean to the south, East Pakistan, India and Tibet to the west, and China, Indochina and Thailand to the east, that we find the Union of Burma, a democratic republic.

For the past ten years various insurgent bodies, some of them Communist, have fought against the government. From a nadir in 1949, when it held only Rangoon and a few other main centers, the government has progressed so that today it holds control of all but a few remote jungle areas. A political crisis in late 1958 resulted in the invitation of General Ne Win, commander in chief of the army, to take over the premiership, which he did.

The Land of Burma

Stretching some 1,200 miles from north to south and some 500 miles from east to west, most of Burma is inside the tropics. Rangoon, the capital, presently a greatly swollen and rapidly building city of some three quarters of a million, is seventeen degrees north of the equator—about the latitude of the south of Mexico—while Myitkyina, the northern railway terminus, is just over twenty-five degrees north, or about the same as Monterrey, Mexico, or Aswan in Egypt.

Bordering the tropical Indian Ocean, coastal Burma is always warm and the thermometer at Rangoon usually reaches or passes 80 degrees (Fahrenheit) even in the "cold season," while it often passes 100 degrees in the hot weather. The cold season runs from November to the end of February. Then in March comes the hot weather. In inland areas the heat becomes great, but as these areas are free from the high humidity of the coast, the heat is endurable. From March to May the weather is hot, and then when it becomes unendurable along come the southwest monsoon and the wet season with continuous clouds and almost daily rain and a big drop in the temperature, to the relief of all.

The People and Their Religion

Like Israel of old, the Burmese follow a lunar calendar with an extra month thrown in now and then to equalize it with the solar year. The new year begins in April with national celebration of the "Water Festival," when, for three days, all serious activity stops while the whole population labors from dawn to dusk hauling water and dousing one another to the accompaniment of dancing, merriment and song. No one is allowed to escape, and should you venture forth clad in oilskins and sou'wester, these would be firmly opened and a can of water poured over you inside them—all of which is not as unreasonable as it may seem. The weather at that season is unendurably hot, so a few

days' holiday is a great relief, and even a ducking is a very small hardship.

As the name "Union of Burma" implies, a number of distinct peoples go to make up the population. The "Union" is made up largely of the Burmese, with the Shans, the Karens, the Chins and the Kachins. There are other minority groups besides these main five, ranging from the numerous Arakanese to the very few sea Gypsies of the far south. On top of that, most of the main groups have several subdivisions, each with its own language and customs. Thus there are said to be some twenty different sorts of Karens, at least six kinds of Chins and several differing Kachins. Especially in the country districts, many of these people speak only their own language, but in even the remotest parts someone can usually be found who speaks Burmese, because that is the language used in commerce and government. There is a large foreign population, mainly Chinese and Indian and with a very few westerners, so English, Hindustani and Chinese, particularly the Hokkien dialect of Fukien Province in East China, are spoken in most parts of the country.

The Burmese people are friendly, polite, cheerful and hospitable. Most are Buddhists of the Hinayana or southern sect of that widespread Oriental religion. While such Buddhism itself is rather a profound philosophy, the average citizen of Burma is a more practical philosopher. Although the literacy percentage is probably the highest on mainland Asia, a great many people are still illiterate and relatively few are well educated. So while learned monks of the many Buddhist monasteries hold that man has no soul but passes at death from one existence to another by immediate reincarnation, many of the common people believe man has a sort of soul or, rather, alter ego called the "butterfly spirit," which temporarily leaves him when he is asleep or daydreaming and continues active after he dies. Such thoughts, coupled with the worship of spirits by building small houses for them and making offerings and burning candles to them, particularly under the banyan and other big trees, not being really Buddhist are frowned on by the monks but held and practiced by many nominal Buddhists.

Nearly all Burmese practice their religion at least to the extent of giving a little cooked rice to one of the shaven-headed, barefooted, yellow-robed and silent Buddhist monks who may be seen in all parts of the country each morning, occasionally patrolling in quite large groups in Indian file. There are very many of these monks, and as, in addition, every Burmese Buddhist man counts it his inescapable duty to go through the ceremonies of ordination and to proceed with shaved head and yellow robe from house to house as a monk with his black lacquer rice bowl for at least a few days once in his lifetime, usually when he is a youth, quite a percentage of the male population wear the yellow robe. They are not priests and firmly reject that appellation. They perform no mediatorial offices and do no regular preaching on the Buddhist sabbaths, which fall on the four quarters of the moon and not at seven-day intervals. They do perform religious functions at weddings, ear-boring ceremonies, dedications of houses and boats, funerals and other such. And on the Buddhist festivals, particularly in connection with the Buddhist Lent, they give long speeches on religious matters to audiences, some of them very large indeed, gathered in large sheds made of bamboo matting, usually in the evening.

According to Burmese Buddhism, a woman is a whole incarnation behind a man, yet they have a religious order of salmon-pink-robed women living in like celibacy in cloisters of their own order and

each group going its rounds, in their case once a week, to receive offerings of uncooked rice and other eatables.

With so much religion there are religious buildings innumerable, some of them, like the Shwe Dagon Pagoda in Rangoon, being very large, costly and ornate. Of great interest to the traveler, too, are the very extensive ruins of ancient cities and shrines that rival in number places in current use. Current religious places are considered holy ground to be entered barefooted only.

Mogul invaders from the northeast and Indian merchants from the west brought Islam to Burma ages ago, and this religion is now represented by many thousands of Burmese, Indian and Chinese Moslems with their mosques and schools. There are probably even more Hindus of several sects, who have their temples and schools and run a large and efficient hospital at Rangoon. There are a few Parsees and Jews, and a number of Christians of various sects, mainly Roman Catholic and American Baptist. Utterly wearied by almost twenty years of war and other disturbances, there are many who seek a better hope, righteousness and the true God. The small group of about 120 Jehovah's witnesses in Burma try to bring them this comfort, but need many more to help them.

What the People Do

The main settled area of Burma lies in the broad valley and delta of the Irrawaddy River. Here we find wide plains and low hills incredibly green and fertile. The great bulk of the population are rice farmers, each with his little plot of ground (or sharecroppers, or agricultural laborers). They live in thousands of villages of half a dozen to a thousand or so houses, each village almost hidden behind large and shady trees, tamarinds, rain trees, mangoes, palmyra and coconut palms. Houses in old villages are mainly large buildings of sawn teak with gigantic hardwood posts from deep in the ground right up to the ridgepoles. Newer villages and some of the poor have light and airy structures of split bamboo and thatch. Buildings in the larger towns and the cities are largely of brick, steel beams and ferroconcrete, just like the West.

The farming season begins with the rains in May. Until then the fields are parched, dry and cracked, and almost as hard as concrete. The rain softens the ground and then each farmer takes out his pair of oxen and his wooden, iron-shod plow, which is often so light he can carry it with ease on his shoulder, and plowing begins. A little later the seed rice is broadcast in the nurseries, later to be painstakingly transplanted by hand, stalk by stalk—a labor performed by many thousands of people bending double all day in water up to the thighs, largely in the rain and with large and hungry leeches ever draining away their energy, to provide a harvest of several million tons of rice. All this is done on flat country, with the fields surrounded each by a low earthen embankment, to retain the water so that each field is a shallow pool. There are types of rice that thrive on dry ground, like wheat, and some of them, unknown in the West, are very nice too. When the wet-ground rice is grown in the hills and high ranges the ground is terraced—a tremendous labor—so that each field can have its level pool.

Other crops are peanuts, onions, cotton, potatoes, beans, sugar cane, wheat, coffee, tea, valuable timber trees, many kinds of bananas and other fruits. Like the apocalyptic orchard, there seems to be at least one new kind of fruit ripe every month, and some trees yield two or three crops a year. There are candlenuts (used in the

Pacific Islands for illumination), a few breadfruit trees, soap nuts (used for washing), jack fruit so large one needs a man to carry it, custard apples, marians, soursops, bulls' hearts, the fragrant durian and many others.

Commerce and Industry

Rich in climate and natural resources and yet bordered by some lands poor and overpopulated, Burma has long attracted immigrants. In times past enterprising and thrifty foreigners practically monopolized industry, crowding the easygoing and unworried Burmese into the less paying jobs. On attaining independence in 1948, the government adopted a policy of strictly limited immigration. It is now more difficult to get into Burma. Missionaries and those seeking employment and many others who could formerly freely enter are no longer allowed in. As far as possible all employment is kept open for Burmese men and women, of whom there are an abundance for most jobs in this nation that approaches twenty million inhabitants. There is a shortage of medical doctors, and there are probably a few other places in the higher educational and professional fields for which foreigners are still admitted. There is a big new iron and steel works at Rangoon that employs German technicians, and near it is a big pharmaceutical plant employing Englishmen. Both are built and run by the Burma government. Recently there was a suggestion to bring in some thousands of Japanese families to start soya bean cultivation.

Burma needs foreign technical assistance in mining and manufacturing. She could greatly benefit by such in modern farming, particularly in dairying, poultry-keeping, beekeeping (practically unknown in Burma) and up-to-date grain cultivation with the use of machinery, improved seed grains and modern fertilizers. Food preserving and canning are also little done.

The cities have every sort of industry from gem-cutting to shipbuilding. There are some oil fields, and mines for tin, tungsten in the form of wolfram, manganese, silver and other metals, coal and gems, and rubber plantations.

There is free though not compulsory education from the infant classes right to and through college. This is mainly in the Burmese language, with English introduced from the fourth standard onward. Private schools, some of them very large and efficient, teach English, Chinese and Indian languages as well as Burmese from the start.

Older people who cannot endure the cold would find Burma a fine place to live. When one makes adjustments in his diet and ways of life to suit the country, living can be very cheap indeed. For those who cannot endure the heat and humidity of the coast and the plains there are the highlands of the Shan plateau, and the Chin and Kachin Hills, which are never very hot and indeed quite cold in winter. Burma would doubtless welcome retired pensioners and others with a regular income in foreign currency.

Burma is a beautiful place now. Soon, when God's kingdom rules all the earth and imperfection and the wicked are no more, it will easily become a flawless paradise.

ASK FOR THE NEXT ISSUE

● By what right does man rule over the lower creation? When will man and animals live at peace with one another? Look for the article "Exercising Dominion over the Animals."

● Millions of persons are handicapped in one way or another. They may be deaf, blind or crippled. Yet there is much that can be done to enable them to enjoy a productive life and have an optimistic outlook for the future. You will want to read about it in the article "Helping the Handicapped" in the next issue.

What is needed to DRESS WELL?

IT DOES not require a lot of money for a man to be well dressed. All it takes is a little knowledge about clothing—what to look for, how to wear it and how to care for it. But some men seem to have no conception of what it means to be well dressed. They can put on a suit that is out of shape, wrinkled and soiled but still feel dressed up. The lapels and tie may be generously decorated with food stains, the shirt wilted from use, the hat stained from perspiration and the shoes worn and unpolished, and yet they feel properly attired.

Ignorance, indifference or plain carelessness may be the reasons for this frame of mind, but in spite of what these men may imagine, their appearance is not good. Other men may be more conscious of their dress but still present a poor appearance for one reason or another. A few suggestions would help both types of men.

Clean Clothing

The first requirement for dressing well is to have clean clothing. Nothing mars personal appearance quicker than wearing clothing that is long overdue for a good cleaning. Because a man may not wear a suit as frequently as work clothes, that does not mean the suit never needs cleaning. It should be given a periodic trip to the cleaners. The same can be said for ties. They are often made of delicate material and are easily soiled. Examine the tie in good light before putting it on to make sure it does not carry a record of your last meal. A soiled tie is like a banner headline condemning your appearance. Send it to the cleaners or clean it yourself in cleaning fluid.

The man who wants to be well dressed will not put on a shirt that is wilted and soiled. He will take out a fresh one. A sparkling clean shirt makes a great difference in personal appearance, but he will not put on a clean shirt and suit over dirty underclothes. Although they are not seen, clean underclothes are just as important to dressing well as those clothes that are seen. Since underclothes are inexpensive and easily laundered, there is no excuse for not changing them frequently. Perfume or deodorants cannot take the place of cleanliness.

Cleanliness also includes the hat and shoes. These are very often overlooked. A man may look good as far as his suit, shirt and tie are concerned but spoil it all by a hat with a sweat-stained band and by unpolished shoes. When he has the hat cleaned and blocked a new band can easily be put on. The finishing touch to a well-dressed appearance comes with a few minutes spent on polishing the shoes. This is too often overlooked.

What to Wear for Best Appearance

A common mistake that is made with sport clothes is to wear a patterned jacket with patterned slacks. For the best appearance plain slacks should be worn with a patterned jacket or vice versa. Generally, slacks that are darker than the jacket are preferred. This contrasting of patterned clothing with plain also holds true with

shirts and ties. A patterned tie goes best with a plain shirt and a striped or checked shirt with a plain tie and plain jacket.

It is poor taste to mix business clothes with sportswear. A sport shirt should not be worn with a suit, and a dress-up hat, such as a Homburg, should not be worn with sport clothes. The same holds true with shoes. Sport shoes go with sport clothes. Sleeveless pullover sweaters belong with sport slacks and jacket, not with a business suit.

It is wise to buy clothing that can be matched or mixed. If a man owns a blue and a gray suit he has four suits. The extra suits are gained by mixing. The blue coat can be worn with the gray trousers and the gray coat with the blue trousers. If he owns a pair of tan or brown slacks he can make an additional suit or two by wearing his gray coat with them. Gray and brown go well together. In fact, gray blends nicely with almost any color. By watching the advertisements of men's wear that appear in good magazines, a man can find good suggestions for making pleasing combinations.

A very poor appearance is presented when a man's trousers are too short. It looks as if he has outgrown them. For the best appearance they should touch the shoes in front with a slight break. Sometimes trousers will shrink after being at the cleaners a few times. If they cannot be stretched back to the proper length, have a tailor let them out a bit.

The hat that is best for the man with a small or slender face is one that has a narrow brim and a small crown. It should be worn with the back pulled down a bit so it will reveal his face fully. A hat with a rolled brim is best for him. The full-faced man should wear a hat with a wide brim.

Clothing looks best when the pockets are not stuffed with things. Carry as little as possible. Nothing more than a neatly folded handkerchief should go in the breast pocket of the coat. Put pencils, pens and glasses in the inside coat pocket.

What to Look for When Buying Clothes

A suit that fits properly is essential to being well dressed. To get a proper fit a man should know what to look for when he buys a suit. If he does, he will not be confused while standing before a store's mirror endeavoring to decide whether the suit he is trying on is for him or not.

When trying on a suit it is wise to transfer to its pockets the things you normally carry. A suit that fits well when the pockets are empty may not fit well when a wallet, handkerchief, keys, and so forth, are put in its pockets. This is especially important when alterations are made.

The coat size you take usually matches the measurement of your chest. With the coat on, the first thing to look at is the collar. Does it fit snugly at the back and sides of the neck? It should. One of the most outstanding signs of a bad fit is when the coat pulls away from the shirt collar, leaving a gap. Notice also how much of the shirt collar the coat covers. It should neither hide the collar completely nor expose it completely. Just a reasonable amount of shirt collar should show.

Now look at the shoulders. They should present a smooth, firm appearance across the back with no sign of wrinkling. The back and front of the coat should hang straight from the shoulder to the lower edge, free from wrinkles or bulges. The coat should fall close to the body and should cover the seat of the trousers. When buttoned, the coat should not pull. The lapels should not bulge but lie flat against the chest and present a smooth appearance.

The armholes should not be binding but rather comfortably large. If the whole coat lifts up when you raise your arms, it is a poor fit. When the arms are raised or when the shoulders are moved about, the coat should not feel tight. The coat sleeve should not be so long that it completely covers the shirt cuff. Its length should be such that it leaves a little of the shirt cuff showing, perhaps a quarter of an inch.

If a suit requires major alterations it is best to leave it in the store. Trying to make a suit over ruins it. Look for a better fitting one. Alterations that would include the opening of outside seams in the collar and shoulder of the coat should never be permitted. The raising or lowering of a collar is permissible. If a little more padding is needed in a shoulder, that is all right, because it is inserted from underneath and nothing more than the lining is opened. When sleeves need to be shortened or lengthened, the altering should not require more than an inch.

Trousers should hang naturally, straight from the waist. They should show no wrinkles in the front or in the seat. The seat and crotch should have sufficient fullness so the trousers do not feel tight when walking, bending over or sitting down. They should not be loose about the waist, but should have a snug fit.

Take a close look at the workmanship of the coat. If it is well made, the patterns will match at the seams, in the front and back. They will also match on the pockets, at the sleeves and at the collar. The stitching throughout the garment should be even, and the linings should be smooth and neatly sewed in place. The suit fabric should be smooth. If there is any puckering at the seams or any rippling at the lapels, the suit was not properly made. Both sides of the buttonholes should be sewed. The shoulder padding should be not only smooth but also flexible.

A sure sign that a manufacturer has skimped on material is shown by trousers whose crotch has been pieced. The material of the trousers should be joined to itself there and not to an inserted triangle of cloth. While examining the trousers check the pockets. They should be lined with a firm, closely woven cotton.

There are many fabrics from which a man can choose. If he should decide on a worsted, it is wise to get a two-by-two-ply worsted, as it has much better wrinkle recovery than the two-by-one-ply worsted. This means the fabric has two-ply yarns in both the warp and the weft. Look at the label for fiber content. Reprocessed or reused wool is not the best.

Regarding summer suits that incorporate synthetic fibers the magazine *Consumer Reports* stated: "A good all-wool, two-ply, tropical worsted suiting is more serviceable in a summer suit than any synthetic or blended fabric. A good tropical worsted stands up very well under dry cleaning, has excellent wrinkle resistance and recovery, and does not 'pill', cling, or collect dust as do some of the synthetic or blended fabrics."

It is well to keep in mind that buying cheap clothes seldom proves to be good economy. Good clothes give a man more value for his money and more satisfaction than cheap ones. They wear better and maintain a good appearance longer.

How to Care for Clothing

The man who knows how to dress well protects his clothing investment by giving his clothes good care. If he has more than one suit, he will not wear the same one for several successive days. Clothes give better service when they are allowed to rest. By resting good clothes they restore themselves to proper shape and preserve their press. It is best to alternate your suits. The same can be said for shirts and

shoes. They wear longer and preserve their shape better when rotated. Shoes also need shoe trees for prolonging their good appearance.

It does clothing no good to throw it in a heap when you take it off. Hang your suit on a good coat hanger so the wrinkles can fall out. Fold the trousers neatly across the bar of the hanger or hang them up by the cuffs. By giving the suit proper care it will look good the next time you put it on. While your garments are hanging in the closet allow enough space between them for a circulation of air.

When something is spilled on clothing, remove the spot as quickly as possible with cold water, and at the first opportunity use cleaning fluid. Spots that are left on clothing become imbedded in the fabric and are extremely difficult to remove. Perspiration stains can often be removed by dampening the stained fabric with water and then holding it for a few minutes over the open mouth of a bottle of ammonia. Chewing gum can be removed easily after an ice cube has been applied to it.

A suit should be given a good brushing about once a month, especially the shoulders. This protects the material from becoming imbedded with dust. Once in a while brush out the cuffs of the trousers and the various pockets.

A good protection for trouser cuffs from becoming worn is a small strip of cotton tape sewed to the inside edge of the cuff at the front and rear. Since tweed trousers have a tendency to become baggy, have a tailor sew a lining to the knees. The lining will prevent the fabric from stretching. Pull up your trouser legs a bit when you sit down. It will help preserve their shape.

By never grasping the crown of your hat when you take the hat off or put it on you will preserve its shape and good appearance. The proper way to put a hat on and take it off is by grasping the rim at the front and the back. Go over the hat occasionally with a soft brush. Your brushing strokes should be counterclockwise or in the same direction the fur is lying. When it is not in use, keep it in a box as a protection from dust and dampness.

A tie should never be taken off and hung up with the knot still in it. This is bad for the tie. The stretched fibers may develop permanent wrinkles. When a silk tie becomes spotted with water allow the spots to dry. Then rub the spot with the tie itself or a tissue or a clean silver coin. That should remove the spots. Stubborn soiled spots can often be removed from a tie by first steaming it and then gently rubbing it with cleaning fluid. Be sure to follow the grain of the material.

The type of clothing men wear may vary from one land to another and even in different parts of the same country, but everywhere it is true that it is not difficult for a man to be well dressed if he gives a little thought and care to his clothes. People appreciate good taste in clothing and are more inclined to listen to a man who presents a nice appearance than they are to one who is slovenly dressed. This is important, not only to businessmen, but also to ministers who carry on their ministry by making personal contacts with people. But whatever a person's occupation may be, it is worth the thought and effort to be tastefully and neatly dressed.

TRAINING THE Solomon Islands TO PREACH

WHAT and where are the Solomon Islands? They are a double row of mountainous, heavily forested islands, lying 1,500 miles northeast of Australia and stretching out some 900 miles.

The total population of the (British) Solomon Islands is estimated at 108,000. Most of the inhabitants are native Melanesians, a dark-skinned people with thick beards. However, there are also to be found 5,000 Polynesians as well as some Europeans and Chinese. While a variety of languages are spoken, pidgin English is the common or commercial tongue. Among the principal exports of these islands are copra (dried coconut meat, yielding oil), shells for the making of mother-of-pearl buttons, and timber.

For many years various religious missions have operated on these islands. Recently Jehovah's witnesses have also become active here. They now have two congregations: one at Honiara, Guadalcanal, where the government for the islands is located, and the other on the large island of Malaita.

Though at present many of the Watch Tower Society's publications are banned here, it is hoped that before long these prohibitions will be entirely removed. In view of this situation the Society's special representative, a circuit servant, interviewed the various officials of the government to assure them that the work of the Witnesses is conducive to peace and good will.

Leaving Honiara, the circuit servant took an overnight boat trip to Malaita. Upon arrival he was greeted by a native pioneer minister, whose dark shiny skin stood out against his sparkling pearly teeth and clean white shirt. Let us follow these two as they tell us of their visit with the Witnesses and men of good will on this island.

"After walking along a muddy and slippery jungle trail that at times took us over improvised bridges, we reached the village of Magi. It consists of some fifteen to twenty houses made of narrow grasslike leaves of the sao tree and built upon stilts—a picturesque sight indeed. While all the villagers claim to be Witnesses, only two of them are dedicated and have been baptized.

"At 6:30 a.m., as usual, all meet at the large, newly built Kingdom Hall to consider the text for the day. At nine o'clock, teaching of Bible truths and training for the ministry begins in earnest, with some sixty able to be present. Simple Bible principles are discussed, and sermons are explained and rehearsed. Then ten of the more mature ones are each assigned to teach five or six others. It is indeed heartcheering to see the diligence with which each of these undertakes his teaching responsibilities, making the Kingdom Hall a beehive of activity. After some days of intensive training like this, the various ones begin to relate experiences they are having in giving their newly learned sermons to their friends.

"But we had more villages to visit, and a happy group of fifteen joined us as we started out in the pouring rain. After a two-day trek across the mountainous island, walking through jungle paths, climbing steep mountainsides, fording swollen rivers and spending a night in a vacant

native hut, we reached the mountain village of Tabaa.

"Only one dedicated Witness is living here, but there are so many persons of good will that they have built not only a Kingdom Hall but also a house for visiting Witnesses. Here we also spent several days in a program of intensive Bible education, teaching from seventy-five to a hundred persons of good will.

"Leaving Tabaa, in a few hours our party came in sight of the beautiful blue ocean, and not far from the shore lies the native village of Anifiu, where one dedicated Witness lives. For more than forty years he had been the pastor of the local mission, but now he is a zealous witness for Jehovah.

"How happy this native brother was to see us! With what satisfaction he showed us their new, beautiful and well-built Kingdom Hall! Only one dedicated Witness here, and yet there was a Kingdom Hall and even a home for missionaries!

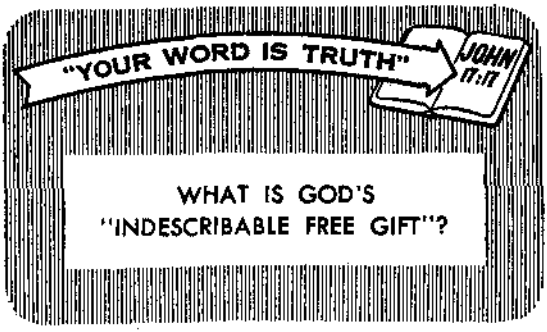
"Seventy-five persons of good will attended the meetings that afternoon. More meetings were held in the evening, and the next morning we were up in time for the discussion of the day's text at 6:30. After breakfast we again had a program of teaching and training, with demonstrations in giving Bible sermons.

"Among those present we noted two refined-looking natives who spoke English quite well. Upon inquiry we learned that they had come from a village some four hours' walking distance away. A few months ago one of Jehovah's witnesses had visited them, and, as a result of his labors, most of the villagers were convinced that the Witnesses had the truth. One of these men had a list of the names of more than a hundred persons that wanted to be taught the Bible by the Witnesses; in anticipation of their coming to teach them they had already built a Kingdom Hall. In fact, they were even carrying on meetings by themselves as best they could, with an average attendance of about eighty. They were willing, yes, eager to preach. Would we come and show them how? Yes!

"We also found representatives of nine other villages present, in five of which Kingdom Halls had been built awaiting the arrival of Jehovah's witnesses! All in all, there were 250 persons of good will in an area where there were only two old dedicated Witnesses of limited teaching ability! What could we do? We promised to return in about six weeks to visit each one of their villages, teaching and training them for the ministry.

"However, in order that they might carry on immediately in some systematic Bible study we gave representatives from each village copies of the daily texts for the next two months. Each morning they were to come together at their Kingdom Halls and consider the same Bible text as Jehovah's witnesses were using earth-wide. We also provided each village group with at least one copy of the Bible-study aid *From Paradise Lost to Paradise Regained*, as fortunately there were one or two in each village that could read English passably well. These we then instructed, to the extent time permitted, in just how to conduct a Bible study properly, using this book as a guide.

"Before leaving we called to thank all who had worked so hard to make us comfortable during our stay. Then as we came to the outskirts of their village, there they all stood, together with representatives from the surrounding villages, to bid us adieu. While in most cases the spoken words were not understood, the friendly handshakes spoke volumes. Their awaiting our return truly calls to mind the words of the prophet: 'For his law the islands themselves will keep waiting.'—Isa. 42:4."



DURING the month of December, certain religious groups of Christendom are accustomed to indulge in a holiday on which there is an interchanging of gifts between relatives and friends, and some may be heard to quote 2 Corinthians 9:15, which says: "Thanks be to God for his indescribable free gift," as a justification for joining in the holiday. Paul's remark has nothing whatever to do with any Christmas holiday. Neither has such holiday gift-giving anything to do with God's indescribable free gift.

What is this "indescribable free gift" for which Paul thanked God? Some contend it was Jesus Christ. Others say that charitable giving is meant here. One authority states: "The thought of the church bound together through the fellowship of giving and receiving leads Paul to a final exclamation of thanks . . . to God. He thanks God either for this unity of diverse groups which come together in such practical brotherhood or, as he considers the rich benefits of what God has given in the gospel, gives thanks for the inexpressible gift of Christ, who is able to save all men and bring them together in one church."

According to the discussion by which the apostle leads up to his classic expression of thanksgiving, the unspeakable, indescribable free gift of God refers to something broader than his Son Jesus Christ. Some Bible scholars say that to suppose that the "gift" is God's only-begotten Son Jesus Christ is too wide a deviation from the immediate context. They contend that the apostle would have been bound to indicate such a meaning, but no such indication is given. There is no denying, however, that Christ Jesus is the essential basis and the sole channel for God's indescribable free gift, but the gift itself is something more comprehensive.

Of all gifts, Christ Jesus is God's greatest gift of love to mankind, and nothing could surpass that beloved Son as a gift. No man can conceive, much less declare, how great this loving gift is; for "into these very things angels are desiring to peer," said Peter.—1 Pet. 1:12.

The thought that Christ is God's gift to men of good will pervades the Greek Scriptures: "For God loved the world so much that he gave his only-begotten Son." "He who did not even spare his own Son but delivered him up for us all." Even the faith we have to receive Jehovah's undeserved kindness is a gift from God through Christ: "By this undeserved kindness, indeed, you have been saved through faith; and this not owing to you, it is God's gift." Therefore Jesus Christ may be well called an indescribable free gift, as he is the highest God ever gave to man; though this is not what Paul is speaking about in 2 Corinthians 9:15.—John 3:16; Rom. 8:32; Eph. 2:8.

Paul wrote this letter to the brothers at Corinth in Achaia, Greece. He called attention to their privilege of contributing for the needs of the poor Christian brothers at Jerusalem. Their financial and material contributions would be evidence of Jehovah's active force working within their hearts. These Corinthians were filled with God's spirit. They were gifted with an understanding and appreciation of the precious truths of God's Word. Now Paul calls on them for some act of sacrificial generosity. He stirs them up to do their utmost

in the way of contributions by bringing to their notice the example of their brothers in Macedonia. These Macedonians were poor, but still they gave from their meager circumstances, which demonstrated the extent of their faith and love. Then Paul points to the gracious example of Jesus. He says: "For you know the undeserved kindness of our Lord Jesus Christ, that though he was rich he became poor for your sakes, that you might become rich through his poverty." Richer in heaven than all the other sons of God, Jesus emptied himself of all this and took up human life. While here on earth he made no claim to anything material, not even to a place to lay his head.—2 Cor. 8:9.

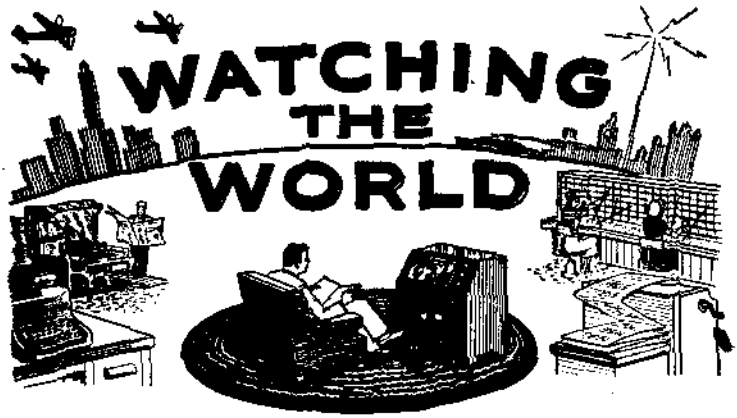
Paul's call to the Corinthians to be generous is a test of how far the good news about the Christ has won their hearts. It is a test of their spirit. The apostle tells the Corinthians that they will be glorifying God by their generosity. As a result of such Christian liberality many people will feel impelled to give God thanks, said Paul. Christians are given the privilege of showing mutual consideration for one another. Also, an escape is provided from laying up treasures on earth, where danger of loss exists. The one who voluntarily gives generously is certain to benefit spiritually. No greater pleasure could be ours than to see those benefiting by our gifts to God's cause recognize Him as the Cause of such true love and then give him thanks and praise for it.—2 Cor. 9:6-9.

So our gift does not stop with just relieving the needy person. It goes beyond this and causes God to be thanked and served by others. Also, when one section of God's people contributes to the needs of another group of them, think of the unifying effect it has! How much kindlier and with how much less prejudice the Jewish brothers at Jerusalem could feel toward the contributing Gentiles! They sensed more deeply that God had indeed welded the Jewish and the Gentile members into one body in Christ Jesus, despite their differences. The Jewish receivers discerned more clearly that the Gentile contributors were truly living up to their professions of being subject to the teachings of the good news. The prayers that the receivers offered to God bound them more closely to the contributors, all owing to the extraordinary favor that God expressed to the brothers who contributed.

Such is the wholesome effect when Christians exercise their love toward their brothers. Here is how Paul describes it: "Through the proof that this ministry gives, they glorify God because you are submissive to the good news about the Christ, as you publicly declare you are, and because you are generous in your contribution to them and to all; and with supplication for you they long for you because of the surpassing undeserved kindness of God upon you. Thanks be to God for his indescribable free gift."—2 Cor. 9:13-15.

It dawns upon us, therefore, that the unspeakable, inexpressible and "indescribable free gift" for which Paul so warmheartedly gave thanks to God is not Christ Jesus. The free gift is that "surpassing undeserved kindness of God" that Jehovah has shown to these devoted Christians. This goodness of Jehovah toward his dedicated people overflowed in their generosity toward the needy brothers at Jerusalem.

Such undeserved kindness of God is so marvelous that it surpasses human power of description or expression. Necessarily such favor includes God's Son, by whom such favor comes to us. Such gift of God's exceeding undeserved kindness and favor means the sum total of all his goodness and loving-kindness through Christ Jesus to his people all their days on earth. It abounds to their eternal salvation and to his glory and vindication.



Moroccan Tragedy

◈ Human greed and ignorance combined to form one of the worst tragedies in Meknés history. Moroccan families use a lot of olive oil for cooking purposes. Some Moroccan dealers thought they saw a quick way to make some extra money. These men purchased cheaply a quantity of surplus aircraft machine oil from a United States air base in the country and mixed it with the cooking oil and sold it to the people at a reduced price. Poor families bought the diluted oil and used it in their cooking. Soon whole families found their hands and feet paralyzed. The streets of Meknés were filled with paralyzed people begging for help. Health authorities rushed to the scene and after desperate effort traced the cause to the diluted oil. The aircraft oil had a chemical in it that attacks the nerves and leaves its victims paralyzed. Before all the oil stock was confiscated, 10,000 people had been stricken, with no cure in sight.

Anti-U.S. Riot in Japan

◈ The most violent demonstration against the United States since the May Day riot of 1952 took place in Tokyo, November 27. Some 20,000 demonstrators broke through police lines and invaded the Parliament grounds to demand an end to the United States–Japanese security treaty. Some 371 persons were hurt in the melee. When darkness fell the crowds withdrew. Peace returned.

Cranberry Jam

◈ On November 8, Dr. Arthur S. Flemming, United States Secretary of Health, Education and Welfare, warned American housewives that some cranberries were contaminated by a chemical weed killer that induced cancer in rats. This produced a nationwide scare. Cranberries were dropped from menu and market shelves. Several states and cities ordered all sales of cranberries stopped. However, a purity test was approved. The bad stock was eliminated and the good cranberries were stamped with an approved label. How serious the scare? One scientist stated that a person would have to eat 15,000 pounds of cranberries a day for many years to suffer any ill effects from the "dangerous" chemical. The chemical appears naturally in cabbage, turnips and broccoli, and no one particularly gets upset over these being on the market. The scare, however, will mean about $100,000,000 loss to growers.

Rocket Talk

◈ Rockets with hydrogen warheads are being produced on assembly lines in the Soviet Union at the rate of 250 a year, according to Premier Nikita S. Khrushchev. "We could raze all our potential enemies off the face of the earth," said the peace-preaching premier. United States officials were unimpressed. They estimate that the Soviet Union has no more than ten intercontinental ballistic missiles.

A Vote Against Atom Tests

◈ A resolution, introduced by Austria, Sweden and Japan that recommended Britain, the Soviet Union and the United States to continue unofficial suspension of nuclear tests while Geneva meetings were in progress, was adopted by the United Nations 78 to 0. A second resolution sponsored by the Asian and African nations called on other states to abstain from nuclear experiments. This resolution was accepted by a vote of 60 to 1, with 20 abstentions. France, who plans to have her own nuclear bomb soon, voted against the resolution.

Key to Peace—De Gaulle

◈ President Charles de Gaulle of France said that in the final analysis Europe would decide the shape of things to come. "If the peoples of Europe, regardless of which side of the curtain they are situated on, wish to establish concord between them, then peace will be assured," said De Gaulle. "But if Europe remains divided into two opposing factions, war will sooner or later destroy the human race."

Death of an Automobile

◈ On November 19 the Ford Motor Company announced that it was stopping the production of the Edsel. Edsel sales were disappointing. In 1957 some 50,000 Edsels were sold; 1958, less than 29,000; 1959's figure ran about 30,000 sales. The company said it

hoped to sell 250,000 Edsels the first year. Fewer than 110,000 cars and station wagons have been sold in the 26 months since the Edsel made its appearance September, 1957. The car was developed over a three-year period at a cost of some $250,000,000. Production ended November 18, 1959. The Edsel came to an unexpected end. However, auto dealers sold 4.6 million new cars in the first nine months of 1959, a peak year in car sales. Foreign car sales jumped from 265,919 for the first nine months of 1958 to 455,502 in 1959. Volkswagen is still the best seller in the foreign field, but the Renault is running a close second. Rambler sales increased 123 percent.

$14,000,000,000 for Aged

◈ The United States has some 15,000,000 people who are over 65, and some 70 percent of these draw old-age insurance benefits. To maintain its older people the government spends about $14,000,000,000 a year.

Bishops and Birth Control

◈ A 1,500-word statement approved by more than 200 Roman Catholic bishops made plain that they are not in sympathy with artificial birth control. The statement made clear that the bishops were opposed to the use of contraceptive devices and drugs. It stated that Catholics would not "support any public assistance, either at home or abroad, to promote artificial birth prevention, abortion or sterilization whether through direct aid or by means of international organizations." United States Roman Catholic presidential aspirant Senator John F. Kennedy supported the statement in part. Protestant Episcopal Bishop James A. Pike stated: The Catholic stand condemns millions in less fortunate parts of the earth "to starvation, misery and despair." Dr. John C. Bennett, dean of Union Theological Seminary in New York city, said the Catholic statement presents a view that "has no sound moral or religious belief, and which has been rejected by most other Christian groups."

Improved Mining Method

◈ The Russians have reportedly developed an inexpensive mining method that far exceeds anything the United States has developed so far. They can sink a ten-foot shaft about three feet in four minutes. A 24-foot hole can be sunk about three feet in 25 minutes. This is about ten times faster than conventional methods.

Earth's Inside Cooler

◈ Scientists assert that the bottom of earth's crust is about 900 degrees Fahrenheit and its center boundary core about 3,600 degrees Fahrenheit, which is considerably cooler than previously believed.

Prefer the Antarctic

◈ Dr. Philip Lai, with twelve years of experience on polar expeditions, gave reasons why some men prefer to live in the frozen lands to comfortable homes in so-called civilized countries. He said they want to get away from nagging wives, impossible marriages and the headache of "keeping up with the Joneses." Men who found it hard to adjust to modern society quite often found happiness and security in the Antarctic, Dr. Lai said.

Advertising to Fill Pews

◈ Roman Catholic, Greek Orthodox, Protestant, and Jewish organizations have at least one thing in common—they want their pews filled. To this end they have launched an $8,000,000 advertising campaign, which has as its key slogan: "Find the strength of your life . . . worship together this week."

VD Jumps 200 Percent

◈ A number of United States cities have seen a 200-percent increase in venereal disease since 1956. The tragic note is that the increase is mostly among youths between the ages of 15 to 19.

Chilled Blood Stops Heart

◈ Since 1957 drugs have been used by surgeons to stop the heart. The organ would begin functioning again as soon as the returning blood would wash away the drug. The new method calls for chilling the blood to 62 degrees Fahrenheit or below. The chilled blood stops the heart. By using this method patients' hearts had been stopped for 45 to 60 minutes without any noticeable bad effects to the organ. The new method allows for cold blood to be sent through the heart muscles to prevent oxygen starvation and chemistry changes. It also gives surgeons more time to work on patients, increasing their chance for survival.

Problem with Teeth

◈ About 97,000,000 Americans have decayed teeth that need attention. The nation's family dental bill reportedly totals $1,700,000,000 a year; still only about 40 percent get dental care. Authorities say tooth decay could be tremendously reduced by fluoridation of the water supply. Political wrangling and operation costs are obstacles that stand in the way. The American Dental Association warned that tooth paste ads that claim they can prevent tooth decay are false and dangerous, because they could result in widespread dental neglect.

Graft Tissue for Face

◈ The skin of a patient's neck is very much like facial skin in color and texture. Recently doctors have perfected a system whereby skin from the neck can be used to repair

...ects on a patient's ... operation heretofore ... successful. Skin can ... ed from the neck in ... piece measuring as ... four by eight inches.

A Synthetic Penicillin Pill

◈ Soon a synthetic penicillin pill called Syncillin may replace the penicillin injection. The colorless tablet is not expected to cause dangerous allergic reactions attributed to penicillin shots. What is more, it appears to be more potent, producing twice the blood activity of potassium penicillin V. However, there is much experimenting to be done with the synthetic tablet before it can be released on the market.

One Teacher—100,000 Pupils

◈ The day is not far off when one instructor will be teaching 100,000 pupils, said David Sarnoff, chairman of the Board of Radio Corporation of America. This, he asserted, will take place through the medium of television. One gifted professor will teach as many students as would require 2,000 teachers under ordinary classroom pattern. "The ablest teachers will be better paid, and will do a better job for more pupils, in less time, at less cost than ever in the past," Sarnoff said. Through educational television, he foresees the time when "it may be possible for those who, for one reason or another, cannot enter college, to earn a college degree in their own homes." The basis for this marvelous educational campaign is already laid, he said, in the forty-three noncommercial educational stations now in operation.

Mr. E. Mosquito

◈ The letter "E" stands for "elegant." Every time man studies nature at close hand, new surprises await him. A scientist at the Smithsonian Institution took a close look at the mosquito and remarked that it was "really an elegant insect." It is sort of a three-stage rocket, from egg to wiggler to mosquito. From egg to a highly efficient flying machine equipped with all its dangerous weapons is a matter of only a few days. It makes the bridge from its life in a stagnant pool to life in the air without any adjustment problem. Despite what men think, it is an elegant insect, says the scientist.

Light-Plane Record

◈ A 56-year-old flying grandfather from Winona, Minnesota, completed a flight that covered 6,911 miles in 56 hours and 26 minutes in a plane with a single four-cylinder engine. He traveled from Casablanca, Morocco, to El Paso, Texas.

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Awake!

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JANUARY 22, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our *times must be unfettered* by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. *It maintains integrity to truth.*

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure *hope for the establishment of a righteous* New World.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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HUNGER is a strong word meaning an intense craving or desire for any object or thing, but thirst appears to be even a stronger word. A man can live a month or more without food, but he can live only a few days without water. Water is essential to human life, because many parts of the body are composed mostly of water. For example, blood is 92 percent water, muscles are 75 percent water, even 22 percent of our bones and 2 percent of teeth enamel is water. To maintain good physical health under normal conditions one should take in at least six to eight pints of water a day either through liquids or through foods. When one is deprived of an ample supply of water, there is a craving for liquids. We call this sensation thirst.

As the natural man craves food and drink to satisfy his natural appetite, so the spiritual man thirsts for righteousness to quench the desires of the mind and heart. The fleshly body depends for its nourishment upon food from the earth, but the spiritual man seeks food and drink from heaven. Fully appreciating this fact, Jesus said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." Bread sustains the body, but the utterances of Jehovah feed the spirit. Both foods are essential for a happy life. The healthy body must hunger and thirst for both, because material food cannot nourish the spirit, since it is not suited for that purpose. Neither can heavenly things support the physical body, for the same reason. However, "it is the spirit that is life-giving; the flesh is of no use at all," said Jesus. "The sayings that I have spoken to you are spirit and are life." Therefore, he beckoned to the crowds: "If anyone is thirsty, let him come to me and drink." "He that exercises faith in me will never get thirsty at all."—Matt. 4:4; John 6:63; 7:37; 6:35.

Righteousness is a proper and vital food for the mind and heart. It quenches the thirst. However, most men today do not thirst after righteousness, especially not the kind that Jesus proclaimed, which is justice held in love. As a rule, they thirst after other things, such as fame, fortune, power and glory. Every craving has its food and drink. The mouth is fed with bread and water, the eyes with light and beauty, and the depraved mind feeds on fleshly lust. To feed only the natural appetite leaves one eventually disgusted with self, empty, unhappy, dissatisfied. Life becomes a one-way street with only death in view.

But there are other hungers and thirsts that, when satisfied, are renewed in higher desires and more noble aspirations; these

are again fulfilled, leading one on the way to everlasting life. Such cravings are for truth, righteousness, goodness and integrity. Happy are those who hunger and thirst for these qualities, for they will be satisfied. Jesus declared: "Happy are those hungering and thirsting for righteousness, since they will be filled." No longer do they fix their eyes on the sins of the flesh either to cherish or unduly bemoan them. Rather, they fix their eyes on Jesus Christ and on the righteousness that God's kingdom will bring.—Matt. 5:6.

Jesus' words at Matthew 5:6 must be understood in a spiritual and not in a physical sense. To hunger and thirst for righteousness may mean to desire the perfect righteousness of the kingdom of God that Jesus proclaimed. Righteousness is one of the attractive features of the Kingdom and is almost always mentioned in connection with it. Isaiah foretold: "With righteousness he [the Messiah or Christ] must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. . . . And righteousness must prove to be the belt of his hips." "Look! A king will reign for righteousness itself." For the complete fulfillment of mankind's desire for righteousness, Jesus encouraged men to pray: "Let your kingdom come," and to keep on "seeking first the kingdom and his [God's] righteousness." When new heavens and a new earth are fully established by God, mankind's thirst for righteousness will be quenched, for "in these righteousness is to dwell."—Isa. 11:4, 5; 32:1; Matt. 6:10, 33; 2 Pet. 3:13.

The thirst for righteousness is both within man and among men. Those who seek will find and be made happy. Mark the thirsty man, the restless craving in his face, the constant wetting of the lips and the swallowing of saliva. Man's thirst for righteousness must be just as real. He must not be satisfied just to know what is right, he must also want to do what is right. His burning desire is to see righteousness prevail in himself and among men. To this end he studies the Textbook of righteousness, the Bible. He measures his steps and weighs his actions so that they conform to the righteous standards laid out therein. As the psalmist wrote: "From every bad path I have restrained my feet, in order that I may keep your word." The scribes and Pharisees of Jesus' day knew God's law and made outward show of piety, but inwardly they opposed what was right and true. Therefore, Jesus said to his listeners: "If your righteousness does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens." "Take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward with your Father who is in the heavens."—Ps. 119:101; Matt. 5:20; 6:1.

Righteousness must never be a cloak. It must be a part of one's thinking, one's habits and actions. When it is, it brings as its rewards freedom, peace, contentment and happiness. The rewards to the righteous man are constant as he reflects the glory of his Maker and is "transformed into the same image from glory to glory, exactly as done by Jehovah the spirit." Pursue righteousness. "Watch one of integrity and keep the upright one in sight, for the future of that man will be peaceful."—2 Cor. 3:18; Ps. 37:37.

EXERCISING DOMINION OVER THE ANIMALS

ANIMALS may astound man with their abilities, yet man's dominion over the animal creation is undisputed. A number of animals can outrun, outswim, outjump and outclimb man; still man is their master. Many animals have keener vision, sharper hearing powers and a better sense of smell than man; yet man dominates them in all these fields. From the standpoint of power, man is no match for an elephant. In Burma one elephant pulled a load of four tons—no trifling feat, especially in the absence of wheels. Still man has proved himself mightier than the giant beast. He has tamed the animal and made the beast do work for him. In the Orient the elephant has produced the Eastern version of the "machine age." However, wherever elephants work we find men in charge. Never do we find the reverse true. Everywhere we turn to study the relationship between man and beasts, the same is true. We find men in charge, exercising dominion over the lower creation.

By what right does man rule over the lower creation? When will man and animals live at peace with one another?

In the desert lands of Africa and the Middle East the camel is domesticated to serve the needs of his master, man. In Thailand the water buffalo trudges through mud and water pulling man-made plows, going where a tractor would be useless. In the vicinity of the Arctic Circle the Laplanders have tamed the deer to pull sleighs and do other work. Tibetans have harnessed the yak to do work for them. Down under, in the pasturelands of New Zealand, dogs are the sheep farmers' constant companions. These dogs obediently bring the sheep, often numbering many thousands, to yards for shearing. Cattle dogs on dairy farms are unleashed early in the morning. Without a word of command they trot away to round up fifty to a hundred cows and bring them to the gate nearest the milking sheds. The master has only to open the gate, and the cows are brought in. High up in the Andes the llamas are the friends, companions and work horses of the Indians, while llama lambs are enjoyed as pets.

Everywhere we find man the master of his domain, the earth. He has trained mammals of the sea to play with him and to do stunts. He has taught birds to hunt, fish, talk and play. A naturalist once trained a jumping spider to jump on his hand for food. Certain fleas have been taught to perform feats, such as jumping through hoops. Lions and serpents have been tamed by man.

That man exercises dominion over all other living things on earth, there can be no question. This authority, however, is not of his own making. Man received his power of dominion from his Creator: "And God proceeded to create the man in his image, in God's image he created him; male and female he created them. Further, God blessed them and God said to them: 'Be fruitful and become many and

fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth.' "—Gen. 1:27, 28.

Without special permission from God his Creator, man could not exercise lawful dominion or authority over the beast. For the other creatures of earth are as independent of man as he is of them, and, perhaps, even more so. From the standpoint of seniority, they come before man because they were inhabitants of earth long before man was created. From the viewpoint of the material from which they were created, animals and man are on an equal footing, according to God's Word stated at Ecclesiastes 3:19, 20: "There is no superiority of the man over the beast. . . . They have all come to be from the dust, and they are all returning to the dust." Hence it was necessary that man should receive from God a formal charter of rights over the things that were made for him. Jehovah God, therefore, authorized him to exercise his power in subduing the earth and ruling over the lower creation. This is logical and proper in view of man's being made in the image of God. However, man's dominion has limits set by God. He was not given dominion over other men.

God willed that man should have dominion. It is, therefore, by divine decree that man rules. Man being assigned dominion, the earth and its various products and the lower inhabitants were turned over to him for the display of his powers. Therefore, writes the psalmist: "As regards the heavens, to Jehovah the heavens belong, but the earth he has given to the sons of men."—Ps. 115:16.

Man Equipped to Rule

Man was divinely constituted master of the animal as well as of the vegetable world. The Creator established his mastership through the marvelous mechanism of the incomparable mind that He placed in man. It is the tremendous difference between the human mind and the mind of beasts that lifts man above any classification with the brutes. The elephant may have great power, but man, by utilizing all his mental alertness and by arming himself with powerful weapons, has confirmed his mastership over beasts. Monkeys can look up at the starry heavens, but of earth's creatures only man can ponder their meaning. Only man can say: "The heavens are declaring the glory of God, and of the work of his hands the expanse is telling." (Ps. 19:1) In its broadest sense, only the human mind has the power of reason. And it is to man that the Creator has said: "Come now, and let us reason together." (Isa. 1:18, *AS*) Only the mind of man can have any conception of time, space, and of self-determination. Only man can appreciate that "for everything there is an appointed time, even a time for every affair under the heavens." (Eccl. 3:1) Only man is self-conscious and possessed of the ability "to distinguish both right and wrong." Only man can "grasp mentally with all the holy ones what is the breadth and length and height and depth and to know the love of the Christ which surpasses knowledge." Finally, only man can be clothed with "the tender affections of compassion" and be made to feel ashamed. —Heb. 5:14; Eph. 3:18, 19; Col. 3:12; Gen. 2:25.

Formed with these capacities to think right, to act right, to take in knowledge, with a mind toward holiness and righteousness, the perfect man was qualified to exercise dominion. With the attributes of wisdom, justice, love and power perfectly at balance and at work in him, man was constituted master of all creatures that

are destitute of intellectual and moral endowments. When clothed with these high qualities, man resembles his Maker in whose image he was made. Hence, wherever man enters any part of his domain he makes his sway to be felt. There is not an object within his reach that he does not aim at making subservient to his purpose. He has made the seas his highways; the stars have become his pilots on the pathless oceans; the sun he has harnessed as his bleacher, heater and powerhouse; the bowels of the earth have yielded their treasury from which he draws his precious and useful metals and much of his fuel; electricity has become his messenger; birds, plants and animals have become his servants. These are proofs of his ever-growing sway and dominion.

Distribution of Plants and Animals

In keeping with this command to man to "have in subjection" the animals and to "subdue" the earth, no doubt the Creator had in mind that man should distribute the animals and plants as man multiplied over the face of the earth. While a large part of the present distribution of plants and animals has taken place outside the influence of man, yet man has had a part in the distribution. The readiness with which certain species of plants and animals have multiplied and thrived when they have reached the localities into which man has brought them suggests, at least, the thought that man can do much to beautify the earth by moving plants and animals to regions in which they will thrive. For example, there were no rabbits in Australia when the English came there. When they were introduced there for hunting purposes they multiplied so rapidly that they almost destroyed the cattle industry. And, too, there were no blackberries in New Zealand originally. Upon being placed there by man they flourished so that they soon covered thousands of acres of valuable land. Man is responsible for introducing into the United States the English sparrow, which has multiplied so rapidly that now sparrows represent 40 percent of the bird life of the land. Just as easily, other plants and animals could be moved about the earth to dress and keep it.

Command Against Idolatry

Man's divinely constituted dominion over the lower animals highlights the folly and sin of the worship of these creatures, as all these are but creations of Jehovah, who alone has the right to be worshiped by his intelligent creatures. It was for man's protection that God issued the command: "You must never have any other gods against my face. You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:2-5) For man not to obey this command would be a repudiation of his divinely constituted position as earth's steward, a relinquishing of his dominion.

History is one sad tale of man's fall to animal worship. The inspired apostle Paul writes: Men "became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things. . . . [They] exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever." The historian Herodotus says that in early times the hippopotamus was sacred only in the

Papremitic Nome of Egypt, while other cities hallowed birds, fishes and serpents. "The cats," Herodotus observed, "when dead, are carried to sacred buildings" and are embalmed. Lands were set apart for the support of sacred animals. If a person killed any sacred animal purposely, he was punished with death. However, if the animal killed were either a cat, a hawk, or an ibis, the killer was to die, without mercy, and the enraged crowds seldom waited for the formalities of a trial. A Roman, in the time of one of the Ptolemies, who who killed a cat accidentally was torn in pieces on the spot by the populace, in spite of all the efforts of the king's guard to save him.—Rom. 1:22, 23, 25.

Today animal worship is still popular. In the East sacred cows, sacred monkeys, peacocks and serpents roam the streets freely. Graven images of these so-called sacred animals are made. Some religionists of the East believe that to kill a sacred cow, whether healthy or sick, is a great sin. Snake worshipers look upon the cobra as an incarnation of God. Idolatry, of course, is rampant throughout the whole world.

Other men have abused their right of dominion over the lower animal creation. Men have starved animals to death, ripped them apart, burned them alive, crushed them piece by piece, torn them to shreds, and much of this man has done in the name of sport. Today, bullfights, cockfights, fish fights, dogfights, and many other so-called sports take their toll of animal life. These are open abuses of his charge. The wise man writes: "The righteous one is caring for the soul of his domestic animal, but the mercies of the wicked ones are cruel." The record of man's mistreatment of animal life proves this proverb true.—Prov. 12:10.

Hunting and Fishing

Does this mean it is wrong for man to hunt and fish? No, if such taking of life is done for the good of mankind and not just for sport. God was the first to take animal life. He covered the first human pair with animal skins. He also approved of Abel's animal sacrifice. Under the Mosaic law animal sacrifices were used in worship. God's command that holds true to this day is: "Every creeping animal that is alive may serve as food for you. . . . Only flesh with its soul—its blood—you must not eat." To eat unbled game was prohibited to Israelites and Christians alike. A Christian is not opposed to the killing of animals for food. Jesus ate fish and lamb meat. He also directed a fishing operation in which a net was used. On another occasion he instructed that a fish be caught with a hook. So, then, according to the Scriptures, it is proper to hunt and fish for food, but nowhere do the Scriptures give one the right to take animal life wantonly.—Gen. 9:3, 4; 3:21; 4:3-5; Luke 24:42, 43; 5:4-6; Matt. 17:27.

In the new world of God's making peace will reign between man and animals, and between the animals themselves, as man regains his rightful dominion. This perfect state of oneness that will last throughout all eternity is described for us at Isaiah 11:6-9, which says: "The wolf will actually reside for a while with the male lamb, and with the kid the leopard itself will lie down, and the calf and the maned young lion and the well-fed animal all together; and a mere little boy will be leader over them. . . . They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." This will be the heritage of men who will inherit the new world of righteousness.

Helping the Handicapped

WHEN a radio technician helped put up hay on a farm a few years ago, his arm and leg were torn off by the baling machine. After surgery the patient was despondent. "I thought my life was over," he said. He needed help. Referred by his doctor to the Rehabilitation Institute of Chicago, he entered the institute in a wheelchair. Staff members prescribed treatment and the right kind of artificial arm and leg for him. In a little over a month the arm and leg were ready. Thirty training sessions followed; and the patient, now proficient in the use of them, was ready for discharge, his mental attitude vastly improved.

This kind of rehabilitation thus helps a handicapped person improve his frame of mind and develop self-reliance. "Rehabilitation for some lifework should be the first consideration," says Dr. Winthrop Phelps. "If this does not prove possible, then treatment may achieve a second . . . end, that of freeing the handicapped individual from being cared for by a second individual who may thus fill a more valuable role. . . . The result is still economic rehabilitation for the family."

Rehabilitation, according to Harlan Lance of the Rehabilitation Institute of Chicago, "isn't finished until a patient is back in the stream of life, whether it's a man back in industry, a housewife working in her home or someone who has learned to care for himself."

So today a successful program for the handicapped emphasizes abilities. As a therapist at the University of Michigan Medical Center put it: "Rather than emphasize the handicap the goal of a rehabilitation program should be to make the maximum use of the patient's remaining capabilities."

Care of the disabled, throughout most parts of the world today, is viewed as a moral obligation. In some countries, such as Britain and Sweden, the government pays the cost of vocational rehabilitation. In the United States state agencies pay. In 1953 the United Nations called a conference for the purpose of organizing, on a world-wide basis, better care for the disabled. Representatives of twenty-six international voluntary organizations responded. In some parts of the world rehabilitation of the disabled is comparatively recent. When a modern rehabilitation clinic opened in Indonesia in 1955, its head, Dr. Douglas Toffelmier, said: "We shall be fighting disease and superstition in a country where physical disability is still regarded as retribution for evil ways."

Not just the blind, the deaf and the crippled are considered "handicapped" persons today. A broad definition is usually given the terms "handicapped" and "disabled." Thus Britain's Disabled Persons (Employment) Act of 1944 said: "The expression 'disabled person' means a person who, on account of injury, disease, or congenital deformity, is substantially handicapped in obtaining or keeping employment, or in undertaking work on his own account, of a kind which, apart from that

injury, disease or deformity, would be suited to his age, experience and qualifications."

Self-Helps for the Handicapped

For those handicapped by loss of arm or leg, artificial ones are available. Much has been written about the outstanding qualities of artificial limbs. Voices have been heard claiming that new, complicated hands have been able to replace the natural ones completely. Many artificial hands, beautiful in form, have been produced; but it turns out in practice that the artificial hand consisting of two hooks directed from the armpit seems still to represent the best artificial hand. As to the artificial leg, better results have been attained, because the function of the leg is much simpler than that of the hand. The invention of the mechanical knee has been a great advantage, and the same is true of the increased knowledge concerning the modern, light metals.

It is really surprising how many things can be done with artificial arms. A young man who lost both legs and both arms, after rehabilitation, was able to put on hooks and artificial legs in the morning and take them off at night. "He uses an electric typewriter, tapping out twenty words a minute," said a report concerning him. "He writes a good longhand. He shaves with a safety razor and neatly parts and combs his hair. In fact, he does about everything he once did with hands."

Doing things for themselves, no matter how limited, gives the handicapped persons a feeling of achievement. A whole array of aids and self-help devices enable the handicapped to do things for themselves. Besides artificial limbs and braces, there are self-propelled motor and electric chairs, electric typewriters that respond to a weak, uncertain touch, bookrests, ramps instead of steps in homes, handrails, Braille and Braille typewriters, lip reading, and hearing aids for those who are deaf. A one-armed boy has gained complete independence in feeding himself by using a fork with a sharpened edge, serving as both knife and fork. A book by Dr. Howard A. Rusk called *Living with a Disability* contains pictures and descriptions of more than 250 devices and instruments to aid the handicapped. A voluntary health organization, the National Society for Crippled Children and Adults (11 South La Salle Street, Chicago 3, Illinois), publishes inexpensive reprints and leaflets dealing with all types of disabling conditions.

Overcoming Disablement

In recent years a vast number of newspaper and magazine accounts and books have told stories of successful efforts to overcome disablement. Not a small number of crippled persons are very good swimmers. Handicapped persons have even become ski champions. German ski champion Toni Brutcher, with the loss of his right leg, and Austrian ski champion Sepp Swicknagl, with the loss of both legs below the knee, overcame their handicaps. The book *Champions by Setback* tells of many athletes who overcame physical handicaps. United States Supreme Court Justice William Douglas was a victim of polio when a youngster. The National Foundation for Infantile Paralysis awarded him a certificate for "the inspiring example of his ability to overcome the crippling effects of poliomyelitis." The book *Triumph of Love* is about a child born without arms. The volume *My Left Foot* is an account of the daily life of one who was born paralyzed except for one foot.

One of the most recent books telling of successful efforts to overcome disablement is *Give Us the Tools*. Writer Henry Viscardi is himself a cripple, born with stumps instead of legs. He writes about himself

and his Abilities, Inc., a Long Island, New York, company run entirely by disabled workers. Viscardi thinks that not only the handicapped need rehabilitation but also the public, especially employers. Why? "They heap pity on the disabled," writes Viscardi, "and smother them in a soft blanket of charity, and turn away in embarrassed shock from the crippled man who wants a job. They do not know that they are killing with kindness. That's why Abilities exists. To prove that the disabled can help themselves if people everywhere will only give them a chance. Abilities, Inc., is a factory run by and for the disabled. It was started in 1952 with one paralyzed worker in a grimy, unfurnished garage. Within five years it had grown to a million dollar business with more than three hundred employees in a shining new plant of its own. . . . Today, Abilities stands as a national and international model for all the world to see.

"One of its executives, a man named Ray Leizer, wears two steel hooks in place of hands. If you ask him how he manages he'll observe drily that he's no handshaker, or backslapper, but he knows how to get things done. A foreman in the packaging department was born without arms or legs. He has developed amazing ability to use his vestigial stumps. A woman who is both blind and deaf has served with sure-fingered skill on the production line. Another employee is so badly injured that he can neither sit nor stand. He reclines at his desk at a 45° angle, in a special sling of his own devising, and is one of the most valuable men in the plant. He works with his head and his wonderful hands. Still another man lies on a litter, flat on his back, and does a day's work every day."

Hiring the Handicapped

Faced with the success of Viscardi's Abilities, Inc., and much enlightenment regarding the handicapped, what is the attitude of employers today?

A recent survey was made of New York City employers. In its issue of October 1, 1959, the New York *Times* said editorially: "A three-year survey by the Federal Employment and Guidance Service, an affiliate of the Federation of Jewish Philanthropies, has found that fewer than one-third of New York City employers are willing to hire the physically handicapped who possess the necessary job qualifications. Those close to the situation hold that the remedy might lie in legislation, or in voluntary establishment of new hiring practices."

Why this reluctance to hire the handicapped? Some employers fear that they are more likely to injure themselves on the job, raising insurance rates. These fears, however, have proved to be without real foundation. A bigger drawback to hiring the handicapped is the common belief that they are not good workers.

Companies that hire qualified handicapped persons have found not only less absenteeism and malingering among them but also better safety consciousness and production. In its *Guide in Hiring the Physically Handicapped,* the National Association of Manufacturers says: "In the past decade, production records of thousands of physically handicapped persons in industry indicate beyond any question that so-called 'handicapped' workers are equal to—and in some instances better than—their able-bodied associates in such important factors as attendance, turnover, safety and productivity." Whatever the handicapped lose in flexibility because of disability, they seem to make up for by concentrating on a job or a few jobs, learning to do them better.

One authority in the field of selective placement writes: "Very few jobs require all the physical abilities of a man. Most

disabled persons have far more ability than disability. When such workers are placed according to their abilities in jobs making no physical demands they cannot meet, the disability will disappear as a job handicap." When the United States Civil Service Commission studied 6,000 types of positions, it found that disabled persons could fill effectively all but a very few jobs.

Some employers may not have had good success with hiring the handicapped. When this happens, the volume *New Hope for the Handicapped* points out, it is usually because the employer is overly concerned with pity and not enough concerned with ability: "It would be wrong . . . to assume that the employing of the handicapped automatically produces highly favorable results. Those industries, whether large or small, which have successfully employed impaired workers have dealt with them on equal terms, hiring them not out of sympathy, but on the basis of their ability to do the job. The employer who hires disabled people simply because he feels sorry for them is not likely to reap the rewards he may think his generosity deserves."

The Public Can Help

That the social rehabilitation of the public toward the handicapped is an education need today is evident from Henry Viscardi's autobiography *A Man's Stature.* The handicapped author repeatedly refers to disparaging and often insulting remarks made to his face and behind his back during his childhood, adolescence and adulthood.

Giving us insight into the matter also is the book *Schnozzola,* a biography of American comedian Jimmy Durante. Durante is quoted as saying: "Every time I went down the street I'd hear, 'Lookit the bignose kid!' And when anybody'd stare, I just sneaked off. Even if they said nothin', nothin' at all, I'd shrivel up and think they was sayin', 'What an ugly kid! What a monster!' And then I'd go home and cry. All through life, even when I am makin' a fortune on account of the big beak, and while I am out there on the stage laughin' and kiddin' about the nose, at no time was I ever happy about it."

How clear that the proper attitude toward the handicapped should be part of the parental training of every child! "The education of the youth and the re-education of adults in their behavior toward handicapped persons," says Dr. Adolph Apton in *The Handicapped,* "will be a new advance in human relations. . . . Healthy and well-formed children must be taught to grow up without prejudice towards the less fortunate. A generation of children relieved of prejudice towards the disfigured, malformed, or otherwise 'different' members of society will grow up with a more healthy attitude towards the handicapped than the present generation of adults has."

So many are the ways the handicapped can be helped. Whatever aid is given, it falls short of the best if they are not told of the hope God's Word holds forth. This hope brings the greatest possible improvement in mental attitude and health, for it is the hope of everlasting life on earth under God's kingdom. Even now Isaiah's inspiring prophecy is having spiritual fulfillment, and soon men of good will toward God will rejoice as the same prophecy undergoes a literal fulfillment: "The eyes of the blind ones will be opened, and the very ears of the deaf ones will be unstopped. At that time the lame one will climb up just as a stag does, and the tongue of the speechless one will cry out in gladness."—Isa. 35:5, 6.

African Ingenuities

by
"Awake!" correspondent
in Southern Rhodesia

IF YOU were unable to buy the gadgets and furnishings you need for housekeeping and everyday living, could you improvise? Could you take discarded things and what you find growing near your home and make usable items from them? The average person in this machine-dependent world could not. He is so accustomed to buying what he needs that he lacks the ingenuity of being able to make suitable substitutes. However, that ability is still possessed by many people that live a simple life such as is found among those that are indigenous to Africa.

It is not necessary to go deep into the jungles to see African ingenuity. It can be seen at the edge of any of the modern cities of Southern Rhodesia. Most of the Africans that live there earn about ten dollars a month in addition to the things provided by their employers for their basic needs. Those living in the native reserve areas get a small income from selling their mealies (corn), cattle or handmade baskets. In either case the income is small and prevents them from buying manufactured furnishings and gadgets to any great extent. They have to depend upon their ingenuity.

Homes and Furnishings

The African cannot afford to buy a modern home or the necessary materials to build one. Because he has to construct his house from the materials at hand, thousands upon thousands of Africans still live in pole-n'-dagga huts, as they are called. To make them, the African cuts branches from nearby trees and trims them. The inner bark is carefully peeled off and put into a container of water. The poles he has thus fashioned are stuck in the ground and tied firmly together with the bark fibers that have been soaking. The spaces between the poles are filled with dagga, or mud. From an anthill (there always seems to be one nearby) rock-hard soil is taken and crumbled, dampened and firmly stamped on the floor. This is then covered with moistened cow dung. Surprisingly, it leaves no odor. After the cow dung has been spread, it is carefully smoothed and polished until it has a hard, durable finish.

Now for the roof. This is often constructed on the ground beside the new hut. When it is ready, the hut builder has a few friends help him pick it up and place it in position. The next step is to thatch it and trim it. That will finish his house. The cost? Nothing.

When it comes to furnishing the home, some money is generally spent, but here too ingenuity is used. For many of the things he needs he uses some castoff material or what he can improvise from the forest. For a floor covering his wife looks for certain grasses instead of shopping from store to store for rugs. She trims them, and with some bark fibers she painstakingly fashions them into a lovely grass mat. For a broom or brush she searches

for another type of grass, which she binds at one end.

For a little color in the home she sends the children to hang around the local native store and pick up metal bottle caps and also to find a length of old wire. With these apparently worthless items her husband, using the lid from a tin can as a foundation or base, fashions a vase. The bottle caps are threaded on the wire to form the stem. True, the vase will not hold water, but it will hold artificial flowers made from wire and scraps of colored paper. To the simple tastes of the African it looks very pretty sitting in their home. The cost? Nothing.

Daily Needs

You would think that when it came to items such as toothbrushes, combs and shoes the African would have to open his purse strings, but not so. For a toothbrush he can search in the "bush" for a certain tree. He cuts a stout twig from it and chews one end. As he does so the fibers separate just like the bristles of a toothbrush. It is not the advertised, medicated variety that ninety-eight out of a hundred doctors recommend, but it serves the purpose and, what is more, it is free.

To make a comb, the African takes short lengths of steel wire and forces them through a piece of flat wood that has been fashioned with a handle. The wires are made to extend to a uniform length on the other side. It may be a bit rough on the scalp, but it works satisfactorily on the short wiry hair of the African.

As for shoes, an African may take a sharp knife and fashion a pair out of an old automobile tire. By adding a few cords he has shoes complete with ankle straps, heels and trade-mark soles. Generally, the African prefers to walk about barefoot, but when he works in a mine he likes to have shoes to protect his feet from sharp rocks. If he owns a pair of factory-made shoes, he often prefers to carry them rather than wear them. It is not an uncommon sight to see a man walking along the road or in the bush with a pair over his shoulder.

Modern tires that use nylon thread are put to good use by the ingenious African. He patiently cuts up the tire and extracts its threads. This, of course, takes a lot of time, but time is no worry to him. With the salvaged thread he can fashion fishing nets and numerous other useful items without cost.

Curios and Toys

Visitors to Africa are fond of buying native-carved, wooden curios. Many of these are carefully and expertly carved by hand; others are made on a lathe, but this does not necessarily detract from their aesthetic value. Often the lathe itself is an ingeniously simple contraption. The African artisan will get an old engine bearing from a friend that works in a garage. One end of the piece of wood he is working with is wedged into the bearing so that it rotates freely on the balls of the bearing. The other end he fashions into a point so that it will slip easily into a hole in a piece of wood that forms the other end of the crude lathe. A piece of rope is wound around the article and a friend pulls the ends alternatingly, thus causing the piece of wood to revolve. Of course, the lathe is not very accurate, but close tolerances are not required for curios. Such homemade equipment can be used almost anywhere without concern over electricity.

Ornaments are also produced without cost by African ingenuity. The men that work in mines can usually obtain short lengths of green and yellow plastic wire that is waste from blasting operations. These are fashioned into bangles and

bracelets and can even be used to make useful shopping bags.

The African children display their own ingenuity in finding substitutes for the toys their parents are unable to buy them. A youngster will take an old fruit crate and nail two long pieces of wood on each side. At one end of these will be fastened an axle with two wheels. The other two ends are fashioned into handles. The result is a crude, two-wheel buggy in which the girls can carry their rag dolls.

The boys are especially interested in making toy cars. These are made entirely from wire and are about one to two feet long. The wire is bent and twisted until the outline of a car is formed, complete with doors, windows, fenders, wheels and axles; all this from scrap wire. The proud boy walks along pushing his toy car by a three-foot-long wire steering post with an improvised steering wheel. By means of it he can turn the front wheels whichever way he wants. A close look at the car will show that it is the latest model with rear fins, twin aerials and all.

Music

The African has a love for music, or to be more exact, a love for rhythm. The melody takes second place. Some manage to buy commercially-made guitars, but most of them make their own by using a gasoline can of one- or two-gallon size. A piece of wood is driven into one end to serve as a finger board. A hole is cut in the side of the can and steel wires are strung across it and fastened to the piece of wood. By altering the tension on the wires three or four notes can be obtained. These are played continuously in certain chords.

A jew's-harp is made by attaching flattened pieces of steel to a sounding board. The tuned tongues of metal are flipped with the fingers to produce mild tones. Sometimes a calabash or tin can will be placed under the board to produce greater resonance.

Few Africans can read musical notes, so a unique system has been developed by using the musical scale: do, re, mi, fa, sol, la, ti, do. When a letter is capitalized, the singers and musicians go up an octave. When the letter has a short stroke below it, they go down an octave. Dashes are used to indicate that the final note must be held. It is a thrilling experience to hear a group of Africans pick up a song that they have never heard before, sound out their notes, gradually pick up their parts and in a short time be singing it, not only in four-part harmony, but with a couple more parts of their own added. All of them blend beautifully. When 13,000 sing such rhythmic songs together, as was done recently at a convention of Jehovah's witnesses, it is so beautiful and moving that Europeans who hear it never forget it.

Although the African generally lacks higher education, the ingenuity he shows is remarkable. His simple life brings him a joy in living that often is missed in other parts of the world.

MAN'S POWER TO DESTROY

¶ British scientists have developed a germ weapon so deadly that it could destroy all life. Referring to a report that appeared in the London *News Chronicle*, the magazine *U.S. News & World Report* of January 30, 1959, said: "British defense scientists have developed botulinum toxin, the paper said, to the point where a pound would be enough to "unpeople the world, destroy all animal life.' Moreover, the paper added, it can be produced cheaply and easily by any country—and a number of nations are at work on it. The poison can be spread in food and water."

"A WORLD-WIDE SODOM AND GOMORRAH"

DISCUSSING "an important UN report," James H. Winchester, in the New York *Mirror Magazine* of June 14, 1959, says it throws the spotlight on a condition of moral anarchy. This moral anarchy, says the magazine article, "threatens a world-wide Sodom and Gomorrah."

Compiled by the United Nations Economic and Social Council, the report discussed by writer Winchester has been greatly overlooked in the news: "The facts painted by the world organization," says the writer, "etch a blunt picture: Sexual promiscuity and venereal disease around the world, particularly among teen-agers, are skyrocketing. . . . Based on reports from nations in North and South America, Europe, the Middle East and from behind the Iron Curtain, the conclusion states rather simply that the world has relaxed its morals and is undergoing a vast social upheaval in its sexual habits. But this loosening of our behavioral codes underscores a dangerous situation that—world-wide—could plunge us all into moral confusion, an age of anarchy that could destroy us without the sound of a bomb explosion. . . .

"Here in the U.S., new figures just released show how this pattern of promiscuity is affecting our teen-agers. Every week this year, says the U.S. Public Health Service, at least 4,000 youngsters in the 15- to 19-year age bracket will contract a venereal disease. In New York City, the incidence of infectious syphilis among teen-agers jumped more than 60 percent last year. 'This reflects a serious increase in promiscuity in the 15-to-19 age group,' says Dr. Leona Baumgartner, New York City's health commissioner."

After mentioning poor home discipline as the primary cause of teen-age sex scandals, the writer says: "Other causes are contributing to this world-wide moral breakdown, too. Antibiotics, widely publicized, have lessened the fear of venereal diseases. . . . The result is a dangerous rise in such infections. A big jump in pornography, via many sources, is also leading to increased sexual laxity."

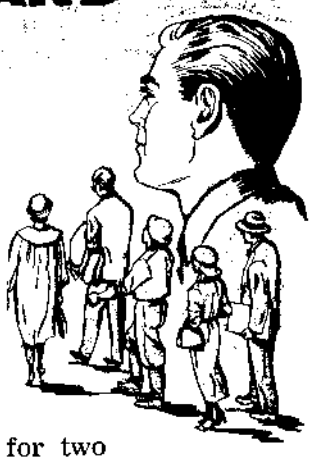
Then the writer discusses a recently published book—*Sex, Vice and Business*, by Monroe Fry. He says this new book "shockingly spotlights how U.S. grownups are trading materialistic gains for respectability—setting universally bad moral patterns for youngsters coast-to-coast. 'Wherever I went gathering material for this book,' reports Fry, 'I was confronted with the cold fact that in American society where there is profit to be made from vice, vice is tolerated by the community.' . . . In California one mayor told Fry: 'I don't approve of vice, but it is part of our city's business. It's a million dollars a year and one way or another almost everybody gets a slice of it. We'd hate to lose it.' . . .

" 'There is a tendency,' says Fry, who traveled 30,000 miles in three years to gather the material for his report, 'in discussing these problems to attribute vice to certain areas, economic, sociological, or geographical, depending on who is considering the predicament. However, vice is neither a localized condition, an exceptional one, nor is it unrecognized. On the contrary, it permeates our society, has become an integral part of our economy, is generally acknowledged, and regarded with a mixture of hypocrisy and cynicism that has largely frustrated all efforts to eradicate it.' Faced with such 'hypocrisy and cynicism' on the part of the elders, the kids take the attitude 'if they can do it, why can't we?' "

The matter of juvenile delinquency, says writer Winchester, is not limited to the United States. "Everywhere the picture is as sordid —France, England, Spain." However, there is an exception in the gloomy global pattern: "An interesting departure from the frightening disaster pattern is Italy. There, juvenile misbehavior is low and on the decrease. The reason, say the experts, is that most Italians are still as firmly convinced as their ancestors were that there is nothing like a timely whack or a hearty spanking to teach the young what's what. The idea that indelible scars are left in this way on a child's ego or subconscious doesn't find much acceptance there."

What are we to think of these recent disclosures of a world-wide moral breakdown? They are further evidence of the very non-moral condition foretold in the Bible for the "last days." (2 Tim. 3:1-5) It is further evidence of the absolute need for parents to live by Bible principles themselves, to inculcate these principles upon their children's minds and never to become lax in home discipline. —Prov. 23:13, 14.

SOUTH AFRICA — A STUDY IN BLACK AND



BY "AWAKE!" CORRESPONDENT IN SOUTH AFRICA

SOUTH AFRICA is known among the nations primarily for two things. First, for more than half a century it has been the world's chief source of gold and diamonds; second, it is the country of the Color Bar. This second feature has made South Africa the most criticized country outside Soviet Russia.

The tide of international complaint against South Africa began to rise soon after World War II. India, in her newly won independence, led the attack. In the United Nations Assembly her voice was raised persistently in bitter denunciation of South Africa's treatment of her nonwhite citizens. The nations began to look accusingly at South Africa. South Africa was angered but unmoved, and gave an unmistakable reply of defiance at her first postwar general election in 1948. That election resulted in the defeat of the United Party government, which had ruled South Africa for more than fifteen years and which, during the war and postwar years, had shown indications of developing a "liberal" outlook, and it brought the Nationalist Party, ultraconservative and dedicated to the defense of the Color Bar, to power. The victors' battle cry in that election was *"Apartheid!"* an Afrikaans word usually translated "separateness."

A few years ago it was possible to say that with but one exception the Color Bar in South Africa rested on no written law but derived its force from the traditional attitudes of its peoples. Today the Color Bar in all its ramifications is enforced by law, causing Sir de Villiers Graaff, leader of the United Party, to complain that the government has moved the country from "freedom to compulsion and from co-operation to dictatorship." But since its first victory in 1948, the Nationalist Party has fought two more general elections and from each it has emerged greatly strengthened. Today it commands a steam-roller majority, which enables it to ignore the angry and alarmed opposition of its opponents and to do all its will. Its opponents find cold comfort in the knowledge that it does not yet command a majority of the votes of the electorate (which is almost entirely white) and owes its overwhelming power as much as anything to the electoral laws of the country, which weight the vote of the rural (conservative) areas at the expense of the urban.

Except for a handful of ultraliberals, almost all white South Africans accept the Color Bar without question as a sort of natural law of existence or at least as a presently inescapable necessity in South African life. The bone of political contention in white South Africa is not whether the Color Bar should be retained or not but to what extent and how it should be applied.

White Africa

The Color Bar in South Africa is rooted in the three-hundred-year-old struggle of a white nation to grow and to survive. The white man arrived in South Africa in 1652 in the person of Jan van Riebeeck, diligent servant of the rich Dutch East India Company, with his little complement of men. They settled in the extreme southwest corner of the continent at a spot men first called the "Cape of Storms" but later changed to the "Cape of Good Hope." After centuries of probing along the coasts of the "Dark Continent," this was the one spot that offered the white man an easy foothold in Africa. Here the climate was a white man's climate, the same sunny but temperate climate enjoyed by lands fringing the Mediterranean. Here the products of the Old World were found to flourish—the vine, the oak, grain and cattle. Here, unlike the rest of Africa, were no black men. A few yellow-skinned Hottentots roamed the seacoast, lethargic and only loosely organized. Farther inland were diminutive Bushmen who built no settlements or houses but sheltered themselves in caves.

In 1688 the religious storms of Europe sent out a ripple that reached to the shores of the Cape. In that year some two hundred French Protestants, Huguenots, fleeing Roman Catholic persecution in their homeland, joined the handful of Dutch Protestants struggling to exist on the southern tip of Africa. From this mingling of French and Dutch blood a new white nation was born, the Afrikaner nation.

This new nation was determined from the beginning that its complexion should remain white. In time, as its members began to penetrate into the hinterland of South Africa, they began to regard themselves as a divine instrument, a new Israel of God, specially ordained to extend white, "Christian" civilization into pagan Africa.

The Bantu

This conviction of divine predestination was not dulled when, after nearly a century in South Africa, their eastward moving vanguard met the organized tribes of the Bantu. The Bantu, black men that came from Central East Africa, were pursuing a leisurely immigration southward. It is one of the curiosities of Africa that white men and black men entered what is now South Africa from opposite ends at almost the same time.

At the time of the meeting of black and white, the Bantu were concentrated in greatest numbers along the southeast coast, between the mountains that fringe almost the whole of Africa's coastal belt, the most fertile grasslands of South Africa. The white man, infinitely inferior in numbers, turned away from them and looked toward the almost empty elevated plains of the interior, waiting until the day when he would be stronger. That strength came from his own loins and from immigration.

In 1806 the British Empire took possession of the Cape of Good Hope; and in 1820 it settled 5,000 British immigrants on its eastern frontier, between the mountains and the sea, right in the path of the still-advancing Bantu. That advance was stopped. Meanwhile, the natural increase of the Afrikaners had proved phenomenal. The confines of the Cape began to press upon them and in increasing numbers they began to bypass the Bantu settlements, cross the mountains and enter the inviting, almost empty interior, there to establish on South Africa's great inland plateau the two Boer republics of the Transvaal and the Orange Free State. In 1910, these two one-time republics combined with the two British colonies of the Cape and Natal to form the Union of South Africa.

A New Struggle to Survive

The subjugation of the Bantu by the white man is nearly a century old, but still the white man strives to find a formula for survival. The black man remains and the strength of his loins has proved equal to that of the Afrikaner at his best, so that today the Bantu outnumber their white conquerors and rulers by more than three to one. During their century of existence as a conquered, subject people they have been learning the white man's skills, absorbing his learning and imitating his ways, and today in South Africa a new slogan is being heard. It is sung in Zulu and says, *"Afrika Mayibuyi!"* which means, "Africa must return to the Africans!"

Opinions differ as to what the white man should do about this slogan. The United Party, which represents mainly English-speaking opinion, declares that the time has come for concessions to be made to Black progress, for the Color Bar to be at least dented, if not breached a little. The Nationalist Party declares that that way leads to race suicide. Its answer is to reinforce the foundations of the Color Bar and to build its walls still higher. It appeals to history to support its stand. South Africa, it says, is not a black man's country. It belongs to the white man by right of prior settlement and the fruits of battle. It admits, however, that the black man in South Africa is entitled to fundamental rights and privileges, to the right to progress and eventually to govern himself. It looks to total *apartheid,* complete separation, to supply the formula whereby these rights can be granted to black men without endangering the existence of white society in South Africa.

"Apartheid" and "Bantustans"

During the parliamentary session that ended in June, 1959, the Nationalist Party government continued the inexorable development of its *apartheid* theme. In the face of bitter opposition it passed three *apartheid* measures of far-reaching consequence: (1) The "Job Reservation Bill" gave the government power to decide which race group should be employed in any particular branch of industry. This was to protect white workers from the infiltration of nonwhite workers and to make possible the reversal of such infiltration where it is considered necessary. (2) The "Extension of University Education Bill" made it illegal for a white university to admit nonwhite students and made provision for the erection of universities for the exclusive use of nonwhites. (3) The "Promotion of Bantu Self-Government Bill" took away from the Bantu the only political right they possessed in the white man's parliament, the right to have sitting in that assembly a few white men to watch and to represent their interests. To replace this right it promised the Bantu gradual extension of political rights, with eventual self-government in areas set aside for their exclusive habitation.

In defending these measures the government stressed their positive aspects. The Job Reservation Bill could be used to safeguard the interests of any racial group. The University Bill committed the government to provide universities that nonwhites could attend in company with their fellows, with no feeling of inferiority due to the preponderant presence of white students. The Promotion of Bantu Self-Government Bill—the most far-reaching measure of all—was the first step in making available to the Bantu a basic right that the white man claimed for himself and would not now deny to the Bantu, the right to a national existence and self-determination in their own areas.

When the "kaffir wars," as the military campaigns against the Bantu were called,

ended, the Bantu were allowed to retain their diminished tribal lands as "reserves." They were permitted to leave the reserves to labor in the areas set-aside for white occupation; but it was understood that here they would be but temporary inhabitants.

Until comparatively recently this system seemed safe and adequate. But in the decades since the ending of World War I, white South Africa has experienced a steady economic "invasion" by the Bantu. The white man's mines and factories cried out for workers. The Bantu reserves, becoming each year less and less able to maintain their rapidly swelling populations, supplied the white man's need. The white man accepted it as a comfortable fact that the reserves would act as a reservoir of cheap labor, that they would supply workers who would labor for a time in the white man's areas and then return to their own. This comfortable arrangement did not last long. Fewer and fewer Bantu went back home. Today there are twice as many Bantu living in areas reserved for white occupation as there are in the Bantu reserves.

Bantu intellectuals have arisen to demand for themselves and for their fellows political and social rights in the country of their birth. The government's reply to their demands is that they may have these rights, but only in areas reserved for their exclusive occupation, the future Bantustans.

Cheers, Jeers and Fears

Bantu leaders in the reserves welcome the government's new legislation. They look forward to the increased power that the Bantustan Bill promises them and to eventual autonomy in the hazy future. But opponents of the legislation declare incisively that these tribal leaders speak only for a minority of the Bantu. While the government is adding privileges to Bantu in the reserves, they say, it is taking away existing privileges from the far greater number of Bantu outside the reserves and making no provision for their future opportunity for advancement. Moreover, it is precisely these now completely disenfranchised Bantu who have achieved the greatest development and who have the largest claim to added political and social rights.

The Bantustan Bill envisages a division of South Africa between white and black. But as it considers, for the purposes of the division, that the British protectorates of Bechuanaland, Swaziland and Basutoland are a part of South Africa, the proposed division would leave the white man in substantially the same position territorially as he is now.

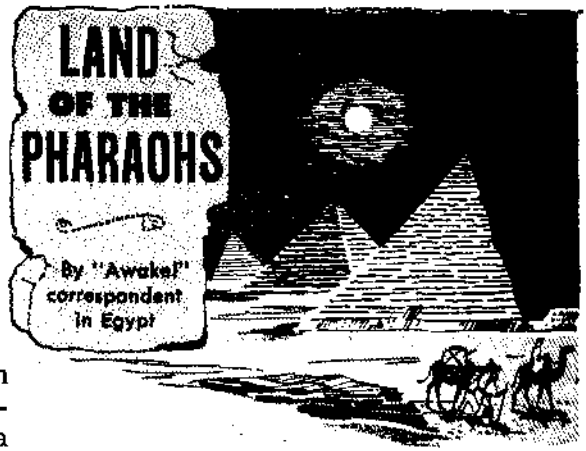
A recent development has been the emergence of free and potentially free and independent black states close to South Africa's northern boundaries. They ask: Will not the Bantustans link up with the black states of the north to accomplish white South Africa's destruction?

The prime minister, Dr. H. Verwoerd, agrees that this danger will exist, but says: "I am convinced that Bantu people in the proposed States will be so grateful for what has been done for them, and that there will be so many mutual interests and so much co-operation that they, with the Union, will become a sub-continent bound together by community of interests and by goodwill."

"Whatever happens," he continues, "I prefer to keep South Africa white rather than capitulate at this early stage." Clearly the Nationalist Party is convinced that white South Africa is engaged in a struggle for survival.

LAND OF THE PHARAOHS

By "Awake!" correspondent in Egypt



EGYPT is one of the two modern nations in the world that has the longest recorded history. It is an interesting history and certainly should be read by anyone who contemplates a trip to this land of the Pharaohs. What he sees there will then have more significance. He will be more impressed by the many well-preserved ruins of structures that were built thousands of years ago.

The traveler will not find Egypt to be a lush land carpeted with vegetation and forests. It is instead a country of deserts, with the Nile valley shining like a green emerald in an arid waste. Plant life outside of this cultivated area is very sparse. In the south the strip of green bordering the Nile extends outward from each side of the river for about three miles, but above Cairo it widens into a very large area of cultivated land.

The Nile valley is the result of a river that is formed by the union of two rivers, the White Nile and the Blue Nile, which join below Khartoum in the Anglo-Egyptian Sudan. The White Nile has its beginning in Uganda, and the Blue Nile in Ethiopia. It is around this river, the longest in Africa, that the life of Egypt is concentrated. After it passes Cairo it splits into two branches at a spot called in Arabic *"El-Qanater El-Khayreya,"* meaning "the charitable viaducts." The name apparently comes from the many vaulted bridges with their numerous sluice gates that exist in this area. It is a beautiful spot with many lovely gardens. Residents of Cairo love to take weekend trips to it, especially by Nile excursion boats. This is a delightful trip of about one and a half hours each way.

One branch of the Nile flows northeast and empties into the Mediterranean Sea near Port Said. The other branch travels northwest to a mouth near the city of Alexandria. Instead of two mouths, the Nile at one time had seven, but as time passed five gradually became blocked with silt. The river's fan-shaped delta is now 120 miles wide.

Egypt has only two seasons—winter and summer. Winter is little else than a cool period with a small amount of rain. Cairo receives only one inch of rain, and Alexandria, on the coast of the Mediterranean, receives a maximum of eight inches. During the intensely hot summer months there is no rain at all. In fact, at Wadi Halfa, in the extreme southern part of the country, rain never falls.

The daytime temperature in the summer at Alexandria is 108 degrees Fahrenheit. In Cairo the thermometer may reach as high as 116, but there is usually a cool breeze here after sundown. Because of being on the shore of the Mediterranean, Alexandria is a fine summer resort where hundreds of thousands of people spend their vacations. The average daytime temperature here in the winter is 66 degrees Fahrenheit. At Aswan in the southern part of Egypt it is 75, and the nights are about eight degrees colder than on the coast.

In the spring a hot wind blows in from the desert. It is called *"khamsin,"* which is an Arabic word meaning "fifty." This refers to the fact that the wind blows in-

fermittently for about fifty days a year. Not only does it bring desert heat but also great quantities of dust that is so dense at times that it obscures the sun.

Some Important Egyptian Cities

Cairo has a large selection of reputable hotels for the tourist to choose from, among which is the newly finished Nile Hilton. While in the city the tourist will have no difficulty in moving about, as there is good bus and streetcar service to all parts of the city.

For persons who are interested in Egypt's colorful past, Cairo offers splendid museums with exhibits that cover the full range of Egypt's existence. In addition to these the tourist can see the famous Pyramids of Giza and the Sphinx, which are only about nine miles south of the city.

Twenty-two miles south of Cairo and on the western bank of the Nile the tourist can see what some persons consider to be Egypt's oldest ruins. This was where the ancient city of Memphis stood. Little of it remains today, because Arab conquerors removed much of its building material in the sixth century to build Old Cairo. There is a fine alabaster sphinx here and a red granite statue of Ramses II. Two miles to the west is the Serapium, a burial place of Apis. It contains twenty-four sarcophagi of the sacred bulls that were worshiped at Memphis by the ancient Egyptians. Also of interest are the "Mastabas" or private tombs, foremost of which is the Step Pyramid.

Luxor is another interesting city, but it is quite some distance from Cairo and in the southern part of the country. It was in this area that the ancient Pharaonic city of Thebes was once located. That was the capital of ancient Egypt. Although Luxor is situated on only the west bank of the Nile, Thebes was spread over both sides of the river.

The impressive remains of Thebes testify to the splendor for which it was noted. It was called the "Wonder City of the World." Tombs, sphinxes, gateways, obelisks and other remains of Thebes can still be seen. A noteworthy sight for the visitor to this place is the famous Valley of the Kings, where there are many artistically decorated tombs. Luxor is included in the itinerary of almost anyone who visits Egypt.

Good roads connect many of the cities. These, along with 5,000 miles of railways, make it easy to get about the country. There is also boat transportation on the Nile and canals for those who want to travel in a more leisurely fashion.

Economic Conditions

In its endeavor to make Egypt self-sufficient, the government has encouraged the building of new industries. Specialists have come from many foreign countries to assist native technicians in setting up and operating plants for producing steel, plastics, refrigerators, metal household and office equipment, rubber, pharmaceuticals, chemicals, electric equipment, woolens and other products. Plans are now under way for producing buses, trucks and cars.

The new industrial plants have done much to help overcome unemployment. While there is a surplus of manual labor, there is a shortage of technicians and specialists.

Housing is no problem. There are plenty of available living quarters that vary from modest mud houses to luxurious, air-conditioned apartment houses. Most city people live in apartments that range from two or three stories to thirty-six stories. Rent varies according to the location and type of building. It may be as low as five dollars a room, or as high as twenty dollars a room for luxurious flats. The aver-

age house has running water and electricity, and some modern apartment houses have hot running water.

Food is rather inexpensive, although prices have increased in recent years. Many households find that the equivalent of twenty-five dollars a person is what it costs for food each month.

The staple food among the fellahin is *fūl,* a large bean that looks much like a lima bean. Its texture, however, is coarser. Meat is a rarity for the poor. Cooked foods in Egyptian homes are nearly always boiled or fried in deep fat. The commonest drinks are Turkish coffee and tea. The only alcoholic drink that some use is *būzah,* a form of beer made from fermented bread.

Education

Considerable effort has been made in recent years to eliminate illiteracy. Education is, therefore, compulsory for all children. Since new schools are being built every year throughout the country, practically every village is able to give an education to its children. Big villages have preparatory schools, and towns have high schools.

Egypt has five universities. One is in Upper Egypt at Asyut, another at Alexandria, and three are in Cairo. One of the three in Cairo is the American University. Construction has been under way for a new privately-owned university, scheduled for completion for this school year.

Aside from Arabic public schools, there are English, Greek, French, Italian and Armenian schools that conduct primary and secondary education in their respective languages. Some are operated by priests, others by alien communities and still others by private parties.

Schooling is financed by a tuition arrangement except in the public schools. Poor aliens can get an education for their children in their community schools at an especially low fee or perhaps free. Sports and music are included in the curriculum. Religious education is compulsory with the exception of the universities. In the larger villages night schools serve the educational needs of adults.

The People

Egyptians are noted for being hospitable. It is not unusual for a householder to invite to his home persons he has just met and insist on offering them a cup of Turkish coffee, tea or a cold drink. Egyptians consider it a pleasure and an honor to have a guest. It is common for a householder to show his welcoming attitude by saying: "You enlightened us," "You entertained us," "The blessing has come," "That's a happy occasion," and so forth. The tourist will notice this when he shops in Egyptian stores. Especially will this be so if he inquires about a curious antique or a piece of modern Egyptian art work. Proverbs are frequently used in conversation.

Not all Egyptians are of ancient Egyptian stock. Many are descendants from the Arab conquerors of the country. Their predominating religion is Islam. Ninety percent of the population are adherents to it. It is not an uncommon sight to see a farmer praying in the open fields or a doorman to an office building praying in the vestibule.

Have you never been to Egypt? At least you have come to know more about this fascinating land of the Pharaohs. It may be that someday you will come to see it for yourself.

OAK TREES that influence modern living

By "Awake!" correspondent in Portugal

THERE are stately oak trees in Portugal and in adjacent regions of the western part of the Mediterranean Sea that produce a bark that influences almost every feature of modern living. Whether you are at home, at business or traveling you can come in contact with it. It insulates your refrigerator, the floors and walls of your home or office may be covered with it, many of the bottles in your kitchen or medicine cabinet are stoppered with it, many of the parts of your automobile motor are sealed by it, the soundproofing material in business places and around noisy machinery is often made from it, the life preservers used by ocean travelers and boating enthusiasts may be composed of it, as well as a great many more items that are common in our everyday living.

This amazing bark that finds such wide usage is commonly known as cork.

The cork oak generally reaches a height of twenty-five to fifty feet, with a diameter that may be as much as four feet. It grows best in a climate that has little rain, much sun and, at the same time, a humid atmosphere. The climate of southern Portugal is particularly suited to its growth. Each tree requires individual treatment, with pruning being done periodically to shape the tree for the maximum production of cork. This also regulates the fruit of the tree, which is used to fatten pigs. Because of the good care that the Portuguese give their oaks they can boast a high yield of excellent cork. Although most trees have bark that contains cork cells, it is only the cork oak that has them in layers that are sufficiently thick for commercial use.

When examined under a microscope cork is seen to be a delicate network of minute cells, with approximately forty-two million per cubic centimeter. The captive air in its many cells accounts for a little more than 50 percent of its volume. Because of its cellular structure cork has remarkable buoyancy, compressibility, elasticity and low thermal conductivity. It is impervious to liquids and gases; it is a bad conductor of sound, electricity and heat; it absorbs vibrations; it is difficult to ignite; and it has a strong resistance to the destructive action of weather. All these features put it in great demand.

Cork Harvesting

The formation of cork is a gradual process. Young trees do not have it, but by the time they are eight or ten years of age they have a cork covering. Since it would be injurious to the tree to remove the bark prematurely, it is left untouched until the tree is about fifteen to thirty years old. After that the cork is stripped from the oak every nine or ten years. Portuguese law requires at least nine years to pass between strippings. When the bark is left on a tree for a longer period of time its quality improves. Good trees will con-

tinue their cork production for approximately 150 years. The practice of removing a cork tree's bark does not harm it but benefits it by causing it to form a new layer of bark of better quality.

The trees are stripped by skillful workers who use a special hatchet, a *machado,* which has to be handled carefully to avoid damaging the tree. The bark is first slit from the top of the trunk to the bottom. A cut is then made around the trunk at the top of the slit and a similar cut is made at the bottom of it. Sometimes the tree is left for awhile after these incisions have been made so that the growth of new bark will loosen what has been cut. The outer bark can then be removed easily by hand. Very often, however, the cutter inserts the wedge-shaped handle of his cutting ax beneath the bark and pries it loose. Stripping is also done on the large, lower limbs of the older trees.

The first bark harvested from a tree is called virgin cork. It is of poor quality, being somewhat woody and rough, but with each successive stripping the quality improves until the fifth or sixth harvest. From then on the quality remains fairly stable. It is during the summer months that cork is harvested.

When the cork is removed from the trees it is stacked in large piles and allowed to dry. After this it is boiled to loosen dirt and to bring out the mineral salts and tanins. The process improves the cork's elasticity and softness. After the cork has been boiled for one hour the wet strips are laid in the sun to dry. They are left there for ten days. Any one of five acceptable grades is boiled again for another hour. After that it is cut into squares.

Waste Cork

What is left over after cutting the cork into fishing floats and any number of other forms is ground into small granules. As such it is used as shock-proof packing for fruit and eggs. It is also used as insulating material for filling in irregular spaces and also as filler for plastic products. It was naval construction, insulating boats, especially refrigeration installations, that brought the greatest demand for granulated cork.

Perhaps one of the most remarkable developments with cork products was made at the close of the last century. It was the discovery of a way to agglomerate cork, that is, mold the granules by grinding waste cork and low-quality cork at a certain temperature and then press it into molds. The resin exuded by this process is sufficient to bind the granules together. By this means it was possible to manufacture agglomerated cork for a great variety of uses. An outstanding example is that of corkboard, a product that is used for insulation and soundproofing. It is the best insulator for both low and normal temperatures. Not only can it be used for insulating refrigerating units but also homes, lecture halls, hospitals and so forth. Since it is weather resisting and rodent-proof, it provides the ideal insulation for tropical climates. It is excellent for manufacturing plants that have trouble with condensation on walls and ceilings because of high humidity. Corkboard completely eliminates condensation problems.

Isolation corkboard is ideal for stopping vibration in machinery. When a machine is mounted on it the corkboard forms a resilient bedplate that does not transmit vibrations. It is an exceptionally fine support for machines that revolve at high speeds.

Acoustical corkboard is formed by granules that are finer and of a better quality than those used in corkboard for thermal isolation. It successfully reduces noise and echo in schools, hospitals, restaurants, lec-

ture halls, broadcasting studios and other places where noise is unwanted.

Agglomerated cork has found an important place in the automotive industry. It helped the industry to forge ahead with its mass production program by permitting the industry to stamp out parts that could be sealed with cork gaskets.

Ideal for Closures

Because cork springs back to its former shape after having been submitted to strong pressures, it has been used for a long time to make stoppers in bottles and barrels. It was used as such two thousand years ago. After being in a bottle for ten years a cork stopper will regain 75 percent of its volume when removed; such is its splendid quality of resilience. Although it had been used as bungs for barrels from olden times, the discovery of glass and the making of bottles opened up new possibilities for its use. In fact, the development of glass bottles did much to make the industry grow. Its use for manufacturing bottle stoppers, bungs, life preservers, floats and hat linings dominated the cork industry until the end of the nineteenth century.

Cork continues to make the best closures for bottles of fine wines that are stored for many years. Since the cork is tasteless, there is no danger of its tainting the wine. It can be used to close bottles of the rarest and most delicate liquors without altering their taste or without allowing them to deteriorate. Time and alcohol will not decompose cork and thus allow air into the bottles.

About half of the world's production of this amazing bark comes from Portugal. It puts about 180,000 metric tons of it on the world market every year. This is somewhat more than all the other cork-producing countries put together. Portuguese cork is exported to more than a hundred countries. This single product was responsible for 20 percent of the total average exports from Portugal during one three-year period. It is, therefore, the country's most important source of foreign currency. A plan is now under way to forest large areas of barren land in Portugal with cork trees so that its production of cork might eventually be increased and its position as the world's leading cork producer maintained.

A visitor to Portugal should not miss the interesting sight of barefooted Portuguese workers skillfully removing the valuable bark of these remarkable trees. Then visit one of the factories where the cork is processed. There is one in Seixal, south of Lisbon.

There can be little doubt that the stately cork oak of Portugal exercises a powerful influence on modern life. It is another striking piece of evidence of how a wise Creator thoughtfully provided for man's needs when he created the earth and the vegetation upon it a long, long time ago. "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions."—Ps. 104:24.

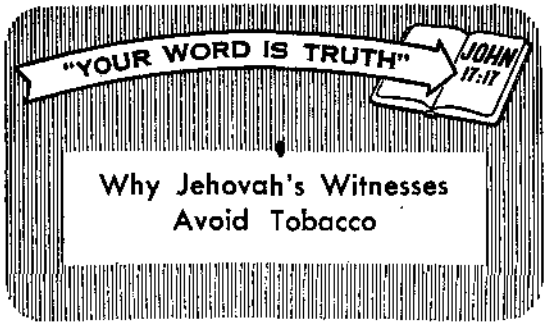
ASK FOR THE NEXT ISSUE

● Ridicule can ruin reason. You might be surprised to know how easily it could happen to you or to your children. Be fortified against it; read the article "The Fear of Ridicule."

● Hundreds of millions claim to be Christians, but can it be said that the society they make up is known for its application of Christian principles? What does the Bible say is required to live up to the name "Christian"? Be sure to read the answer in the next issue.

● Few visitors to New York ever get more than a glimpse of the amazing Port of New York. But you can have a close-up view when you read about it in the next issue of "Awake!"

● What is the difference between a Communist and a Socialist? What is a "radical"? You might be surprised. The use of these terms in America is not the same as their use in Europe. International news may take on a different meaning for you when you read "The Dilemma of Europe's Noncommunist Left."



RECENTLY a letter, written in pencil and extremely brief, was received by the publishers of *Awake!* In it the writer asked: "Are people that smoke accepted as witnesses?"

The New World society of Jehovah's witnesses does not require of all who would be Witnesses that they first pledge to give up the tobacco habit. However, the Witnesses do hold that the use of tobacco, on the part of any who have come to a knowledge of Jehovah's purposes and have dedicated themselves to do his will, is a sign of immaturity. It indicates that they are not good examples for others. Why? Because the continued use of tobacco by such Christians is incompatible with the four cardinal attributes of wisdom, justice, power and love with which the Creator endowed man when He first made him.

To begin with, note how lacking in wisdom are those who use tobacco and especially those who smoke cigarettes. The public press continues to publish reports telling of the ill effects of smoking tobacco. More and more the evidence piles up that the habit causes heart disease, stomach trouble, throat and lung cancer and materially shortens one's life span. While there always appear to be some that cavil at such reports—usually either physicians who smoke themselves or who are in the pay of the tobacco companies—the fact remains that the American Medical Association refuses to accept tobacco advertising for any of its many journals, professional and nonprofessional. In fact, certain leading stomach specialists insist that their patients never smoke again, and they refuse to treat patients who will not cut out tobacco. Wisdom requires of us that we appreciate good health as one of our most valuable possessions and that we do not needlessly squander it and life itself by using tobacco. Not to be overlooked either is the monetary cost of the cigarette habit, from $50 to more than $150 a year.

The tobacco habit also violates the attribute of justice with which we must square our actions. As Christians we are commanded to present our bodies as "living, holy, acceptable" sacrifices to God. As with the Israelites of old, we are under obligation to give our best. If we are careless about the kind of offering we bring, we are saying by our actions that 'the altar of Jehovah is contemptible.' We, in effect, are robbing God by offering sacrifices that are blemished and of decreased value because of the tobacco habit.—Rom. 12:1; Mal. 1:12, 13.

Smoking also violates the commandment that we deal justly with our neighbor: "All things, therefore, that you want men to do to you, you also must likewise do to them." Everybody likes to breathe in pure air, and there are many to whom tobacco smoke is particularly obnoxious. When we smoke in our homes, places of work, public buildings or public conveyances, we are forcing others to breathe in air that we have befouled by our tobacco habit.—Matt. 7:12.

Especially do pregnant women have an obligation along this line to the coming generation, their unborn offspring. According to a report appearing in the *American Journal of Obstetrics and Gynecology,* April, 1957, extensive research in the United States, Germany and Finland has

revealed that smoking harms the unborn. Smoking increased by 50 percent the deaths caused by premature births; and the more cigarettes smoked the higher the death rate, both of the born and unborn. Doctors further have discovered that a mother's puffing a cigarette causes even the heart of her unborn child to beat faster. It has also been reported that women working with tobacco have fewer pregnancies, more miscarriages and a much higher death rate among their infants for the first three years than do women not so employed. Surely the attribute of justice forbids a young mother to harm her offspring for the sake of a little selfish pleasure—not to say anything about mother love!

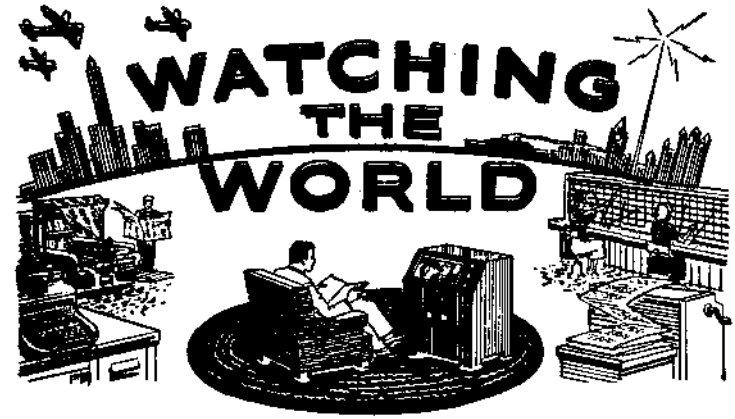
Another of the attributes with which the Creator has endowed us and that cannot be squared with the tobacco habit is power. The use of tobacco decreases such mental faculties as memory, concentration and will power, as well as our physical powers of endurance. Athletes practice self-control in this regard for a material, perishable crown. Surely Christians should be able to do so for the sake of the imperishable crown of everlasting life. —1 Cor. 9:24-27.

The tobacco habit has weakened the will power of thousands so that they feel they cannot stop smoking cigarettes in spite of all the good reasons for their doing so. (Some such have been helped by a pill developed by Loyola University research scientists and marketed under the name "Bantron.") Christians should be slaves of no man nor of any habit, but only slaves of God and of Christ. "You were set free from sin but became slaves to God." Through faith, prayer and God's holy spirit Christians can break the tobacco habit. As the apostle Paul expressed it: "For all things I have the strength by virtue of him who imparts power to me." —Rom. 6:22; Phil. 4:13.

Most of all, smoking tobacco flies in the face of the attribute of love. It shows a lack of love for God, for neighbor and for oneself. We are not loving God with all our heart, mind, soul and strength when we squander our resources on tobacco. If we love God we will "observe his commandments." Among those commandments are that we "cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear." We cannot escape it, the tobacco habit is an unclean one, befouling our bodies, our clothes and the air we breathe. It even defiles us spiritually in that tobacco smoking has a pagan religious origin.—1 John 5:3; 2 Cor. 7:1; 1 Cor. 10:18-22.

Smoking tobacco in one form or another cannot be reconciled with love of neighbor. God's Word tells us to please our neighbor in what is good for his upbuilding. The use of tobacco seems to encourage selfishness and disregard of how we can please others, as can be seen from the many that disregard the "No Smoking" signs. By being slaves of the tobacco habit we not only diminish our opportunities and resources for helping our neighbor to learn the ways of God but may even prejudice him against us.—Rom. 15:2.

Surely from the foregoing it can be clearly seen why the New World society of Jehovah's witnesses avoids tobacco and considers those who continue in bondage to it, after having dedicated themselves to do God's will, immature. Its use is incompatible with the proper exercise of the four attributes with which Jehovah has endowed us: wisdom, justice, power and love. We are assured that in God's post-Armageddon new world there will be nothing that destroys, nothing that causes sorrow, pain and death, and therefore no smoking of tobacco.—Isa. 11:9; Rev. 21:4.



Ike—Peace Ambassador

◈ President Eisenhower set out on his history-making 22,000-mile journey across the world to uphold the cause of peace. His trip called for visits to 11 countries in only 19 days to bring a better understanding of the purposes and intentions of the United States. He had "good talks" in Rome, an audience with the pope, who gave the president a blessing for all Americans. Pope John referred to Eisenhower as "the untiring servant . . . of the cause of peace." In Ankara, Turkey, Eisenhower received a "stupendous" welcome. Here was mentioned the hope of attaining "a lasting peace." When Eisenhower reached India he was greeted as a "prince of peace." In New Delhi he appealed for a "world-wide war against hunger." The journey is referred to as "a triumph of his own personality and of the reputation of his country."

10,000-Percent Drug Markup

◈ Senator Estes Kefauver, chairman of the Antitrust and Monopoly subcommittee of the Senate Judiciary Committee, probed into the pricing practices of the drug industry. He found that "the wholesale price of a wonder drug to combat arthritis had been increased more than 1,000 percent over cost by a major drug producer," that the same concern had "a mark-up of 7,079 percent on estrogen hormone drugs used in the treatment of female ailments," that ethenyl estradiol was marked up 2,757 percent over the cost of materials. One company used only 14 cents' worth of raw materials to make a female sex hormone. It sold the same for $15. "We figure this difference is about 10,000 percent," said Rand Dixon, chief counsel of the subcommittee. A small drug manufacturer told the subcommittee that the large concerns were "overcharging the public $750,000,000 a year for prescription drugs." Kefauver's conclusion was that anti-arthritic drug prices were "clearly too high."

Peace Treaty with Reds

◈ The barren wastes of Antarctica was the territory in question. Twelve nations huddled together and came out with a peace treaty. The Antarctica was to be used for peaceful purposes only, which means no nuclear explosions there of any kind. The United States and the Soviet Union joined in signing on December 1.

U.N. Deadlock Broken

◈ The race for a seat in the United Nations Security Council ended December 12 in an East-West compromise. Poland and Turkey will split the two-year term; each has agreed to serve a year. The General Assembly of the U.N. has decided to shelve the Algerian issue. It has also adopted a resolution establishing a U.N. Committee on the peaceful uses of outer space.

Newsmen to "Gather" News

◈ The United Nations Social Committee took exception to the word "seek" in the proposed draft convention on freedom of information. Foreign journalists were to have been guaranteed "freedom to seek, receive and impart" news without government interference. The word "seek" seemed too robust a term for the Soviet group. "Gather" was offered as a substitute and accepted. There is a big difference, according to a New York *Times* editorial: "To 'seek' implies to search out, to probe, to explore, to move actively, to obtain information. To 'gather' implies to collect, to cull, to let information, if any, fall into one's lap. It's the difference between reporting and receiving handouts. . . . It's the difference between the spirit of free inquiry and free press and the spirit of censorship and official controls."

Pope Would Curb Press

◈ Pope John XXIII said that "an attitude of reproof against a certain kind of press" should be taken up. He declared that it is not permissible to let the press "undermine the religious and moral foundation of the life of the people." "Just as it is unlawful for the free citizen, by the very fact that he proclaims himself free, to cause violent offense or harm to the freedom, the property or the life of his neighbor, so it cannot be lawful for the press, under the pretext that it must be free, to make daily and systematic attempts on the religious and moral health of

mankind." This was considered one of the pope's most important pronouncements.

Trading Enemies

◈ Politically, East and West Germany are at odds, but there have never been better business partners. Some $500,000,000 worth of trade was exchanged between them last year. A new trade agreement will hike that amount by another $69,000,000 in 1960. Employment in West Germany is at an all-time high of 20,100,000. There are some 350,000 jobs that are going begging. Unemployment is less than 1 percent of the labor force, or at about 190,000.

A Crack in the Iron Curtain

◈ Twelve million refugees have flocked into West Germany since the war, and the end is not yet in sight. More than 300 new ones find their way into West Germany almost every day. 1959 has been a big year for Polish and Czech desertions. The defectors have been mostly influential men, officials who have become fed up with Communist tactics. Especially are they not happy with the way the Reds dealt with the Hungarian revolt.

Oil in Uzbekistan

◈ The Soviet Minister of Geology, Pyotr Y. Antropov, said that his government discovered rich sources of oil and gas deposits in Uzbekistan and Turkmenia. He asserted that the potential of these deposits may equal the oil production of the Middle East.

"Down with Whites!"

◈ The oil workers strike in the British colony of Fiji erupted into a riot December 10. The islanders shouted, "Down with whites!" They stoned European cars and destroyed the property of whites. Troops were called in to subdue the rioters. A dusk-to-dawn curfew was imposed. A tense calm reigned over the area. The strikers want their salary doubled. They receive $12 weekly.

Disaster on the Riviera

◈ The Malpasset Dam near the French Riviera town of Frejus burst and unleashed 50,000,000 tons of water in the Reyran River valley. Over 323 persons lost their lives. The dam had been pronounced sound only three days before.

Fewer Farms but More to Feed

◈ About 3,000,000 commercial farms and about 7,500,000 workers produce the food that 175,000,000 Americans now eat. The U.S. Department of Agriculture expects there to be a million fewer farms by 1975 and two million fewer workers to do the work, despite an inevitable population increase. Food production, however, is expected to increase everywhere, except, perhaps, in North America. Experts say that by 1975 "world-wide there will be a wheat surplus of 40 million metric tons, and a rice surplus of 70 million metric tons." How to get this surplus into the stomachs of starving millions is the question.

Astronaut Sam

◈ A seven-pound monkey named Sam soared 55 miles into space December 4. While the trip up and down covered only some thirteen minutes, because of high seas the U.S. navy struggled for some hours before it rescued Sam and announced him "alive, kicking and happy." Sam's trip is paving the way for human astronauts to follow.

Talking Wires

◈ The new Wirefax transmission system is capable of sending a 600-word telegram across the United States in six minutes, with absolute accuracy. The Western Union electronic system is currently limited to New York, Washington, Chicago, Los Angeles and San Francisco. Also, the new transatlantic telephone cable system is capable of carrying "the voices of 36 persons at once over a thin wire only 13/100th of an inch thick."

Accident-Toll Rise

◈ In Britain the accident toll soared to an alarming high. More than 6,000 Britons were killed and some 20,000 others were injured in twelve months. There was also an increase in the production of cars in Britain, from 769,000 in 1954 to over 1.4 million a year now.

A Third Band of Radiation

◈ A radiation band about 310 miles thick, which begins some 1,000 miles out from the earth, was discovered by U.S. satellite Explorer VI. It is the third such band discovered. The satellite also snapped the first crude picture of the earth and its cloud cover when it was some 19,500 miles out.

Spoiled Generation

◈ United States army recruiting and training stations find many youths "flabby in body and in outlook on life." The average recruit has "probably never used his muscles or his mind extensively," said a New York *Times* report. A lot of them are "horribly spoiled," "mothers' boys," emotionally immature or unstable. A training officer reportedly stated that the basic trainee is more used to pushing accelerators than walking. "I have yet to hear a single man say that every man owes his country a duty. Not once have I seen one drop of patriotism in these kids. The rights and the privileges they know. But not their duties and obligations."

Why Couples Marry Younger

◈ The U.S. Census Bureau probed into the question, Why

couples are marrying younger today? and they came up with these reasons and possible causes: (1) economic prosperity *and increased job security*; (2) widespread practice of birth control; and (3) wives start work at a younger age today than before. The average male marries shortly after he turns twenty-two. The average female marries soon after her twentieth birthday.

Are Jews More Intelligent?

◈ Dr. William H. Stone, a young geneticist from the University of Wisconsin, who, by the way, is a Jew himself, said that Jews were more intelligent than other ethnic groups, that this superiority is traceable to genes. He asserted that Jews use their brains and analytic ability to a greater extent. *The reason for this superior intelligence, he says, is* mainly due to their "breeding structure." They have been a guarded race, guarded by geographical, cultural and religious boundaries. Dr. H. Bentley Glass, biologist from John Hopkins (a Baptist), says: "It is a reasonable theory, but it has not yet been proved."

Dead Letters

◈ In 1958 there were some 25,000,000 dead letters stacked up in U.S. post offices. Here is a tip: Always plainly print your address and always see that you have a return address. Postmen are efficient workers, but as a rule they are not mind readers or handwriting experts.

Speech for the Speechless

◈ A voice box, only 1⅞ inches in diameter by 3¼ inches in *length, has been produced by* the Bell Telephone Laboratories. It is powered either by batteries or an electric outlet. With it people who have had their larynxes removed can talk by word of mouth. The new device makes a sound about as loud as the normal human voice in conversation. It can also be modulated. In fact, it is said that with a little practice a person can even sing tunes.

Apple-Eaters and Tooth Decay

◈ Children who eat apples stand a better chance of having healthy gums and less tooth decay than non-apple-eaters, so says Dr. Geoffrey L. Slack, a British dentist. Biting into apples and chewing the fibrous fragments both washes the teeth and stimulates gum tissues. Apple-eaters were found to have half as many *cavities and one third the gum* disorders as non-apple-eaters.

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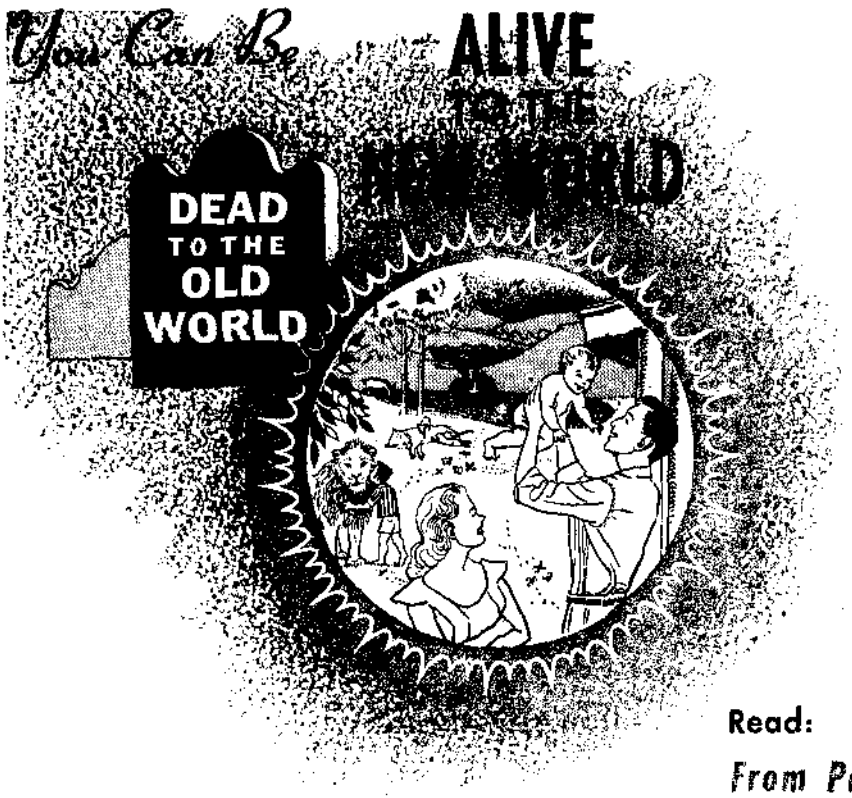

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Awake!

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We Saw Black Dirt Changed to Copper
PAGE 24

FEBRUARY 8, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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THE FEAR OF Ridicule

FEAR of being called chickenhearted caused a seventeen-year-old girl to take a drink of a green-colored liquid. A group of young people, having discovered this bottle of green liquid, thought it was drinkable; and some of the youths ridiculed those who did not want to take a drink. Of those that drank, three teen-age boys became seriously ill and the seventeen-year-old girl died. The green-colored liquid was antifreeze. "It was one of those things that teen-agers call a 'chicken incident,'" said the dead girl's father, "in which some of the kids would be called 'chicken' if they didn't take a drink of liquor." Fear of ridicule is poison.

Fear of ridicule has thus led to the death of innumerable persons. It has caused young people to get into all kinds of difficulties, bringing grief to their parents. Fear of such verbal missiles of ridicule as "chicken" or "sissy" or "fraidy-cat" has spawned unimaginable tragedy. Yet how often parents fail to train their children to inure their principles against the weapon of ridicule!

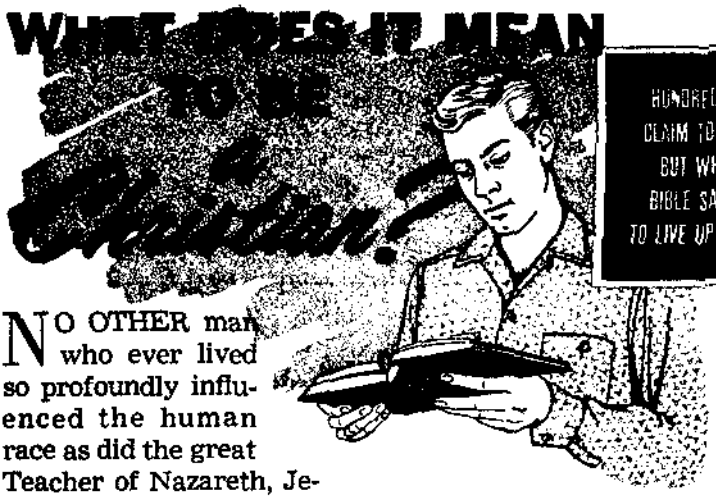
"Fear of the sneer," says J. F. Saunders in the Cleveland *Plain Dealer* of July 20, 1959, "is a mighty factor in the behavior patterns of many adolescents and is responsible for the grave troubles in which many of them find themselves. The young girl taught to treasure the purity of her mind and person may surrender it to escape the contempt of unprincipled companions. The boy, impressed in his home with a respect for honor and virtue, can reap a lifetime of regret . . .

"Whenever a group of youngsters is convicted of a joint crime you may be sure that some of them participated mainly to avoid derision. To their sorrow, they were misled to believe that conformity is wiser than the courting of ridicule. . . .

"Fear of the ridicule that is embodied in the sneer . . . has downgraded integrity and enthroned cheating. It has made the clergyman cautious in mentioning sin and parents reluctant to invoke discipline. . . . Fear of the shrieking of the mob is implanted in us in the ignorance of childhood. It is preposterous that it retains its grip on us in the maturity of adulthood."

Why let the fear of ridicule be implanted in children? Why not implant the proper fear? Then when children grow up they will not be misled by the disastrous, deadly fear of ridicule. Let parents be diligent, then, to train their children as to what to fear and what not to fear. Ridicule is an impotent weapon when leveled at minds trained according to the will of God: "Trembling at men is what lays a snare, but he that is trusting in Jehovah will be protected."—Prov. 29:25.

WHAT DOES IT MEAN TO BE A CHRISTIAN?



NO OTHER man who ever lived so profoundly influenced the human race as did the great Teacher of Nazareth, Jesus Christ. Neither his lofty teachings, nor his amazing miracles, nor his manner of life has ever been equaled by any other man. He pre-eminently was THE Man, even as the Bible is THE Book. With good reason Governor Pontius Pilate exclaimed, as he presented Jesus to the Jews demanding his death: "Look! the man!"—John 19:5.

While there are skeptics that cavil about the fact of Jesus' existence, they do so in vain. All the evidences of the authenticity of the Christian Greek Scriptures, such as archaeology, candor and harmony of writers and fulfillment of Bible prophecy, unite to stamp Jesus as a historical figure, a man who actually lived. Additionally, the historicity of Jesus Christ is verified by such pagan writers as Tacitus, Suetonius, Pliny the Younger and Lucian. More than that, as has well been observed, if the Gospel accounts of the life of Christ were inventions, their writers would have achieved a greater miracle than many of those performed by Jesus Christ.

This great Teacher gathered disciples or learners about him who followed in his footsteps and who came to be known as Christians. Today there are hundreds of millions that profess to be his followers. These are to be found in the—who knows how many—hundreds of differing sects of Christendom, many of whom radically disagree with each other as to what it means to be a Christian.—Acts 11:26.

What does it mean to be a Christian? According to *Webster*, a Christian is "one who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by Him. . . . Esp., one who has definitely accepted the Christian religious and moral principles of life; one who has faith in and has pledged allegiance to God, thought of as revealed in Christ; one whose life is conformed to the doctrines of Christ."

Good as these definitions may be—except for the first, which represents popular opinion on the subject—they fail to answer our question as to what it means to be a Christian. How so? In that these definitions fail to tell just who Jesus was, what the truths are that he taught his followers and exactly what he requires of us, and it is concerning these very points that there is the greatest difference of opinion and confusion. Why should this be?

Because of a falling away or apostasy on the part of the early followers of Christ. This should not surprise us, as both Jesus and his apostles foretold it. The facts of history, particularly from the time of Constantine on and up to modern times, leave no doubt that such an apostasy took place. While efforts at reformation were made, they bore comparatively little fruit.—Matt. 13:24-30; Acts 20:29, 30; 2 Pet. 2:1-3.

Recovery from apostasy waited until the

latter part of the nineteenth century. It was at that time that a group of sincere and dedicated Christians gathered themselves for the study of God's Word, at the same time divesting themselves of the creedal and sectarian chains of Christendom. What was a humble beginning of a handful of such earnest Bible students back in the 1870's has seen an amazing growth, both as to clearer understanding of God's Word and purposes and in numbers of those so minded. As a result, today there are upward of 800,000 Christians active in some 175 different lands and islands of the seas.

From their study of God's Word they have gained an ever clearer appreciation of just what it does mean to be a Christian. According to that Authority and Guide, there may be said to be seven basic conditions that must be met: (1) Faith in Jehovah God. (2) Faith in the claims Jesus Christ made regarding himself. (3) Faith in the Bible as God's inspired Word. (4) Dedication to do God's will and baptism. (5) Living by Christian principles. (6) Being a witness, minister, teacher. (7) Suffering for righteousness' sake.

Faith Required

First of all, to be a Christian means to exercise the kind of faith in God that Jesus Christ had. For Jesus the great First Cause and Creator was no nameless, impersonal abstraction, but a very definite personality with a unique name. Christ taught that God is "our Father." He "himself has affection" for his children. Why, our God is so interested in us that, hyperbolically speaking, "the very hairs of [our] head are all numbered." Christ also attributed to his Father a name, in fact, giving it first place: "Our Father in the heavens, let your name be sanctified." "Father, glorify your name." "I [Jesus] have made your name manifest to the men you gave me out of the world." That name, as revealed by the Hebrew Scriptures, and which doubtless appeared in the *Septuagint Version* used by Jesus and his apostles, is Jehovah: "I am Jehovah. That is my name." And that Christ's followers likewise attributed personality to God and credited him with having a name is apparent from such expressions as that of James, the half brother of Jesus, which he made at a meeting of the Christian governing body in Jerusalem: "God for the first time turned his attention to the nations to take out of them a people for his name."—Matt. 6:9; John 16:27; Matt. 10:30; John 12:28; 17:6; Isa. 42:8; Acts 15:14.

Secondly, to be a Christian means to exercise faith in Jesus Christ and, in particular, to accept his claims. Jesus claimed to be God's Son in a special sense. Thus in speaking to Nicodemus Jesus referred to himself as God's "only-begotten Son." Jesus also claimed to be man's Redeemer, for he told his disciples that he came to give his life or soul as "a ransom in exchange for many." Jesus further claimed to have risen from the dead: "These are my words which I spoke to you while I was yet with you, . . . that the Christ would suffer and rise from among the dead on the third day." And very vital also is Jesus' claim to be God's anointed King. It was on the charge of his having said, "I am King of the Jews," that he was put to death.—John 3:16; Matt. 20:28; Luke 24:44-46; John 19:21.

To be a Christian means to accept these claims of Jesus. Failure to do so implies that we consider Jesus as having been either a self-deluded dupe or a scheming impostor. That Christ's immediate followers credited him with being what he claimed to be is abundantly demonstrated by their writings. Thus Paul applied to Jesus the psalmist's words: "You are my

Son; today I have become your Father." And Peter wrote: "Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit." That Christ's claim to be a King was also accepted by them is seen from Paul's reference to Jesus as "King of those who rule as kings."—Heb. 1:5; 1 Pet. 3:18; 1 Tim. 6:15.

Coming to our third condition, we find that Jesus Christ recognized the Bible as God's inspired Word. Time and again he quoted from it to prove his point. To him the Bible accounts of creation, the Flood, Jonah, and all the others, were genuine history. Said he, "Your word is truth." —John 17:17.

Christ's apostles were of the same mind, as we can see from their writings: *"All* Scripture is inspired of God and beneficial for teaching." "Men spoke from God as they were borne along by holy spirit." And since the writing of the Christian Greek Scriptures these also must be accepted by Christians, for Jesus said that God's holy spirit 'would bring back to the minds of his apostles all the things he had told them' and that "whatever things you may bind on earth will have been bound in heaven." We also find that Peter referred to Paul's letters as "Scriptures."—2 Tim. 3:16; 2 Pet. 1:21; John 14:26; Matt. 18:18; 2 Pet. 3:16.

Christian Principles

Both Jesus' example and his express command show that to be a Christian requires (fourth) that one dedicate oneself to do God's will and be baptized in symbol and in public declaration of that fact. Thus Jesus is depicted as symbolizing his dedication to do God's will at the Jordan, saying: "Look! I am come to do your will." In saying to his disciples, "If anyone wants to come after me, let him disown himself," Jesus implied dedication for them, even as he expressly commanded baptism in his commission to them: "Go therefore and make disciples of people of all the nations, baptizing them." However, since all his followers are born in sin, they must first take the steps of repentance and turning around or conversion. As Peter told the Jews: "Repent, therefore, and turn around."—Heb. 10:9; Matt. 16:24; 28:19; Acts 3:19.

That Christ's apostles saw the need of dedication and baptism the Scriptural record also shows. True, in the book of Acts we do not read, in so many words, that those who heard and believed dedicated themselves, but we do read of their exercising faith, belief, and of their being baptized. That dedication was implied in such belief is apparent from such texts as, "Faith, if it does not have works, is dead in itself," and, "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Jas. 2:17; Rom. 10:10.

To be a Christian, however, means not *only dedication but also (fifth)* living according to God's will, in line with Christian principles. No one could accuse Jesus of falling short of God's righteous requirements. He summed them up in the two great commandments: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and, "You must love your neighbor as yourself." That first commandment means giving God exclusive devotion, which Jesus certainly did. He also loved his neighbor so much that he wore himself out doing good to him and finally gave his life for all his human neighbors, the world of mankind. This kind of love he commanded his followers to have, it being proof that they were indeed Christians: "I am giving you a new commandment, that you love one

another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves."—Mark 12:29-31; John 13:34, 35.

These words of Jesus were not considered to be just so much impractical idealism by the early Christians. The Scriptural record shows that they gave God exclusive devotion, loving him with the whole heart, mind, soul and strength. They did not let materialism rob God of what they had dedicated to give him. No racial, national or social barriers divided them and destroyed their unity.

A Witness, Minister, Teacher

Above all, however, to be a Christian means (sixth) for one to be a witness, a minister of God, and especially a teacher. Of himself Jesus said: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." What truth? The truth found in God's Word of truth, particularly as it relates to God's name and kingdom. Jesus considered his witnessing of such prime importance that long years afterward he referred to himself as "the Faithful Witness," and as "the faithful and true witness."—John 18:37; Rev. 1:5; 3:14.

The fourfold Scriptural record of Jesus' life also highlights his teaching of others. It emphasizes, not his divine healing of physical ills, but his spiritual healing by means of the water of truth. Even Mark's action-filled account devotes from two to three times as much space to Jesus' preaching and teaching as it does to his works of healing.

Thus we find that although it was his miracles of physical healing that caused the many thousands to flock to him, only once is the term "Physician" in that sense applied to him, and once in a spiritual sense, whereas some fifty times he is addressed as "Teacher." (About as many more times we read of his teaching others or having taught them.) This fact is obscured in the *King James Version* by reason of its translating the Greek word *did·as'kalos,* meaning "instructor" almost invariably as "Master," instead of "Teacher" as do the *Revised Standard Version* and the *New World Translation.*—John 1:38.

Not leaving us merely to infer that his followers, Christians, should be witnesses, ministers, teachers, Jesus, upon his resurrection, told his followers that they were to be witnesses of him and commanded them to "make disciples [learners] of people of all the nations, . . . *teaching* them to observe all the things I have commanded you."—Acts 1:8; Matt. 28:19.

Fully appreciating what it means to be a Christian in this regard, we find that there was no clergy-laity distinction among the early Christians. All ministered, all preached, all witnessed, all taught. Each one was to sanctify God in his heart, being "always ready to make a defense before everyone that demands of you a reason for the hope in you." Thus Paul instructed Timothy to commit the things he had learned from Paul "to faithful men who in turn will be adequately qualified to teach others." That every Christian must be a teacher is made clear from Paul's censure of the Hebrew Christians, who in view of the time should have been teachers themselves, but instead needed someone to again teach them "the first principles of the sacred pronouncements."—1 Pet. 3:15; 2 Tim. 2:2; Heb. 5:12.

Coming to our seventh and final condition that must be met for one to be a Christian, we find that being a Christian is inseparable from suffering for righteousness' sake. Certainly Christ suffered for righteousness. The Hebrew prophets, par-

ticularly in the books of Psalms and of Isaiah, foretold Christ's sufferings, and when on earth he forewarned his apostles that he would "suffer many things . . . and be killed." Preparing his followers for like experiences, he said, on various occasions: "Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake." "Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also." "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name."—Matt. 16:21; 5:11; John 15:20; Matt. 24:9.

The early Christians did not compromise to gain the friendship of the world and thus avoid persecution as apostate Christians have done ever since. No, in line with Jesus' example and admonition they appreciated that "friendship with the world is enmity with God." There simply was no escaping persecution: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted," even as Paul was. Yes, "to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely."—Jas. 4:4; 2 Tim. 3:12; 1 Pet. 2:21.

No question about it, to be a Christian means to exercise faith in Jehovah God; to recognize Christ's claims regarding himself; to accept the Bible as God's inspired Word; to dedicate oneself to do God's will and be baptized; to live by Christian principles; to be a witness, minister and teacher; and to suffer as a Christian. This being so, it follows that those who speak of entire nations of the old world as being Christian are sadly mistaken.

For those who sincerely would be Christians God has provided four aids. First is God's Word, which he expressly provided so that "the man of God may be fully competent, completely equipped for every good work." Secondly, there is God's holy spirit to help, even as we read that it is "not by might, nor by power, but by my Spirit, saith Jehovah." Third is the privilege of prayer: "If anyone of you is lacking in wisdom, let him keep on asking God." And finally, even as in the first century, God has a visible organization to help; in modern times it is the New World society. It provides assistance in the form of Bible studies in the home, congregational meetings, a ministerial training program and Bibles and Bible aids, among which latter is included this magazine. Take advantage of these aids and, in keeping with Jesus' promise, "get a hundredfold now in this period of time, . . . and in the coming system of things everlasting life."—2 Tim. 3:17; Zech. 4:6, *AS;* Jas. 1:5; Mark 10:30.

A DIFFERENT STORY IN DIFFERENT LANDS

¶ Tourists from predominately Protestant lands might be surprised at the stained-glass windows in the famous thirteenth-century cathedral at Chartres, France. One of the windows there represents Jesus' parable of the prodigal son. What is his downfall? Gambling! After being tempted to gamble, he is shown throwing dice on a chessboard. How different from the church's lotteries and bingo games in countries like the United States, where she has pushed vigorous campaigns against both the laws and public opinion in order to have the prodigal son's type of "riotous living" legalized so that such gambling forms as bingo, lotteries, etc., could be used to raise money for the church!

FEW families possess homes that have ocean-going vessels docking practically in their back yard, or that have the expanse of a 1,500-square-mile harbor as the view they get from their rear windows. This is the unique experience of some families living in the Brooklyn Heights section of New York city. Their homes are on a high embankment that gives them an unobstructed view of the greatest port in the world. Freighters from many countries tie up to modern piers in what might be considered their back yard. They have a ringside view of the busy activities that make this port the major gateway for commerce between the United States and the rest of the world.

The amazing Port of New York is served by an average of 25,000 vessels a year, carrying the flags of 170 steamship lines. Every maritime nation in the world is represented by them. A ship either enters or leaves this leading seaport every twenty minutes.

One hundred and forty million tons of freight pass through it in a year's time. This includes more than thirty-eight million tons of foreign commerce, about 44 percent of the total dollar volume of United States' ocean-borne foreign trade.

Operating such a huge port is not a simple matter. Good planning and proper timing are involved in the loading of every vessel. This is not evident to those who casually watch freighters being loaded with cargo. The mechanics of cargo handling involves a lot of thought.

Cargo Loading

Anyone who has packed a suitcase or the baggage compartment of an automobile should appreciate the problem of packing the greatest number of items in the least amount of space. This is the problem that constantly faces the men who have the responsibility of loading the multitude of vessels that take on cargo in New York. The stowing must be done with a minimum expenditure of time and in such a fashion that unloading is not inconvenienced, especially if the vessel stops at more than one port.

Before a vessel ties up to a dock the one who oversees the loading operations makes out a stowage plan. This consists of a cutaway sketch of the ship, showing all the places for cargo stowage. He knows what commodities are scheduled to go on the vessel, how much each weighs and how much space each will need. When he decides on their location in the vessel he indicates it on the stowage plan, a copy of which is given to the ship's officers.

This advance planning is important for efficient handling of the commodities, the protection of the cargo and the safety of the vessel. Foodstuffs, for example, cannot be placed alongside smelly hides, as the odor of the hides might spoil them. How a commodity might be affected by another commodity, by heat or by condensation, has to be kept in mind.

Since it is most unwise to stack heavy cargo on top of light commodities, the

heavy stuff must be scheduled for the bottom of the hold. On the other hand, if there is a large amount of heavy cargo, all of it cannot go there. If it did, control of the vessel would be made difficult. It would lower the center of gravity, causing the ship to roll and to right itself too quickly. Advance planning determines how much heavy cargo can go on the bottom and how much must go higher up between the decks or on the deck. Bottom cargo must be timed to arrive at the dock when loading operations begin.

Thought must be given to weight distribution so that the cargo when loaded does not throw too much weight on one side or on one end of the ship. If that should happen, the ship would list and endanger its safety. A small amount of list can be corrected by means of ballast tanks in the vessel's bottom, bow and stern. These can be filled with water to bring the ship into trim.

When grain is being carried, bins have to be made to prevent the grain from shifting its weight during the voyage. If that should happen, the vessel could capsize. Weight distribution presents a problem when a ship is scheduled to make several stops to unload cargo. The initial stowing must allow for easy unloading of cargo at each port without causing a drastic alteration of the distribution of weight.

Proper Timing

Because each commodity must be given a specific place in the ship, it must be ready for loading when needed. This requires good dock and port organization, especially when a large number of ships are being handled every week, as is the case in New York.

Eleven railroads serve the Port of New York, bringing goods for ocean shipment from many parts of the country. Since these commodities must arrive in advance of their respective ships, there must be an adequate place for holding them. For this purpose the Port of New York has the largest rail terminal and yard storage space in the world. It can care for 5,000 railroad cars and an additional 7,500 cars in outlying storage locations. Think of what a stupendous task it must be to sort out the shipments regularly coming in on thousands of railroad cars and to see that they get to the right ship at the right time!

Approximately 2,500 pieces of floating equipment are used by the port to transport this cargo from the classification yards to its approximately 200 steamship piers. Some of the commodities are transferred to barges and taken by tugboat to the side of a ship, where they are hoisted aboard. Other commodities may be left in the rail cars, which are switched directly to car floats and taken to a ship or pier for unloading. The car float is equipped with railroad tracks and is capable of carrying from six to twenty railroad cars. This method is generally used for quick movement of perishables or heavy machinery. The barges, car floats and other railroad equipment in the port make a daily movement of more than 550 carloads.

In addition to railroad cars, some 10,000 long-haul trucks serve the port daily. These must be unloaded and their commodities ready to go onto their respective ships at the right moment. Efficient dock operation requires ample room at the upland end of the pier for the trucks to park and to unload. Some of the modern piers along Brooklyn Heights have tail-gate-high truck platforms with sixteen back-up spaces for unloading and loading. The parking area for each pier exceeds 130,000 square feet of pavement.

Pier Operation

It is important that a pier be designed for efficient and fast handling of cargo.

The new piers being built by the Port of New York Authority have that design. They have concrete aprons that are from twenty-five to thirty feet wide. This allows ample room for loading and unloading cargo from the ships. One of these piers is in an L-shape, with the open part of the L joined with the shore. The wharf on the long side of the pier is 1,090 feet long and 500 feet on the short side. It has 256,000 square feet of concrete flooring that is covered by a fireproof aluminum shed with plastic skylights. The pier is capable of handling more than seventy trucks at a time. The paved area for the trucks is an expansive 179,000 square feet.

Well-designed piers would not accomplish their purpose if the handling of cargo on them were not mechanized. The Port of New York is noted for its large-scale mechanization of cargo handling. When a truck backs up to the unloading platform of one of the new piers its cargo is quickly carried to an assigned spot by speedy fork-lift trucks. The commodities are stacked on wooden pallets so that the trucks can easily pick them up and move them about and stack them. Because large units of from one to three tons can be quickly moved by one man with a fork truck, cargo handling time, as compared with manual operation, can be reduced more than 80 percent. The large models of the fork-lift truck have a capacity up to 15,000 pounds.

Booms and Cranes

In the Port of New York, cargo is unloaded principally by each ship's gear or equipment. This consists of booms and electric or steam winches. Generally the booms can lift about two to five tons. Some ships have equipment for hoisting from ten to fifty tons. Two winches are used with each boom. Their cables are joined above the sling that goes under the load. One lifts the load from the dock and the other, attached to an upright boom, swings it across the ship's deck and lowers it into the hold. Longshoremen in the hold remove the cables and unload the pallet, stacking the commodities neatly in layers. Each layer is covered with boards, not only as a protection to the cargo, but also to provide an even, firm flooring for the next layer.

Extremely heavy cargo that cannot be handled by a ship's gear is brought to the side of the ship on a barge, or lighter. A giant floating derrick is then placed between it and the vessel. The heavy commodity is then hoisted aboard with the greatest of ease. If it is scheduled as deck cargo, it must be fastened down securely with strong cables. The Port of New York has about a hundred floating and stationary derricks, some capable of lifting 350 tons.

At one place in the port there are huge shore-side cranes that lift fully loaded railroad cars and place them on special ships for shipment to certain cities on the Gulf of Mexico. In another place aluminum containers that are the same size and shape as truck-trailer bodies are hoisted from trucks and stacked in a ship by means of a giant shipboard crane. When unloaded they are placed on a truck frame and driven off.

At still another dock there are four traveling cranes that incorporate conveyors in their design. They are used to transfer stems of bananas from the hold of ships by a system of horizontal belts called curveyors. The stems are hoisted out of the ships, carried around curves, up and down grades and along the loading platforms at the rate of two hundred feet a minute. The system can supply seventy-two rail cars and forty trucks with more than eight thousand stems an hour.

Rapid Turnaround

A shipper likes a port that can give his ships rapid turnaround. The longer his ship is tied to a dock the greater will be its operating costs. Its earning capacity depends to a great extent upon the number of trips it makes, and that, of course, is governed measurably by how rapidly it can unload and load up for a return trip. While it is in port it is not earning money, but its expenses, such as wages, food for the crew, fuel to operate shipboard machinery, insurance, interest on capital and depreciation continue. New York's new piers and mechanized cargo-handling make faster turnarounds possible.

Before the new Brooklyn piers were begun the old piers they replaced, which were greater in number, handled 1,700,000 tons of general cargo a year. That was 17 percent of the foreign-trade general cargo handled in New York. With twenty-seven vessel berths instead of the old forty-four, the new piers are expected to handle 3,000,000 tons of general cargo. This increase can be realized because of the more rapid turnaround that is now possible for each vessel.

There is never any delay in the Port of New York because of ice. It is an ice-free port, which is important to shippers. Neither does any shipper have to worry about the harbor not being deep enough to take his vessels. Its channels can accommodate the largest vessels afloat, and that includes giant aircraft carriers. The minimum depth of most sections of the harbor is thirty-five feet.

Progressive Port

The economic prosperity of a coastal city is generally dependent upon the facilities of its port. The city that fails to improve those facilities cannot expect a measurable increase in its commerce. The Port of New York is able to maintain its position as the world's leading port because of the improvements it keeps making.

When one of its new Brooklyn piers was dedicated, Mr. Per Meyer of the Meyer Line said: "Keeping the lead is no easy task, but if we can provide more of these modern facilities, I am confident we can stay out front. . . . In this regard, during the next fifteen years the Port Authority is committed to spend some $280 million for the modernization and expansion of marine terminal facilities on both the New York and New Jersey sides of this great harbor. We have already spent over $100 million on marine terminal improvements."

New York's great port is amazing, not only because of the immense cargo tonnage it handles with mechanized efficiency, but also because of its scenic expanse that is dominated by the cloud-high skyscrapers of lower Manhattan. This is the remarkable view enjoyed by the Brooklyn families that have the greatest port in the world as their back yard.

Why Worry?

¶ Most of the worrying people do is unnecessary. According to the book *The Retirement Handbook*, a study made by the University of Wisconsin found that "first, about 40 per cent of our normal worries turn out to be over things that never happen. Second, 30 per cent of our worries and frustrations are over things that happened in the past. They are things about which nothing can be done now. . . . Third, 22 per cent are the little, petty and needless fears. These three lists together account for 92 per cent of our worries and fears. Fourth, this leaves only 8 per cent for the things which might be considered legitimate worries to which individuals must give care and attention."

The Dilemma of EUROPE'S NONCOMMUNIST LEFT

By "A Special Correspondent in Paris"

"THE bureau of the Socialist International decided on Thursday to open an inquiry into the cause of the recent defeats suffered by the Socialist parties in western countries. The inquiry will not begin for several months but it will be wide in scope and will study the results of the elections that have taken place successively in West Germany, Belgium, Italy and Great Britain."

The above dispatch from London, published in Paris by *Le Monde,* dated October 17, 1959, is indicative of a current political phenomenon in western Europe, namely, the retreat of what is known here as the noncommunist Left. The most recent and glaring example of this was the resounding defeat of the Labor party in the recent British elections. A year beforehand the parties of the Left in France had suffered a setback that, measured in votes, was even greater than Labor's defeat in Britain. Similar setbacks by Socialist parties in other European countries indicate a definite trend that is worth analyzing.

But to be understood by readers in all latitudes and longitudes it will first be necessary to discuss briefly the relative meanings of such political notions as Right, Left, Conservative, Liberal, Radical and Socialist, for they have different connotations in different lands.

In the minds of many Americans the term Socialist is practically synonymous with Communist, and both expressions are generally used derogatorily. Here in Europe a clear distinction is made between Communist and Socialist, the latter being used disparagingly only by the Right and, paradoxically, by the Communists themselves, who regard the Socialists as being "false brothers."

For the average Englishman, the Right means the Conservatives, the Center means the Liberals and the Left means the Labor (socialist) party. In America notions of Right and Left are much more vague, probably because the two main political parties (Republicans and Democrats) do not have any well-defined ideology classifying one to the Left and the other to the Right. American dictionaries define the Right as representing monarchist or conservative tendencies and the Left as being composed of Radicals or advanced Liberals. So whereas in both the United States and Britain the Right stands for conservative elements, in the former the term Liberal designates the Left and in the latter it refers to the Center. In Britain the terms Left and Right call to mind two distinct political parties; in America they refer to tendencies that are to be found in both the Republican and Democratic parties.

The word "radical" is another term that has different connotations in different places. When, during the 1958 American elections, President Eisenhower spoke about the "radicals" who would "lead the country down the road to socialism," he

meant it as a warning, for he was talking to people for whom a "radical" is little better than an out-and-out revolutionary and for whom "socialism" is a scare word. In Europe, where radicalism is a reformist movement, his threat could easily have been interpreted as a promise, for the British owe their right of universal suffrage to the nineteenth-century Radical party, and the French have to thank the Radicals for the separation of church and state that has existed in France since 1905. Socialism is far from being a bogy here in Europe. The Scandinavian countries are at present governed by Socialist regimes without particularly feeling as if they have been led "down the road," and Britain's social "welfare state," introduced after the war by the Labor government, is so popular that even the Conservatives dare not touch it.

These few examples will suffice to show the wide discrepancy that exists between the current use of political terms in different parts of the world. In particular, they help to explain why the average reader in one land often has trouble understanding the political situation in another, since he is quite naturally inclined to think in terms of local usage. Thus, the European man in the street, who is used to thinking politics in terms of Right and Left, feels quite lost when trying to follow an American election. Similarly, the average American probably gets quite the wrong idea when he reads that such and such a prominent foreign political figure is a Radical or a Socialist.

Origin of Europe's Left

It has been seen that the Right represents the conservative elements. For centuries the only classes in Europe that had wealth and privileges to conserve were royalty, the aristocracy and the clergy. They were the "haves," and the "have-nots" had little or nothing to say in current affairs. Hence, the notions of Right and Left as we know them today were nonexistent, there being no political debate.

They began to take shape, however, with the development of an educated and well-to-do middle class that the French called the *bourgeoisie*. In the eighteenth century, Jean-Jacques Rousseau, François Quesnay and other Frenchmen began spreading social ideas. In England political economy became a science with such men as Adam Smith and David Ricardo. Then socialism began to develop, its founding fathers being principally Saint-Simon, Fourier and Proudhon in France, Robert Owen in England and Ferdinand Lassalle, Marx and Engels in Germany.

At this point you may wonder if the French Revolution was not a rebellion of the Left against the Right. It was, if the notions of Right and Left at that time are considered to stand respectively for the "conservative" aristocracy and the "liberal" *bourgeoisie*, for the Revolution of 1789 was essentially a rebellion of the business and professional classes against the privileges of the aristocracy. But if the term Left is understood to represent, or at least to include, the working classes, it must be admitted that the French Revolution was more a fight for privileges among the "haves" than a struggle on behalf of the "have-nots." Put another way, the *bourgeoisie* may have been on the Left to fight royalty, the aristocracy and the clergy, but it soon found itself lined up with the Right to conserve its newly won privileges from the rising tide of socialism produced by the Industrial Revolution. From then on, Europe's Left became identified principally with the proletarian or working classes.

Webster defines socialism as follows: "A political and economic theory of social organization based on collective or governmental ownership and democratic man-

agement of the essential means for the production and distribution of goods; . . . Socialism aims to replace competition by co-operation and profit seeking by social service, and to distribute income and social opportunity more equitably than they are now believed to be distributed."

These are the general aims of socialism, but early in its history the seeds of division were sown as to the means for achieving these aims. Two principal schools of thought developed. The one, of which Karl Marx became the principal theorist, advocated the political revolution of the proletariat against the established capitalist society. The other, following certain of the French socialists and their English counterparts, who later formed the famous Fabian Society, advocated achieving socialist aims not suddenly, by revolution, but gradually, by reforms.

The first of these tendencies developed into the Communist movement and constitutes what is known in Europe today as the "extreme Left." The second gave rise to a number of noncommunist Socialist parties throughout Europe and the rest of the world.

That brings us to the current crisis of Europe's noncommunist Left.

Socialism's Present Dilemma

Commenting on the significance of the recent elections in Britain, Drew Middleton, London correspondent of the New York *Times,* wrote: "The British Labor party's third straight—and worst—defeat in the general election of Oct. 8 was a great deal more than a decisive setback for socialism in Britain. It also marked a further stage in the decline of social democracy in Europe." Britain's Manchester *Guardian* wrote in the same vein: "For Social Democrats and their allies the world over the British election result marks a further tug of the ebb tide." How can this decline be explained?

After the war, the British people voted the Labor party into power, and on the Continent the different Socialist parties figured among the leading political groups. The rightist parties on the Continent, many of which were Catholic inspired, came out of the war discredited by their pro-Fascist and pro-Nazi tendencies. The Left was in its heyday.

A series of social reforms went into effect in Britain and on the Continent. Welfare states of varying degrees of intensity were developed in most of the European countries. This resulted in the elimination of the most flagrant social injustices. Trade unionism secured better wages and working conditions for the workers. The standard of living rose.

All this had political repercussions. Sensing the way the wind was blowing, many of the Conservative parties (including Britain's Tories) moved left, toward the political Center, and accepted the main principles of the welfare state. The Roman Catholic Church, traditionally rightist and conservative, took a feeble step in the same direction by tolerating what has come to be known as the Catholic Left. However, its main postwar political progeny—the so-called Christian Democrat parties—are essentially right-wing groups, although they try hard to give themselves a leftist look.

The working classes, having gained access to many modern comforts they had previously been deprived of, began developing a conservative outlook. This affected their voting, with the result that, today, all the governments of Europe, with the exception of those of the Scandinavian countries, are controlled by the Center or the Right. In other words, the people voted Left to get the essential reforms put

through, but once they were operating and once the Conservatives had modified their position and accepted these reforms, the *people shifted right.* As some commentators have put it, the people like the welfare state given to them by the Socialists, but they now prefer to see it administered by the Conservatives, who seem less likely to extend the powers of the state over industry and commerce.

This situation creates a problem for Europe's noncommunist Left. *Le Monde* summed it up as follows: "What is Western Social Democracy to do when once it has attained its main objectives and when no one seriously considers challenging its gains?"

Two main solutions have been proposed in Socialist circles. One is that the Socialist movement should henceforth abandon its old look as the party of the underdog fighting the class war and take on a "respectable" new look of liberalism. The other side says, on the contrary, that Europe's noncommunist Left has suffered in recent elections precisely because it has taken on a bourgeois conservative look. It should, according to this viewpoint, return to a vigorous application of Socialist principles.

But these solutions place the Social Democrats on the horns of a dilemma. If they move to the Right, they risk being swallowed up by the Liberals and the Conservatives, and if they shift to the Left, they will fall into the arms of the Communists. Now that their main reforms have been applied, will they be contented with these gains and devote themselves to the perpetuation of the existing order, thus becoming conservative, or advocate going the whole way with the nationalization of the means of production, distribution and consumption, and so become communistic?

ASK FOR THE NEXT ISSUE

● Millions trust in the United Nations. The religious clergy support it. Does God? The Bible answers, and its answer will be published in the next issue.

● What has made the teen-agers of today so different? What is their outlook on life? In the next issue read the report from West Germany entitled "Germany's Blue-Jean Generation."

● Do you have heart trouble? Do you know its cause? Do you know what to do about it? Read the helpful article on this subject in the next issue.

Neither Left nor Right

Happily, true Christians need lose no time trying to solve socialism's problems, nor capitalism's and communism's for that matter. Their hope for seeing just conditions on earth lies *neither with the agitating* political Left nor with the smug political Right, for both belong to a system that is shortly due to disappear.

The Bible tells them that Jehovah God is not indifferent toward social injustice. With the psalmist, Jehovah's people say concerning the One whom God has appointed to govern the promised new world: "Let him judge the afflicted ones of the people, let him save the sons of the poor one, and let him crush the defrauder." Shortly, at Armageddon, Jehovah's righteous Judge and King will put an end to all capitalistic and communistic oppressors, delivering men of good will who willingly submit to the rulership of God's kingdom. —Ps. 72:4.

In the new world that will follow, social *injustice will be a thing of the past. Earth's* inhabitants "will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full. They will not toil for nothing, nor will they bring to birth for sudden terror." Yes, look up above this world's political turmoil and place your hope in God's new world, now near.—Isa. 65:22, 23.

HUNGER for spiritual food was vividly brought to light recently in Germany. Groping for spiritual food were throngs of delegates to the ninth Congress of the German Evangelical Church Diet. Held in Munich, Germany, from August 12 to 16, 1959, this Church Diet or *Kirchentag* was advertised and greeted as an "event of manifest importance for Evangelical Christians in Germany."

By "Awake!" correspondent in West Germany

Some 40,000 visitors showed up, 3,000 of them from twenty-three countries. A large majority of the visitors, as confirmed by the *Kirchentag's* administration, obviously came to learn more about God's Word and to satisfy their spiritual hunger. This was also confirmed by the fact that the sessions dealing with matters of faith were more sought after and better attended than those dealing with economic and political matters.

Munich's population, some 80-percent Roman Catholic, remained friendly toward this event, and many were curious to see and hear what "the Evangelists" actually believed and what they would do. The admission price of 2.50 D-marks (60c) a day may have deterred some from looking into the matter more thoroughly.

What questions did the *Kirchentag's* program answer? What spiritual food was served to satisfy the 'hungering for God's Word' so apparent here?—Amos 8:11, *AS*.

The Program

Actually it was planned not only for the twenty-seven established member churches of the Evangelical Church of Germany, to which the Lutherans, the Calvinists and the United Protestants belong, but also for the Methodists and other individual denominations, such as the Evangelical Association and the Baptists.

By 5 p.m. on Wednesday some 80,000 persons had found their way to the Königsplatz to attend the opening services. In his words of greeting, *Kirchentag* President D. Dr. Reinhold von Thadden-Trieglaff called on those in attendance to "take seriously what is here taking place." The world has been living in anxiety since World War II. In answer to the question, "Have you then no way out to offer?" Von Thadden-Trieglaff suggested the answer: "We want to return to the Lord, we have abandoned God, that is why we are in such difficulties, and why we also have no advice to give; we have abandoned God, and that is why our suggestions have no force, that is why our words have no power of conviction. We have abandoned the Lord, that is why we have missed the way of freedom, which can only be regained by choosing the narrow way of contemplation and of return. We have abandoned the Lord, that is why more people actually believe in the powers of darkness than do in the resurrection of Christ; that is why we are not the salt of the earth nor the light of the world!"

Opportunity to partake of communion was offered each morning. This was followed by "Bible classes," lectures and discussions in the various work groups.

Among major events was the lecture by Bishop D. Hanns Lilje from Hannover entitled "The Sputnik and the Beloved God," a "Women's Hour," a "Youth's Hour" and a "Men's Hour." Besides these religious points the *Kirchentag's* program included such cultural offerings as eighteen different operas, plays and operettas, forty-five concerts and choirs and seventy-two other entertainments. Then, too, trips into the Bavarian mountains, directed by the *Kirchentag's* administration, were conducted at the same time that the religious program was being held. Thinking persons failed to understand what such a purely entertainment program had to do with a religious convention, nor did they understand why the *Kirchentag's* administration office arranged for such things at precisely the same time as bishops and ministers were delivering their lectures.

Church leaders also visited hospitals, large factories and prisons. Another special feature that many members of the Evangelical Church found strange was the provision for hearing individual confessions. This was so well received, however, that plans are being made to enlarge this custom at the next *Kirchentag*.

The climax was reached on Sunday afternoon at the Munich "Theresien Meadows." Police estimated the attendance at 300,000, which means that the expected crowd of 500,000 was not realized. This was blamed chiefly upon Sunday's unfavorable weather.

The Work Groups

Religious subjects were divided into ten "work groups," which all met at the same time in different halls. A visitor therefore had to decide which one of the work groups he wanted to visit. They were: The Word, The Congregation, The Church, The Dispersion, The Family, The State, The Economy, Man, Communications (Radio, TV, Propaganda) and the Ecumenical Movement.

Dr. Erwin Krämer in the work group "The Word," among other things, explained that the Evangelical sermon has become a problem. Complaints were justly raised that the language of the sermons was regularly changed to conform to the particular pattern of the audience, for example, Hitler, trenches, technic, and so forth. Parson Sommerauer, twenty-five years a minister, said in answering a question about sermons: "Sermons are my business, so I do not care to talk about them." In answer to the question why the Church does not take a different stand against war and armament, Dean Simon answered: "Do not expect me to take a stand either for or against. The leaders of the Church have taken this up with our political leaders."

The questions as to what faith is was answered in the work group "The Congregation" like this: 'Faith is when we get up each morning with the feeling, I know that I must be forgiven of many things today.' And Parson Theodor Jänicke, Berlin, added: "It need not always be apparent to others that one believes. The fact that we have taken the apostles as our standard has already caused us a great deal of trouble."

In the work group "The Dispersion" D. Dr. Kurt Hutten from Stuttgart spoke about religious sects. In his talk he admitted that Jehovah's witnesses are laying bare a spiritual famine in the Church. He encouraged his hearers to go ahead and give Jehovah's witnesses rooming accommodations when they hold their district assemblies. This advice surprised many, but D. Hutten added that the Church must take care that it does not end up acting like a sect itself. High Consistory D. Wolfgang Sucker from Darmstadt called cooperation with the Roman Catholic Church

"desirable: Coexistence between the two great confessions is from God and is a thing in which we must prove ourselves."

In the work group "Man" Professor Müller-Schwefl from Hamburg brought up this point: "The hardest blow against God is 'pious atheism,' which is practiced by the pious, however; yes, even by theologians."

In the work group "The Ecumenical Movement" one learned that during the past ten years missionary activity has increasingly worsened. Dr. Mehnert, Missionary Director from Stuttgart, named economic aid as one of the means to win people. Another speaker stressed the importance of Christians from different denominations joining together, since "otherwise we are obscuring the gospel." The majority of the audience could not rightly understand, however, how truth could actually be arrived at through compromise with falsehood! Professor D. Georg Vicedom, Neuendettelsau named "the holy ones—Buddha, Mohammed, Jesus, Luther, the Dalai Lama—the natural leaders of mankind"! Is it any wonder that so-called "Christian" missionary activity is going backwards!

Results

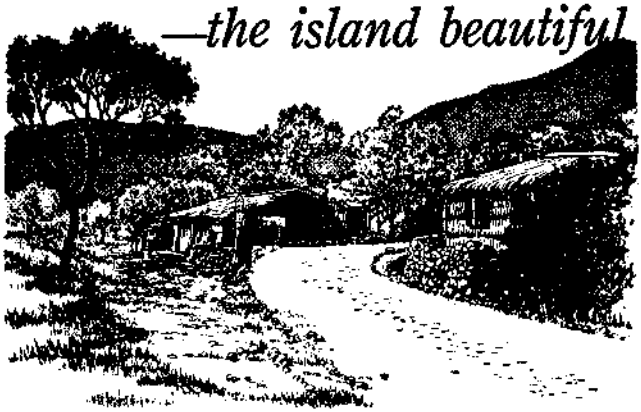
The work groups were daily attended by some 30,000 persons. Some of the halls were so packed that they had to be closed. Obviously the famine for hearing the Word of God was great. Since what was offered could hardly still this hunger, a person got the impression that the tens of thousands present returned home "as sheep not having a shepherd." The Church's administration undoubtedly put forth much effort to provide abundantly for its visitors, but they provided nothing capable of satisfying their spiritual hunger. The divine method of teaching was discarded for a modern and worldly method. Said the *Stuttgarter Zeitung* in its editorial of August 17, 1959: "The Church has adapted itself evermore to the increasingly powerful forces of the world by trying to imitate their recipe for success. The Church clad in robes of hidden persuaders—something must be wrong . . . "

The Church's dilemma became perhaps most apparent during the closing services. During opening services Bishop Dietzfelbinger had asked the crowds: "Are you this people with whom God still has his covenant today?" During closing services *Kirchentag* President Dr. Von Thadden-Trieglaff stated in summary: "We were unitedly searching for the Church of Christ the Lord, which had escaped from our view . . . " That spiritual direction and food were not found by the Evangelical Church at their *Kirchentag* is made clear by the impressive words a speaker cried out to questioning youth: "We are worried about you and yet cannot offer you anything really solid or permanent!"

It appeared that Evangelical Church leaders are of the opinion that the unity of their organization can be protected by a readiness to compromise in all the important points and by avoiding clear decisions of any kind. A searching layman in attendance at a work group such as "The Ecumenical Movement" felt that the talks were entirely "too high," as was even publicly admitted. One repeatedly heard it said that spiritual leadership was nowhere apparent but, rather, only a blind searching and groping about, that the Bible was hardly considered a textbook but, rather, simply something ornamental.

The result, then, of the *Kirchentag* was to bring to light this spiritual hunger of thousands of people and the clergy's failure and inability to satisfy it. Fitting indeed were the words of the *Kirchentag* president at the opening services: "We are not the salt of the earth nor the light of the world!"

TAIWAN —the island beautiful



BY "AWAKE!" CORRESPONDENT IN TAIWAN

IN THE blue waters of the Pacific Ocean, less than a hundred miles off the coast of China, lies the subtropical isle of Taiwan. At present it is the home and refuge of Free or Nationalist China. Most persons are prone to think of Taiwan only as an important link in the West's defense against communism. That it certainly is, with its strategic location between the islands of Japan on the north and those of the Philippines on the south—an advantage the Japanese warlords thoroughly exploited during World War II. But this fact should not cause us to overlook the many other interesting things about this beautiful island.

Yes, outstandingly beautiful Taiwan truly is. A veritable paradise it has been termed time and again, and not without good reason. No wonder that when the Portuguese sailors first came upon it, back in the sixteenth century, they were so impressed by its beauty—and by that time they must have seen many other islands—that they termed it *Ilha Formosa,* "Island Beautiful." To this day it is still better known by its Portuguese name Formosa—a name apparently preferred by Western authorities—than by its Chinese-Japanese name, "Taiwan," which means "Bay of Terraces."

Taiwan is oval-shaped like a tobacco leaf and has a length of about 240 miles and a maximum width of 90 miles. Including the scores of tiny islands nearby and belonging to it, Taiwan has a land area of close to 14,000 square miles; so it is larger than Belgium but smaller than Denmark.

The eastern two thirds of the island of Taiwan consists chiefly of mountains and their foothills, among which are forty-eight peaks that range from 11,000 to 13,600 feet in height. Some of these drop precipitously on the east to the waters of the ocean that at this point are among the earth's deepest. The western third of the island consists of broad plains where lie the farms that are so intensely cultivated by the Taiwanese farmer.

Taiwan enjoys one of the world's heaviest rainfalls—in some places 200 inches annually—and that quite uniformly throughout most of the year. Due to this heavy rainfall and the steep hills mighty torrents rush down to form large lakes and innumerable water channels. Frequently these torrents are harnessed for water power

The Tropic of Cancer runs through the middle of the island and so it has a humid, subtropical climate. This fact, together with its rich soil, helps to account for the fact that the luxuriance of Taiwan's vegetation is noted far and wide. Its mountain slopes are covered with a great variety of trees—camphor, teak, pine, fir, wild fig, banana, bamboo and palm—with ferns and other tropical flora. Here too one can see a great variety of orchids, azaleas, lilies, rhododendrons growing wild, as well as countless other colorful and fragrant flowers of almost every description.

As for animal life, the forests and jun-

gles contain deer, monkeys, bears, panthers and wildcats. Few varieties of birds are found on Taiwan, although among them are some not found anywhere else. Waterfowl, however, are numerous, as also are fish.

Its Inhabitants

At present Taiwan has a population of ten million, comparing favorably with Australia, which is two hundred times as large. Among these are several million Chinese from the mainland as well as 150,000 aborigines, some of whom, until quite recent times, were head-hunters. All three groups are recognized as Chinese nationals and are accorded equal rights under the present constitution adopted in December, 1946. This constitution is patterned after that of the United States and, among other things, guarantees freedom of the press and of religion.

A visitor to Taiwan will find its people hardly less interesting and appealing than its natural beauties. The culture as it exists today in Taiwan is Chinese, with a bit of Japanese mixed here and there from bygone days. The people are most friendly, regardless of whether they are native born or came from the mainland. They have warm brown eyes and pearly white teeth that flash with a ready smile. Small and vigorous, they walk with a rapid pace as though trying to keep ahead of their fast-growing crops. The typical Taiwanese displays a keen interest in people and will invariably ask your age and all about your family life, in turn volunteering this information about himself. Even if you do not speak his language, he is a genius at inventing some means of communication, though usually he knows where someone can be found to interpret.

Bearing this out is the report that appeared in a *National Geographic* magazine a few years ago telling of a traveler who found his Taiwanese traveling companions most friendly. A smile not only brought forth a smile but also elicited help whenever it was needed. Required to walk where the floods had washed out bridges, his fellow passengers shaded him from the sun with their parasols, and not only insisted on carrying his baggage but refused any reward therefor.

Family Life

Family life is very much in evidence among the Taiwanese, as might be expected of such a friendly people. Parents, for the most part, take great delight in talking and playing with their children. Their affection is shown in the names given to the little folk; for example, the names given to little girls may be Little Bird, or Beautiful Flower, while the little boys may sport one such as Proud Dragon or Little Cloud. Those financially able hire a servant at a very small price to take care of the housework and the laundry. The less well-to-do housewife will tie her baby on her back, take the family wash, which is done daily, to the nearest faucet or, if in a village, to the nearby stream where, on a flat rock with alternate soaping, scrubbing and pounding with a stick, the clothes come clean and then are strung on a bamboo pole to dry.

Though a number of new semi-Western-style houses have been built to accommodate the growing population, most of the buildings are still Japanese-style. When a visitor comes, he usually removes his shoes at the door and dons a pair of house slippers. Being a friendly people, in many places even a stranger is readily invited in. Before any business may be transacted, or any visiting done, the visitor must be served a cup of tea.

For the most part, houses are very simply furnished: comfortable chairs, a small tea table, and maybe a small desk or table to one side to hold thermos bottles of hot

water or tea. On the walls are usually displayed some Chinese paintings given by a friend, or perhaps a scroll-like piece of paper with something artistically written in Chinese characters.

An Agricultural People

More than half of the population of Taiwan is engaged in agriculture, and intensive agriculture it is with but two million acres of cultivated land—an average of five persons to each acre. Even at that, 80 percent of its exports last year were farm products. The Taiwanese farmer uses all arable land, planting vegetables even along boulevards and railroad tracks. Because of the ideal weather, rich soil and fertilizer he is able to grow from two to four crops a year, his yield per acre being the highest in the world. Among the main crops are sugar cane, rice, tobacco, soy beans and sweet potatoes.

The great land reform of a few years ago greatly improved the lot of the Taiwanese farmer. Not only was the legal limit of rent fixed at 37.5 percent of the crop (it had been as high as 55 to 75 percent) but all rice land in excess of 7.2 acres not being worked by the owner himself or his immediate family was pre-empted and sold. As a result, today 80 percent of Taiwan's 800,000 farmers own their own land; before that it had been 33 percent. Many now have their own water buffalo, horses being extremely rare, as well as a bicycle and a sewing machine. Pigs and fowl, however, have ever been common.

Nevertheless, there is an acute farm problem because of the burgeoning population, increasing 3.6 percent annually, one of the world's highest, and because of the presence of Free China's large army, which today drafts Taiwanese to serve in it. Remedies being tried by the government are use of marginal lands, better seed, more fertilizer, and dissemination of birth-control information.

Its Economy

The economy of the island of Taiwan is in a peculiar condition. While it is steadily improving, it still remains vitally dependent upon United States aid, which in the past ten years has come close to a billion dollars. Uncle Sam, however, considers this a good investment in view of the strategic location of Taiwan, as already noted.

Last year the total gross production of Taiwan was $1.2 billion. Included in that total were a rice crop of some two million tons and a million tons of sugar for export, 2.7 million tons of coal, and 600,000 tons of cement.

As a result of the stepping up of local industry and the continued foreign aid provided, Taiwan at present has the appearance of great prosperity. In its larger cities, such as Taipei, with some 750,000 population, one sees the business sections lined with colorful Chinese-character signs advertising an abundance of both domestic and imported goods, while streams of people move about in the daily routine of buying and selling. The traffic in the streets is a jumble of cars, pedicabs, bicycles carrying anything from a dozen live ducks to a large pane-glass window, brawny, semi-clad coolies pulling handcarts loaded with telephone poles, sheet metal or some other seemingly impossible load.

The present prosperity is evident to the shopper. There are clothing, silks, expensive embroidered materials, jewelry, watches, hand-carved souvenirs, snakeskins waiting to be made into costly shoes and purses, and so forth. Though Taiwan has awakened to the modern world of air-conditioning and television, still, for the most part, goods are turned out in the in-

dividual small shop, where day after day the worker plies his trade.

A strenuous effort is being made on the part of both government and industrial leaders to strengthen the island's economy and to speed up production. Among the plans now under way are two large multipurpose dam projects, the Shihem and the Tachien dams to be constructed within the next three years. In addition to generating electric power these will serve to control floods, supply water for irrigation, as well as stimulate the tourist business.

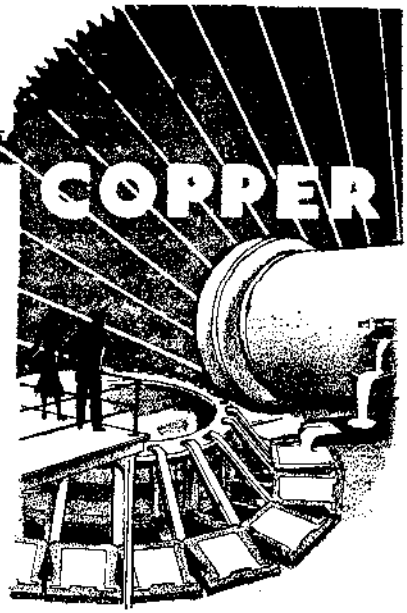
An East-West Cross Island Highway, which was to have been completed in 1959, is an engineering wonder in the island's history. Work was begun on both ends and will be completed when the working teams meet in the middle. Miles of tunnels have been excavated through rock, and dozens of bridges had to be built across deep gorges. This highway climbs to 10,000 feet at Hohuan Pass, where one may view a large number of mountain peaks, some of which are snow-capped most of the year. In building this highway a fortune in gold dust, mica, copper, marble and other materials has been discovered along with vast areas of virgin forests made accessible for the first time.

Education

The Nationalist Chinese government has been particularly interested in raising the educational level of the population, which at the present is about 65 percent literate. Elementary education is not only free but compulsory during the ages of six to twelve, and it is estimated that now 95 percent of all children between those ages are attending school. Textbooks are provided free for such pupils. In the secondary schools and universities there is a small tuition. In addition to the Chinese schools, there are some American-sponsored schools for the children of the American military personnel, which for ordinary citizens require some tuition. Some Western families prefer to send their children to Chinese schools, while teaching them English at home. Mandarin is taught in the schools, although the natives speak Taiwanese. Students in these schools are well disciplined and show a great regard for learning. At present there is a great demand for instructors in English and in the more specialized subjects, particularly in the universities.

Because of the great interest in learning, Jehovah's witnesses in Taiwan find their work a great pleasure. When Bible studies are arranged for in the home, the people are very conscientious in preparing and attending these. If for some reason they are unable to have their study on a particular day, they quickly notify the minister conducting the Bible study. Although quick to learn, most Taiwanese are slow to really embrace Bible truth, for in most instances this would mean either parting with their family or living under strained relationships. However, good progress has been made among the hard-working farmers in the south and eastern parts, with some 2,000 ministers being active at the present time. Beautiful as Taiwan is, in the sight of God it is these ministers of his that are truly beautiful and precious upon earth today.—Isa. 52:7; Hag. 2:7.

WE SAW BLACK DIRT change to COPPER



By "Awake!" correspondent in Northern Rhodesia

THE tall, blonde Afrikaner picked up a handful of black dirt and said: "Do you see the shiny specks in there?" As I looked closely I could see myriads of flashing specks as he shifted the dirt in his hands. "Those tiny dots shining in there are what we are after. That's copper."

This was the introduction my wife and I received to Northern Rhodesia's Roan-Antelope smelting plant. It is part of one of the largest copper mines in Africa's "Copperbelt." We were very much interested in seeing the process that wrested shiny copper from dirt that was as black as coal dust.

As our guide led the way to the plant's entrance we could hear the roar of huge furnaces and the clanging of big steel chains. Mingled with this were the muffled voices of African laborers and their European supervisors. As we walked down a thirty-foot-wide aisle between two furnaces we got the impression that we were walking on a large shelf. Through an occasional crack in the floor we could see the tracks on which the cable cars ran that brought the ladles of hot copper from the furnaces. Ahead of us and beyond the furnaces the floor of the plant widened, making room for four huge converters that are used for purifying the metal. Overhead were four cranes.

The furnace on our left was going full blast. Our guide told us that it was 108 feet long and 30 feet wide. Bricks of five different sizes, shapes and weights were used in making it. Each brick was heat-treated and allowed to cool slowly so that it would be able to withstand extremely high temperatures without cracking. Six hundred and sixty tons of brickwork went into the furnace, at a cost of £30,000. The life of the furnace is normally about twelve to fifteen months. Only about half of the bricks can then be reused.

Tapping the Furnace

Because the roaring of the furnace made speech difficult our guide resorted to sign language. He motioned us toward a group of men standing about ten feet from an eighteen-inch opening in the furnace who were wearing masks, goggles and helmets. Their appearance was weird in the orange glare coming from the opening.

We tried to peer into the furnace but the light was too intense to see anything. Our guide handed us dark glasses that made it possible to see the hot copper lying in the furnace like an orange, motionless lake. The heat in there was about 1,200 degrees Centigrade.

The man in charge of the furnace, the "smelter," indicated to us that he was about to tap it. We all moved back to watch. Taking a long steel bar, he made an opening about four inches below the mouth of the furnace. The hole was about six inches in diameter. Fascinatedly we watched the golden liquid gush out of the opening and into a trough that took it to

a hole in the floor, where it plunged down into a huge ladle below. Its course was marked by a shower of orange sparks.

About eighteen tons of molten copper poured into the ladle before a workman signaled for the stream to be cut off. The "smelter" picked up a long iron poker, attached a cone-shaped piece of clay to the end and pushed it into the opening from which the copper was flowing. Immediately the stream of molten metal stopped.

Our guide then took us to the roof of the furnace. Running the length of the furnace and on both sides of us was a series of holes, each about eight inches in diameter and spaced approximately two feet apart. There was a vertical handle by each hole. By pulling it back the hole is opened to allow the black, copper-containing dirt to fall into the furnace.

We descended from the furnace and went to the rear where there were six burners, each eighteen inches in diameter. A mixture of pulverized coal and oxygen is blown through these to provide the intense heat required by the furnace. The heat passes over the black dirt and is reverberated or reflected from the roof of the furnace. This type of furnace, therefore, is called a reverberatory furnace. Each of the three furnaces in this plant uses about a hundred tons of pulverized coal every twenty-four hours.

Purifying the Copper

The clanging chains of a fifty-ton crane drew our attention from the furnace to the ladle that had just been filled. As the crane lowered its hooks our guide leaned toward us and shouted: "It gets very hot up there," pointing at the crane operator high above our heads, "but this crane is a good one. The cabin is air-conditioned."

The hooks of the crane were now in place, one on each side of the ladle; a third was attached to the bottom of the ladle and in the back. This third hook served the purpose of tipping the ladle. The crane slowly lifted the ponderous ladle with its eighteen tons of molten copper and carried it over to the mouth of a converter, which resembled a huge barrel lying on its side. The crane carefully tipped the ladle and poured a dazzling stream of molten copper into the mouth of the converter.

The converter is an important step in the purifying process. Thin streams of air are blown through the molten mass under low pressure. This is done for about thirty to forty minutes after siliceous ore has been added. The result is the formation of slag, which is skimmed off the top. After the process has been repeated several times the metal is ready to be transferred to a holding furnace from which it is poured into molds that form 350-pound cakes. Or it may go to one of two anode furnaces. These furnaces appear to lie at angles to each other, with a large anode casting wheel consisting of twenty-two to twenty-five molds. When the furnace tips forward, copper flows out into a mold. It then rolls back and the giant wheel turns, bringing another mold into place, and the procedure is repeated.

There are numerous impurities in coarse copper that must be removed. Substances such as sulphur, iron, lead, arsenic and antimony are generally present. Very often there are still other substances such as silenium, tellurium, zinc, nickel, cobalt, silver and gold. Sometimes there is enough silver and gold obtained from the copper to pay for their extraction. It is the purpose of refining to remove as many of these impurities as possible.

Electrolytic Refining

The electrolytic process removes all but a negligible quantity of impurities. Copper anodes are placed in oblong tanks with cathodes of pure copper. The tanks are filled

with a solution of copper sulphate that is kept in continuous circulation. For the best results the anodes should average about 99 percent copper. They are usually about three feet square and about one and a half inches thick. By means of electricity the copper of the anode is transferred to the cathode. The impurities that are left behind drop to the bottom of the tank. The mud that is thus formed is cleaned out periodically and processed to extract the rare metals such as gold and silver.

The copper on the cathodes is now 99.9 percent pure. After seven to fourteen days in the tank the cathodes have a sufficient amount of copper on them and are removed. They are then washed and sent to a refining furnace, where green logs are forced below the surface of the molten copper to condition it. This process is called "poling." The combustion of the log causes the copper to become soft and malleable. When it is fractured it shows a silky texture of salmon-pink color. It is now cast into shapes that are suitable for industrial use.

Many thousands of different objects can be made from this marvelous metal. It can, for example, be drawn into wire only one thousandth of an inch thick. One pound of copper will produce a strand of such wire that is sixty miles long. Or it can be used in making giant, thirty-five-ton propellers such as those on the Queen Mary.

Most electrolytic copper is cast in the form of wire bars, usually three to five feet long and about four inches square. These bars are reheated and passed through a rolling mill that reduces them to a diameter of around three eighths of an inch. The metal is then drawn through steel or white iron dies. Diamond dies are used for fine wires and for the finishing passes.

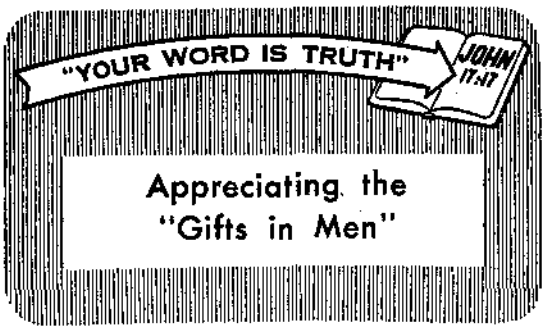
Copper Alloys

Many useful alloys have been made by mixing copper with zinc, tin, nickel, aluminium, lead iron, manganese and phosphorus. Sometimes the alloy is formed by mixing only one of these metals with copper; at other times several are used together. The nickel and copper combination forms a popular alloy that is much stronger than copper itself and more resistant to oxidation. A mixture of 40 percent nickel with copper produces an alloy that is splendid for tableware. Not only does it have a nice silvery-white color when polished but it is resistant to organic acids.

Propeller bronzes, manganese bronzes, phosphor bronzes and lead bronzes are mixtures of several metals with copper. These alloys have qualities that are particularly suitable for certain uses. A manganese bronze propeller has the remarkable strength of thirty tons per square inch. A propeller of cast iron or cast steel cannot equal this. Other propeller alloys differ in strength and in their mixture of metals. Admiralty bronze, for example, contains a mixture of copper, tin and zinc, but phosphor bronze contains copper, tin, lead and phosphorus.

Without a doubt, copper is a very important metal in this modern age, even as it was important for other ages in the past. That such a useful thing could come from black dirt was a source of amazement for my wife and me. We felt that this remarkable metal was further evidence of the wisdom of God and of the way he thoughtfully provided for man's needs when he created the earth.

¶ *Of events that occurred during Adam's lifetime, Moses wrote: "As for Zillah, she, too, gave birth to Tubal-cain, the forger of every sort of tool of copper and iron."—Gen. 4:22.*



Appreciating the "Gifts in Men"

THE Bible speaks of many kinds of gifts. The apostle Paul himself tells us that there are "varieties of gifts," material and "spiritual gifts," lesser and greater gifts, and that Christians should strive "after the greater gifts." Paul also speaks of God's "indescribable free gift" of his undeserved kindness and of "the gift God gives," namely, "everlasting life by Christ Jesus our Lord." But what does Paul mean by "gifts in men"? Was Paul referring to gifts given to men, or are these gifts literally men? If men, who are they? In what way are they gifts, and why should they be appreciated?—1 Cor. 12:1-11; 2 Cor. 9:15; Rom. 6:23; Eph. 4:8.

At Ephesians 4:8 Paul says: "When he [Jesus Christ] ascended on high he led captive a multitude; he gave gifts in men." It appears that Paul quoted this portion from Psalm 68:18. According to *Clarke's Commentary,* this verse as it appears in the psalm seems to refer to a military triumph. Ancient conquerors were placed in elevated chariots. The *Commentary* says: "The conquered kings and generals were usually bound behind the chariot of the conqueror, to grace the triumph. . . . At such times the conqueror was wont to throw *money* among the crowd. . . . it is the property of a hero to be generous." Since the conqueror was to fix his home among the conquered people and subdue them to his laws, his generosity was for the purpose of winning good will among the conquered people. All this the apostle Paul applies to the resurrection and ascension of Jesus Christ and his grand training work in the earth.

In Scripture this world is portrayed as being steeped in darkness, with many people sighing and crying for a way out. By his death and resurrection Jesus Christ becomes the Captain of their salvation. His faithfulness conquered sin and death and provided a lighted way out of the bondage of this dark world into a glorious hope of a new world for mankind, wherein righteousness is to dwell. Therefore, with the ransom that he provides and the hopeful Kingdom message, he captures people to his side. They become his willing slaves. Paul was one of such. He writes: "I, therefore, the prisoner in the Lord, entreat you to walk worthily of the calling with which you were called." The apostle Peter states: "You should declare abroad the excellencies of the one that called you out of darkness into his wonderful light. For you were once not a people, but are now God's people." While in the world they were a hopeless people, but through the saving power of Christ they have become God's people, a happy, hopeful people with a purpose. Isaiah the prophet spoke of this in these words: "Look! darkness itself will cover the earth, and thick gloom the national groups; but upon you Jehovah will shine forth, and upon you his own glory will be seen. And nations will certainly go to your light, and kings to the brightness of your shining forth." This grand assemblage of people to Jehovah through Jesus Christ began in the first century and is being finally accomplished in a marvelous way even in our day. To help these sheeplike persons that have come out of this dark world God has given them "gifts in men." —Eph. 4:1; 1 Pet. 2:9, 10; Isa. 60:2, 3; John 8:12.

Youthful Congregation Made Strong

Who were these "gifts in men"? Paul answers: "He [Jesus Christ] gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work." These men were in a sense "gifts" to the youthful Christian congregation. They were acquainted with the needs of those gathered. Many were personally trained by Jesus to look after the needs of these sheeplike persons. After the Christian congregation was established A.D. 33, faithful apostles, prophets and disciples traveled about from congregation to congregation caring for the spiritual welfare of the brothers.—Eph. 4:11, 12.

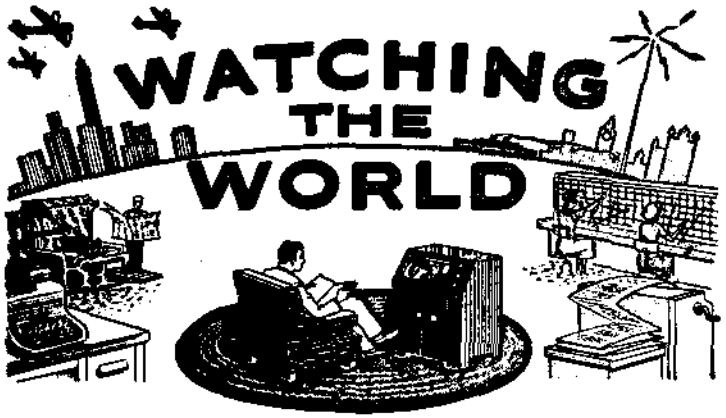
When problems arose concerning preaching and doctrine, it was these mature brothers that came to the rescue of the brothers. When persecution struck, these older men were mighty bulwarks. When many newly gathered Christians were puzzled about circumcision and the requirements for Gentiles, it was the apostles and the older men who reasoned these matters out for the blessing of the Christian congregation. When Peter respected the Jews above the Gentiles, it was Paul that set Peter straight and thus saved the congregation from being seriously divided. Little by little those gathered into the Christian congregation were directed over difficult terrain to a oneness that belongs to the Christ. What a blessing the apostles, prophets, missionaries, shepherds and teachers were to the youthful congregation! Truly, they were gifts.—Acts 5:29, 42; Acts 15: 1-29; Gal. 2:11-14.

The responsibility of those in the lead position was not to lord it over the flock of God, but to train them for ministerial work. The Christian congregation was to attain a oneness in the faith. Every member was to reach a maturity that belongs to the fullness of the Christ, as Paul says: "In order that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of craftiness in contriving error. But speaking the truth, let us by love grow up in all things into him who is the head, Christ."—Eph. 4:11-15.

Today we find a very similar situation existing in the Christian congregation. A great crowd of "other sheep" are being gathered for survival by the reigning Jesus. (John 10:16) These, too, must be directed and trained for ministerial work. To this end the Watch Tower Society sends out missionaries, teachers and special representatives who are schooled for the purpose of aiding others to get an accurate knowledge of God's Word. The Society is interested in the welfare of each person who is dedicated to Jehovah and it wants these to reach a maturity that belongs to the Christ. To this end it is conducting an intensive teaching and training program in the homes of the people and in the various congregations throughout the world.

The servants who care for and watch over Jehovah's flock certainly should be appreciated for their work and effort. We owe them "double honor." They are truly gifts to us, because they care for our souls. Let us show our appreciation by willingly responding to their helpful service and direction.

Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is not a variation of the turning of the shadow.—Jas. 1:17.



Paris in the Spring

◈ The Soviet Union and the Western powers agreed to hold a series of summit meetings in Paris beginning May 16. Western powers were elated at the acceptance of their proposal, but not surprised. Topics to head the list for discussion are Berlin, total disarmament, Germany, and joint aid to underdeveloped countries.

Ike, the Traveling Salesman

◈ President Eisenhower is scheduled to make a trip to four countries of South America the latter part of February. The countries he will visit are Argentina, Brazil, Chile and Uruguay. The purpose of his mission is reportedly to spread good will.

Archbishop—a President

◈ Archbishop Makarios, a peasant's son, was a monk at 13, and was ordained a priest in 1946. While studying sociology and theology at Boston College he was made a bishop. In 1950, at 37, he became the youngest archbishop in the history of the Greek Orthodox Church. On December 13, Archbishop Makarios became president and spiritual leader of some 400,000 Greek Cypriotes.

"Death to Jews"

◈ Recent anti-Semitic uprisings throughout West Germany are causing deep concern. Early Christmas morning members of a newly dedicated synagogue in Cologne were shocked to see painted anti-Semitic slogans and swastikas smeared on its walls. Slogans such as "Death to Jews" and "Out with the Jews" were painted on memorials and on nearby benches. One alleged accomplice said he planned the vandalism to draw public attention to a supposed Jewish menace, because Jews were getting into "high places."

Global Television

◈ A plan is under way for round-the-world television. Undersea cables are being installed. The first link, from Britain to Canada, will be completed by 1961. The cost for the global cable is estimated at around $230,000,000. Rabbi Maurice N. Eisendrath summed up the difficulties of the television industry in this sentence: It has "exalted the shoddy and has beamed its message at the moron." U.S. Attorney General William P. Rodgers in his report to President Eisenhower December 31 recommended that rigged quiz programs and payola be made a crime. Rodgers called for stricter enforcement and new laws to end, what he called, "the spectacle of corruption in the broadcast industry."

Gifts for Eisenhower

◈ Plane loads of precious gifts have been received by President Eisenhower from nations that he visited on his recent history-making trip. Among the gifts received were two baby gazelles and a horse from Tunisia; silver pieces, oriental rugs, a huge tiger skin, an oil portrait, ivory carvings, an eggshell inscribed with "We Like Ike," gold reproductions of ancient cups, a collection of beautifully bound books, and two thirty-nine-inch cigars.

Democracy Not Yet, but Soon

◈ Before General Alfredo Stroessner became president of Paraguay in 1954, the nation had eight presidents in one year. Stroessner's administration has not been altogether smooth. There have been three revolts in four years, but the general has managed to crush them one by one. The most recent revolt was in mid-December when an insurgent force marched against him from the direction of Argentina. It was soon dispersed. Stroessner is often referred to as a dictator, which he does not like. Recently he stated that soon Paraguay will be ready "for the luxury of democracy."

China Harnessing Rivers

◈ China's 1,600 main rivers are being harnessed by some 40,000,000 Chinese workers. About 20,000,000 are reportedly at work on dams and another 10,000,000 workers are digging irrigation canals. Today's drive to tame China's rivers is called "one of the most ambitious single programs ever undertaken by man."

Hard to Let Loose

◈ Militarists are finding "total disarmament" a hard pill to swallow. They suggest that nations scrap, rather dismantle, only the big hydrogen weapons, but hang on to the "smaller" atomic weapons—just in case. The U.S. plans to

save an annual sum of about $10,000,000 by sending 22 navy vessels, including 8 destroyers and 2 submarines, into mothballs.

America's Poor People

◈ A study by Robert J. Lampman, University of Wisconsin, made for the Joint Economic Committee of Congress, shows that there are not as many poor people in the United States as there used to be. Persons who had an income of $1,157 a year, or families of four persons with an income under $2,500 annually, were classed in the low-income status. In 1957 there were some 32,200,000 of such poor. These millions, however, represented only 19 percent of the total population. In 1947 about 26 percent of the population were represented in this category. Eight million of these poor were old persons; 21,000,000 were persons who had a ninth-grade education or less; 8,000,000 were families headed by women, and some 6,400,000 were nonwhite. If the trend holds true, by 1977 the low-income group is expected to drop to 10 percent of the population.

Fresh Water for Israel

◈ Soon now the arid lands of Israel will quench their thirst with fresh water. Arrangements have been made to convert salt water into fresh water by freezing the salt water and then turning the ice crystals into fresh water. The process will cost about 50 cents per 1,000 gallons.

Kidnaping Baby Sitters

◈ Warning from the Federal Bureau of Investigation: Be careful who you employ as a baby sitter. During 1959 there have been several shocking cases of kidnaping by baby sitters. Leave your children with persons that you know are reliable. The Bureau also reports a 10-percent increase in bank robberies during 1959, a 9-percent increase in embezzlements during the year, and automobiles were stolen at a rate of more than 20,000 a month.

The FBI has almost 154,000,000 fingerprint cards on file, with more than 20,000 being received every day.

Electric Fishing "Rod"

◈ A fish-catching device has been developed by a West German firm that draws fish to it by electrical attraction. Claims are made that the machine can catch "as much fish in eight minutes as an ordinary net-casting trawler can in a day." Reports say that the device works perfectly in catching herring and sardines.

Medicine Bills Make History

◈ For the first time in the history of the United States, people are paying more for medicine than they are for their doctor bills. The U.S. health bill for 1958 showed this: The public paid for pills, powders, eyeglasses, etc., $4,362,000,000. In the same period of time, doctors collected $4,300,000,000 for their labors. Hospital bills amounted to $5,100,000,000. The nation's total health bill for 1959 was more than $1,000,000,000 over the previous year, or $16,400,000,000—$95.65 for each person. Each year in the U.S. there are more than 10,000,000 surgical operations performed.

Census Taker and Questionnaire

◈ A four-page form will be mailed to each U.S. householder sometime during March. This form that is to be filled out will do the preliminary work for the census taker who is due to call April 1, 1960. Some 55,000,000 households will be visited. Among some of the things asked will be: name, address, sex, birth date, marital status, number of bathtubs, how much is your house worth, how much rent do you pay, if you pay rent, and so forth. Another form will be left to collect further information at another time.

Income Tax and Honesty

◈ The U.S. federal income tax return form is a tester of the honesty of self-employed Americans. It has been found that only 75 percent of the earnings of the self-employed is reported. Cheating by businessmen, farmers and others is costing the U.S. government close to $10,000,000,000 a year, according to C. Harry Kahn of Rutgers University. Farmers were found to be the leading offenders, reporting only 56 cents out of every dollar earned.

Polio Pills in Russia

◈ A live-virus polio vaccine, in pill form, has been fed to more than 11,000,000 Russians with reportedly good results. The polio rate has been sharply reduced in the Soviet Union. The pill, developed by Dr. Albert B. Sabin of Cincinnati, is being tested in the United States for safety and effectiveness.

Chicken and Cancer

◈ Experiments at the National Cancer Institute showed that the hormone stilbestrol, used to fatten chickens, produced tumors in experimental animals. The drug-treated chickens were quickly removed from the market. No harmful amount of stilbestrol was found in other meats.

An interesting and hopeful note was reported by *Science News Letter* for December 26, 1959, that there are an estimated 1,000,000 Americans, alive today, "who have been cured of cancer in the sense that they have not shown evidence of the disease at least five years after diagnosis and treatment."

Fat and Your Heart

◈ The U.S. Food and Drug Administration reported that "addition of unsaturated fats and oils to the otherwise unchanged ordinary diet will not reduce blood cholesterol and prevent heart attacks and strokes." Advertisements that

state "salad oils, shortenings, oleomargarine, and similar products have value for these purposes are false and misleading," said the FDA. "The blood level of cholesterol is controlled largely by synthesis in the body and is affected very little by the amount present in our foods."

Music in Dentistry

◈ Toned-down stereophonic sound is found to be an effective pain killer in the dentist chair. A device, called the Audio Analgesiac, which comes equipped with earphones, tuning and volume controls, funnels music and sounds into the patient's ear while the dentist is at work. It has been tried on 387 patients, with good results in 63 percent of the cases. None suffered severe pain. One patient had four teeth extracted during one sitting.

Babies Need Companionship

◈ An occasional warm bottle and a change of diapers is not enough to make a baby healthy and strong, said Dr. Hilda S. Rollman-Branch of the University of California. She supported her views with knowledge derived from recent experiments with animals. Ducklings and monkeys, it was learned, do better when they have companionship. Some persons have attributed the high death rate among human infants in foundling homes to malnutrition or infection, but now doctors are more apt to agree that infants need human warmth and companionship more than anything else. Isolation seems to take the life right out of infants, and, in that condition, no amount of food benefits them.

Dreams Come True?

◈ Dr. R. K. Greenbank of the Temple University School of Medicine in Philadelphia said there may be times when dreams can accurately foretell events that are about to occur relative to oneself. Patients have reported dreaming of illnesses and operations before having any knowledge of the same. Dr. Greenbank explains: "It is felt that the deeper portions of the human mind are aware of things about to happen which the conscious mind may not be aware of."

Flying Crane

◈ The British have manufactured a helicopter that lifted a 103-foot, fully decked bridge into the air and traveled with it at 70 knots an hour. In the future bridges may be built on dry land and later be flown into place by helicopter cranes.

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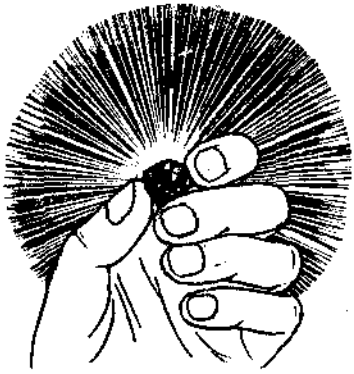

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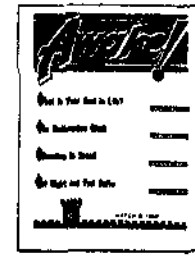

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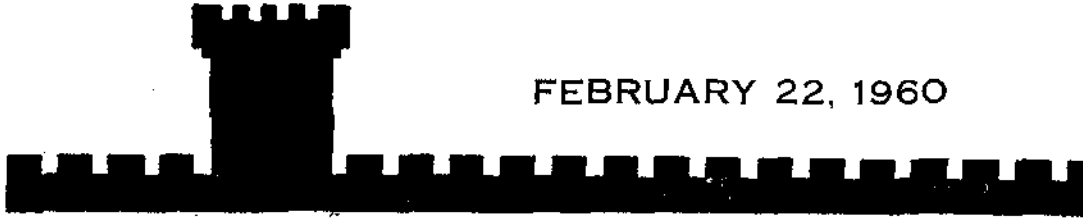

FEBRUARY 22, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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The Spirit of Our Times

TIMES have changed. Twenty-five or thirty years ago who would have imagined animal-carrying sputniks circling the earth, missiles soaring into outer space, rockets blasting the moon, ICBMs, IRBMs, space ships—ad infinitum? Back there, the automobile was just catching on. Words that mark the spirit of our era, such as "fallout," "cold war," "iron curtain," "brainwashing," "brinkmanship," and so forth, were not yet daily household expressions. Morals were bad, but they are much worse now. Lying and stealing have taken on new dimensions. A change has come over man, and his spirit marks a bewildered generation.

Ours is an age of contradictions. The people cry for peace, friendship and total disarmament. Yet they are warned that "the danger of general war is on the increase," that "the darkest threat in our entire history now hangs over our heads." The cry is for peace when there is no peace. —Jer. 6:14.

Ours is also an age of colossal food production and dollar waste. This at a time when "two thirds of the world's population is undernourished." While millions go hungry, Americans are said to "waste enough food at one meal to sustain an entire family." Pleas for help from underdeveloped lands fall on deaf ears as militarists waste hundreds of millions of dollars every week in the arms race.

Ours is also a time of a great religious revival and, embarrassingly, of a moral collapse. Even though it appears expedient to be a church member, still some 64,000,000 Americans, or about 40.5 percent of the population, are members of no church at all. "Strange though it may seem," said Chairman of Board of Leaders Jerome Nathanson, "most of the millions who do not go to church are religious. Many have a profound faith in God." On the other hand, churchgoers are often found to lack faith and morals. "Are 'bad' lives—immorality, crimes, antisocial conduct—more prevalent among those who do not go to church than among church members?" he asks. "Not at all." In fact, he says, studies show there to be "a surprisingly high percentage of 'dishonesty' among Sunday-school graduates. . . . The majority of criminals are identified with a church." Side by side, church membership and crimes of dishonesty, cheating and stealing skyrocket.

The criminals of our time that are gaining prominence are polished men, so-called honest, respectable employees of firms. When John E. Reid was hired to screen employees of a jewelry supply house, there were no known losses. The proprietor said: "It's just possible that a few of our people

are dishonest, and I'd like to know for sure." A brief investigation showed 95 percent of the employees had been stealing, that one man had stolen $3,400 worth of material. "The only employees who proved to be honest," Reid said, "were office workers who had no opportunity to get their hands on the stock." Other firms have had similar experiences.

In the first nine months of 1959, thieves in New York city stole some $302,000 in thirty-seven bank holdups. But "every year, banks lose at least three or four times more to their own employees," said an executive. Bank employees manage to steal "between six and eight million dollars a year." Many of these bank embezzlers come from good homes, appear to be hard-working, honest employees.

In eastern Europe, according to one report, people are of the attitude that "swindling the state is part of everyday life. Pilfering in some factories has become so common that it has almost achieved the respectability of custom."

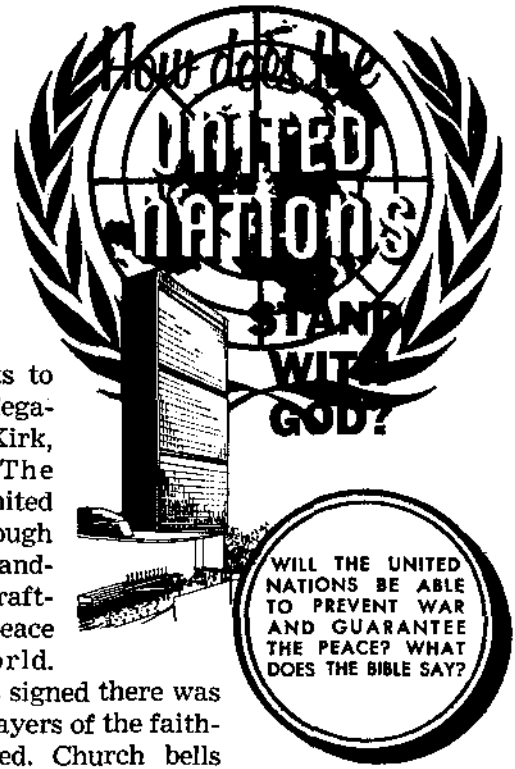
Investigations into the rigged television quiz programs in the United States revealed that many applicants made "outright propositions to cheat." Quiz contestant Charles Van Doren testified that he was told that by appearing on a nationally televised program he would, by living a lie and by perpetrating a fraud on the American public, "be doing a great service to the intellectual life, to teachers and to education in general." The dishonest winner of $129,000 finally confessed that the "truth is the only thing with which a man can live." The *Mirror News* stated editorially: "Van Doren, his promoters and his TV sponsor simply reflected a malaise of our times—the panting quest for the 'fast buck.'" Another newspaper stated: Van Doren's "guilt is the symbol of a society in which the easy way, the get-something-for-nothing spirit, the shady deal becomes increasingly acceptable so long as a man can get away with it." Times have changed.

This generation is accused of 'playing too much and thinking too little.' It is said to be too "preoccupied with chrome-plated tail fins and TV horse operas." Its interests are said to be almost solely materialistic. People appear more concerned about staying ahead of Russia than they are about maintaining Christian principles. They seem almost anxious to surrender their moral and spiritual values in exchange for some scientific achievement.

The spirit of the day is absorbed in the conquest of outer space. The spirit that drives man's energies wholly toward scientific progress also strips him of spiritual development. It lulls him into believing that the production of scientific modern wonders promotes the happiness and well-being of the people. This, of course, is not true. Materialism enslaves mankind.

The need today is for an acceptance of the spirit that God gives. This calls for faith in God's Word and a diligent study of it. Dr. Charles J. Armstrong is quoted as saying: "We must achieve a balanced educational diet so that we no longer gorge our students on knowledge at the expense of starvation of the spirit." Ignoring sound counsel, the world moves ahead, religiously complacent, morally unsound, scientifically unbalanced. It behaves as though all its needs will be solved by scientists and engineers. Little provision has been made to build men to meet the intricate human problems facing mankind, and even less preparation has been given to build the all-essential spiritual qualities of men, spiritual men, modern Isaiahs and Jeremiahs, Peters and Pauls, to lead faltering humanity back to God.

This is the spirit of our times that any student of the Bible could have predicted, because this day has been vividly foretold therein.—2 Tim. 3:1-5; Rom. 1:28-32.



PRIOR to the birth of the United Nations in 1945 at San Francisco, California, the United States State Department invited representatives of the churches, Protestant and Eastern Orthodox, Roman Catholic and Jewish, to serve as consultants to the United Nations delegation. Walter W. Van Kirk, in his pamphlet "The Churches and the United Nations," says: "Through them the churches demanded that a Charter be drafted that would bring peace to a war weary world. When the Charter was signed there was great rejoicing. The prayers of the faithful had been answered. Church bells were rung. Christians crowded into their churches. They sang glad hosannahs to the Prince of Peace. They thanked God that at long last an institution had been created 'to save succeeding generations from the scourge of war.' Said the Federal Council of Churches: 'We are grateful to God that the prayers of the Christian peoples of the world for the success of the San Francisco Conference have been answered with agreement to establish the United Nations.' This note of thanksgiving was echoed by the major religious bodies of the country."

It is 1960. Fifteen years have gone by. Do we see any evidence of the blessing of God on the world organization? Van Kirk admits that in many respects they have been "heartbreaking years" with "tensions everywhere." He relates some of the world happenings during these intervening years: "A 'cold war.' The dropping of 'iron curtains' in Eastern Europe and elsewhere. Experimentation in weapons of mass destruction. An arms race that bodes ill for the human race. Conquest by infiltration and subversion. Abortive conferences of the ministers of state. Name calling. Charges and countercharges. New tyrannies, for old. Widespread fear of atomic destruction. The explosion of a hydrogen bomb. Pessimism. And talk of a 'preventive war.'"

"There is no denying the fact," he says, "that the high hopes born at San Francisco have not been fully realized." Despite worsening conditions in the earth, the churches "have given substantial support to the United Nations. They have held fast to their faith that the United Nations would help achieve a better tomorrow." Even though "Christian" hopes have not been realized through the United Nations, peace is not here and the blessings of God appear far off, he urges churches not to abandon the United Nations, because "if the churches everywhere were to abandon the UN, the engines of total war might roll again," he asserts.

However, there are storm warnings all over the place, encouraging nations to part company with the world organization while there is still time. Lord Cherwell, one of Britain's foremost scientists, recently called the United Nations "a dangerous delusion which is rapidly becoming a snare." Professor Frederick L. Schuman of Williams College denounced the United

Nations as "a fiction, a fraud, and a shabby device." These authorities present strong reasons for a withdrawal.

If the United Nations is a "fiction, a fraud" and "a snare" as charged, certainly Christians ought not to support it but should look elsewhere for their hope of a better tomorrow. But if the world organization is of God and has his blessing, Christians, by all means, ought to give it 100-percent allegiance. What do the facts show?

The U.N: Religious Garb

Whatever views individuals may have about the purposes of the United Nations, they must recognize that without God it cannot be a success. Pharisee and law teacher *Gamaliel said regarding* first-century Christianity: "If this scheme and this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them; . . . otherwise, you may perhaps be found fighters actually against God." The psalmist declared: "Unless Jehovah himself builds the house, it *is to no avail that its builders have labored* on it." Applying these principles to the United Nations, we can say this: If the United Nations is the work of God, it will prosper; it cannot be overthrown. But if it is not God's building, his work, it will come to desolation; man's efforts will have *been in vain.—Acts 5:38, 39; Ps. 127:1.*

If the United Nations is a fraud, that is, a deception, an intentional perversion of truth, naturally, we should not expect God to support it. For according to the inspired Proverbs, fraudulent persons or organizations do not stand with favor before God: *"He that is defrauding the lowly one has* reproached his Maker." (Prov. 14:31) That he would uncover all such schemes we are assured by Jesus Christ, who said: "There is nothing covered over that will not become uncovered, and secret that will not become known."—Matt. 10:26.

Despite a dread on the part of some offi*cials to associate religious values very in*timately with the United Nations, it is no secret that religious organizations support the United Nations and try desperately to make God a party to it or make it appear as though he were the creator and supporter of it. The 147th annual meeting of the Baptist Missionary Convention of New York state in its resolution stated: "We would reaffirm our faith in the United Nations . . . and would undergird its efforts with prayer." Rabbi David B. Kahane of New York city said: "The United Nations is more than a political mechanism. It is based upon the religious belief that there is an underlying moral unity which can serve to bind together the nations of the world in a common effort for peace." He stated further: "There is a very direct relation between religion and the United Nations. . . . If men were not deeply religious there would be no United Nations. . . . Members of all religious creeds must ac*cept the promotion of world order through* the United Nations as a personal responsibility and must seek to realize their ideals through this world organization." Such statements make it appear that the United Nations is an instrument of God, through which his prophecies concerning peace, prosperity and happiness for all mankind will someday be fully realized.

Today prayers in behalf of the United Nations are printed. Clergymen are urged to read in their worship services parts of the preamble to the United Nations Charter, the UNESCO Constitution, or the Universal Declaration of Human Rights. It is suggested that these declarations be posted in synagogues and churches. Even Scriptural themes are supplied on which sermons in support of the United Nations might be given. First Corinthians 12:12-17

and Ephesians 4:25 are cited, with the comment that "the United Nations is the best available instrument through which to activate this moral imperative of our religious faith, that 'we are members one of another.' " The general clamor of liberal Protestant and Catholic clergymen for continued fellowship with the United Nations is stronger than ever.

The impression left is that the United Nations is of God. Justin W. Nixon, author of *The United Nations and Our Religious Heritage,* states: "Under God, the United Nations is today a reality." "Hardly anything is of more importance than that religious people should see in this institution an opportunity for advancing ideals derived from their religion, and for rendering service that has a religious quality." "Organized religious groups have a great stake in the United Nations," he says. "The United Nations is an expression today of the same outreach toward the universal that we find in [the Bible book of] Amos." Dr. John A. Mackay, 1953 moderator of the Presbyterian Church and president of the Princeton Theological Seminary, in a statement approved by the General Council and the General Assembly of his church, said: The United Nations "is in harmony with the principles of God's moral government." Scriptural sanction for this declaration was said to be found in God's words to Israel through the prophet Isaiah: "Come, now, and let us reason together." Foster Bailey wrote: "The United Nations should be regarded as a great spiritual experiment."

Religion, not politics, appears to have a more ultimate significance in the United Nations. Nixon stated: "Religion is the vision of the web of meaning that binds the world together. Politics is but one strand in that web, although an important strand. The religious vision we believe will outlive every political system." The religious touch is gradually transforming the United Nations into an idol. Lord Cherwell declared: "The magic syllables 'U.N.' have acquired the status of an invocation, almost of a prayer. To cast doubt on the Organization is considered akin to blasphemy." The moment of silence with which the General Assembly sessions begin is viewed by many, especially so in the West, as a solemn religious ceremony. The meditation room and its furniture, the tapestry, art and statues in the United Nations building are all couched by devotees with religious themes. To the religiously inclined the figure of man and the phoenix bird on the wall of the Trusteeship Council room is a religious symbol of mankind and hope through the United Nations. The statue of Zeus, king of the gods of Greek mythology, standing in the public lobby of the General Assembly and the mural by artist José Vela Zanetti in the Conference Building are more than art; they represent religious ideals. Even the very words of the prophet Isaiah that appear opposite the Secretariat Building, namely: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more," are made to appear, without the Biblical citation next to them, as though they were inspired by the world organization and destined to have fulfillment in the activities of the United Nations.—Isa. 2:4, *AV*.

The U.N. Before God

Millions of people have, through the encouragement of religious leaders, come to hope in the United Nations. In the words of President Eisenhower, the United Nations has become "the living sign of all people's hope for peace." This image of the United Nations as God's instrument of peace is one of the greatest deceptions and

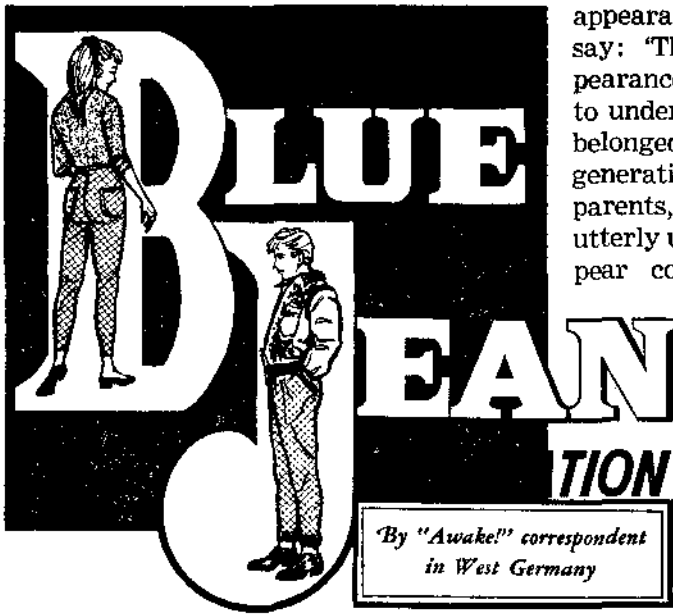
frauds ever perpetrated on the human race. Why? Because the United Nations never was God's peace instrument, and never will be. Therefore, to represent it as such is blasphemy against God and the worst sort of deception possible. To lead men to believe that the United Nations can bring peace, unite mankind, insure prosperity, guarantee and protect fundamental human rights, establish justice and respect for all people everywhere, is to delude mankind terribly. Only the perfect Kingdom government under God can bring about such righteous conditions on earth. Inspired prophecies speak of God's kingdom as the power that will make "wars to cease to the extremity of the earth," thus bringing about an "abundance of peace until the moon is no more." The Holy Scriptures teach that it is the spirit of God, which flows through his kingdom by Jesus Christ, the Prince of Peace, that inspires people of all nations "to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more" once they identify themselves with the true kingdom of God. —Ps. 46:9; 72:1-8; Isa. 2:4.

The United Nations represented in the role of God's kingdom becomes a fraud and a snare. A fraud because it is an intentional perversion of truth—a lie; a snare because it blinds men to support a makeshift, counterfeit government instead of the true kingdom by Jesus Christ. In its religious garb the United Nations takes the place of God's kingdom in the hearts of men. This makes it a disgusting thing in God's sight. The fact that it is highly esteemed on earth does not change the United Nations' standing before God. Jesus said: "What is lofty among men is a disgusting thing in God's sight."—Luke 16:15.

God's kingdom is heavenly. Nowhere in Scripture is it identified with any religio-political body on earth. In fact, God's kingdom is shown to be in direct opposition to all worldly governments, including the United Nations. The prophecy makes this plain, saying: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44, *AS*.

What, then, can we expect of the United Nations? How does it stand with God? It stands in opposition to God's kingdom; therefore, it stands against God. The United Nations is of this world. Jesus declared: "My kingdom is no part of this world." (John 18:36) Chesly Manly, author of *The UN Record,* says: If Isaiah 1:18 is the best Scriptural justification for the United Nations that can be adduced by such a distinguished theologian as Dr. Mackay, then surely the United Nations "is a contrivance of the devil."

The United Nations is operating on borrowed time in defiance of the true kingdom of God. It leads its blind supporters one way: "It goes off into destruction." (Rev. 17:11) By rejecting earth's rightful King, Jesus Christ, and his kingdom, and by adopting, supporting and depending upon this international conspiracy against God's kingdom, Christendom's clergy and religious systems bring upon themselves sure desolation. Turn your eyes to God's kingdom, where sure refuge under divine approval is assured. God's kingdom stands today like a glorious signal that beckons and guides life seekers to safety. Flee to it now. Do not delay, "for you know not what a day may bring forth." Not in the fraudulent schemes of men, but in the true kingdom of God can there be any hope for lasting peace and security.—Prov. 27:1, *AT*.



By "Awake!" correspondent in West Germany

WILL girls dressed in tight-fitting blue jeans and form-fitting sweaters make good wives? Will boys dressed in skin-tight jeans and jackets with ornamental lacing and leather buttons make good husbands? One cannot help but wonder. The well-known German author Vilma Sturm said: "When I see them passing my window with that existentialistic and artificial neglected look, or perhaps looking like well polished and decorated mannequins, I am forced to ask myself always how teen-age dolls like these can ever develop into good mothers." She is not the only one who wonders. Many older Germans can be seen shaking their heads or helplessly shrugging their shoulders over the blue-jean generation, so different, so strange, so hard to understand and handle.

The thing about today's teen-agers that has the adult generation guessing is not so much the flare skirts, the high-heeled shoes, the fancy belts, the form-fitting outfits and the pony-tail hairdos that they wear; it is something much more than that. It is their behavior more than their appearance that is perplexing. Sociologists say: 'Their deportment, their entire appearance is so strange, so new, so difficult to understand; it is almost as though they belonged to another species.' The older generations at least tried to please their parents, but 'today's young people seem so utterly unconcerned and carefree. They appear completely unmindful of whether their goings-on shock the grown-ups or not.'

Youth of today is "largely without respect, and yet honest." It has ideals, but does not know what to do with them. It is "suspicious of organizations," hates "vague theory" and rejects "a pious, watered-down version of Christianity." Despite its impudence, it is unsure of itself, and is often discouraged and weak. How did it get this way? Why is youth so skeptical?

The Cause

World War II was still raging when many of today's youths were born. Many have never seen their father; he was a victim of war. As mere infants they learned the meaning of hunger. Some of them, hardly fifteen years old, had already taken part in combat. They saw pain and death. After the war many entered black-market and bartering operations. There was need, and need knows no laws. These experiences during and immediately after the war, so some sociologists explain, 'destroyed at the very root their willingness to believe in political or ideological isms, and is the reason why youth's basic spiritual attitude today is one of suspicion.'

Now youth grown up finds it incomprehensible that their parents should have fallen for such nonsense as preached by Adolf Hitler, Hermann Goering, Joseph Goebbels and other so-called "greats" of the Third Reich. Consternation and shame

fill youth when he first learns of the terrors of the concentration camps. He cannot grasp the meaning of what he reads. His mind refuses to comprehend that people could be so bestial. His reaction is: "What can we young people do, so that we no longer need be ashamed of the things that were done in the name of our people?" In his estimation adults have failed all along the line. Therefore, faith in the leadership of their fathers, teachers and other persons of authority is lacking. Youth prefers to remain separate from the world of grownups. Nothing has proved really durable, not even religion.

What is youth's attitude toward religion?

"Inquiringly Open-minded"

A. Dannenmann, a leader in Evangelical youth work, said: "The young person of today is remarkably open-minded toward religious matters." "This open-mindedness as regards religion and the Church is confirmed from all sides," writes Helmut Schelsky in his book *Die Skeptische Generation* (*The Skeptical Generation*), "first of all by the fact that neither a Marxist-atheistic view nor one of Nordic anti-Christian aggressiveness is any longer to be found among the new generation. . . . Youth is inquiringly open-minded as regards religion and the Church." That does not mean to say that youth is devout; it is simply open-minded. A fourteen-year-old youth writes: "I would not say I am not open-minded on religious matters. If at the moment I am more or less a stranger in religion's halls, it is only because the primitive nature of the elementary knowledge received in school or in catechism classes no longer satisfies me; still, however, I have nothing else with which to fill the vacuum." Another student in a secondary school wrote: "In most cases sermons appear to be filled with a pathos that is both strange and out of place, no doubt well-meant by the clergy, but completely missing the mark, as far as I'm concerned."

A poll showed that 43 percent of the young people contacted were critical of the church. Of these, 30 percent answered that they no longer attended church because they had lost their faith; 27 percent said that church attendance was only outward show; 15 percent termed the religious fare extremely unsatisfying; 12 percent found fault with the minister; and 16 percent raised other objections.

In religious programs youth's participation is gratifying. Young boys and girls volunteer questions. Youth stress the need of discussion between adults and youths. Speaking of the older generation, one youth said: "You do not talk things over with us. While you older ones are busy earning money, we young ones are left to discuss things only among ourselves. We talk about God and about the world. We also talk about you. We live in another world. We have another way of life."

How did the "oldsters" respond to youth's challenge? With these words: "We know that we have left you to yourselves too long. . . . We had a war to fight. . . . We promoted National Socialism, or at least did not attempt to prevent its rise, [which] has bothered us and prevented us from speaking up. We are slowly recognizing the cause. Even we Christians have not conquered the past." They then went on to promise: "We will try to find the time we need for our children. We will not let our secular work overwhelm us. We want to explain to you, as well as show you, what the Ten Commandments are."

But this new generation is a skeptical generation. Its skepticism comes to light in religious matters too. Erich Knirck comments that young persons of today are very tolerant toward the Christian faith. As soon as he comes in practical touch

with Christianity, however, obstacles and inhibitions tend to hold him back. The inner quest for truth is often only formally satisfied. Knirck writes: "The basis for adopting the Christian faith is not expressed in an understandable way. He finds no practical application for this faith in life. . . . Neither does he find opportunity for actual participation, at least not to the degree that he had imagined. Still, the young person of today wants to give the Christian faith a try."

Youth's Uncertainty

This youthful generation is fearful and uncertain, but it is willing to give life a try. One young girl frankly admitted: "Many of us young people feel uncertain and are perplexed; we cannot find anything steady to hang on to, and since we do not dare admit this, we use our powder and lipstick, permanents and modern clothes as a mask of self-confidence." Young people say grownups should try speaking once to these "blasé girls" with real friendliness and warmth, and they would find that they were facing "an uncertain and frustrated youngster, grateful for human sympathy and warmth."

The magazine *Kristall* says, "Youth is waiting." For what? "For someone to give it something to which it can anchor itself. For someone to give it new ideals, new symbols, to place a new value on its desires. Youth is waiting for us, for our understanding! Let us strive to be its pattern."

But what pattern have adults set for youth? Where in this world can youth find direction, stability, security and hope? Certainly not in the schemes laid down by ambitious militarists and corrupt politicians or in the ways of greedy commercialists and confused religionists can youth find a remedy. Neither should youth think that by abandoning all restraint and by disregarding parental guidance it will find a way out of the present predicament.

Youth is desperately in search for new ideals, a new direction, a new hope. In fact, the whole world is badly in need of hope. Recently Auxiliary Bishop James H. Griffith said: "If there is any one quality of virtue of which the world stands in need today, it is hope." Where can youth turn? Where must it turn for a remedy?

The one and only remedy for both youth and parents is God's kingdom government, as declared by Jesus Christ. (Matt. 6:9, 10) On earth today is a society of people, called the New World society, devoted to that kingdom and its proclamation. Hundreds of thousands of youths have found happiness by associating themselves with it. Peace, joy and security have been theirs for having made life in God's new world their objective and career. Together with their parents these young people of today have found direction, comfort and hope. Their direction comes from God's Word, the Bible; their comfort is to know through the study of God's Word that wickedness is short-lived, that righteousness will prevail on earth under God's kingdom government, converting it into a paradise home for obedient mankind; their hope is to live in God's new world forever, even as God has promised in his infallible Word: "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29) Young people of the New World society invite the youth of the world to make God's new world their goal. Why don't you?

How will a young man cleanse his path? By keeping on guard according to your word. Your word is a lamp to my foot, and a light to my roadway.—Ps. 119:9, 105.

ARE you among the many persons worrying because of having heart trouble? If so, then note, first of all, that worry not only does not help matters but in the case of heart trouble it makes them worse, frequently bringing on attacks. Rather than worry about it, develop a hopeful outlook and do something about it. Things are seldom as bad as they seem to one who is inclined to worry.

True, if you live in the United States there is a 50-percent likelihood of your succumbing to one of the many different kinds of heart ailments. Then too, heart attacks often seem to come like a bolt out of the blue, so to say. As Manchester *Guardian's* medical correspondent noted: "What is probably the most alarming aspect of the twentieth-century disease, which kills about eighty thousand Britons every year, is that it so often strikes down those in apparently normal health."

Most encouraging is the increase of knowledge as to the causes of heart trouble. We cannot escape it, disease is the outworking of God's laws, the penalty for violating his rules of health: "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap."—Gal. 6:7.

Coronary Thrombosis

If you have had a serious heart attack, more likely than not it was coronary thrombosis. In the United States it is the most serious medical problem and annually a million attacks occur here. The coronaries are the arteries that supply the heart muscle with the blood that it itself needs. There are but two of these and they are only a few inches long; then they branch out. Their passageways are a mere eighth of an inch in diameter. They crown or wreath the top of the heart and hence their name "coronary" from "coronet," a small crown.

Thrombosis refers to blood clots in the blood vessels, a blood clot being termed a thrombus. Coronary thrombosis, therefore, is the presence of blood clots in the heart arteries. Among other common forms of thrombosis are those of the brain, termed strokes; of the lungs, known as pulmonary thrombosis; and of the legs, particularly in the veins, and given the name phlebitis.

Thrombosis is due to fatty deposits lining the insides of the arteries. This condition appears to be caused by the presence in the blood of a fatty alcohol known as cholesterol. Named atherosclerosis, it is one of the forms of arteriosclerosis, which term also includes the hardening of the arteries.

Heredity and Overweight

Among the major causes of heart trouble is heredity. If both of your parents had coronary thrombosis, then you are likely to inherit their disability, for "serious coronary arteriosclerosis does have a familial incidence." So says heart specialist Paul D. White. That means you will need to exer-

cise more than usual care in avoiding those things causing heart attacks.

Are you overweight? Then do something about it! Bring it down, for extra weight is very bad for the heart. Statistics published in the New York *Times,* October 20, 1959, show that there is "a sharp rise in deaths from heart disease with further additions to weight. When overweight and high blood pressure occur together, . . . the death rate rises much higher than would be accounted for by the two conditions considered separately." That is why Dr. H. Pollack, the chairman of the American Heart Association's Nutrition Committee, urges that people should eat 1 percent less each year after twenty-five. So remember, fat, excess weight, is an enemy to your heart. Get rid of it!

Exercise and Diet

Do you have an occupation that requires physical activity? If not, then exercise is a must for you if you would avoid heart attacks. There is abundant proof that a reasonable amount of exercise does cut down heart trouble.

"Exercise is the best preventive medicine," heart specialist White states. "Soft, unused muscles . . . make clotting (thrombosis) in the veins more likely." Especially is this important for those who have had an operation. It seems that operations cause the blood to clot more easily, thus increasing the danger of phlebitis. In one hospital 52 percent of the patients who had operations and had died had thrombosis in the legs. As a result, "many hospitals require surgical patients to get out of bed and walk within twenty-four hours after leaving the operating table." *Science News Letter,* May 2, 1959, stated: "Lack of exercise is a threat to Western civilization . . . The physical inactivity that is characteristic of Western nations is being increasingly suspected of being one of the most important causes of heart and degenerative disease and fatal heart attacks."

Very revealing in this regard is the report published in the *Scientific American,* November, 1955. It told of certain medical students who, while eating twice as much food as normally, kept their weight down by vigorous exercise. Cutting down on this exercise caused their weight to go up and also the fat level in the blood. But when they returned to their normal food intake their weight and blood also returned to normal. This experiment shows what apparently is wrong with modern man's eating habits. In his prime he is very active and eats heavily. As he gets older he cuts down on his activity but keeps on eating heavily. Logically, to avoid heart trouble he should either keep up his activity or cut down on his food intake.

Do you overindulge in dairy fats and foods prepared with lard or shortening? If so, you are acting most unwisely. Wherever possible substitute for these "saturated" fats "unsaturated" ones, those that remain liquid at room temperature. Perhaps overindulgence in white sugar and protein should also be added to the list. At least that was the picture drawn by a graph published in *Fortune,* September, 1958. It showed that in countries where all three were freely eaten there was an incidence of 30 percent of heart trouble; where two of the foods were freely eaten, 11 percent; where only one, 8 percent; where none of them, that is, very little solid fats, white sugar and proteins were eaten, heart trouble had an incidence of 1 percent.

That not only the quantity but also the quality of food eaten may be involved is indicated by autopsies made upon heart victims. These showed that trace elements were far lower than average in such bodies. So if you would guard your heart you must not only avoid overindulgence in rich foods

but make sure you get the needed trace elements.

Stress and Emotional Strain

Do you worry? Do you rebel? Are you frustrated? Do you easily get angry? All of that is bad for the heart, as bad as, if not worse than, the factors of overweight, too much food and too little exercise. Consider some of the evidence. Two sets of rats were fed exactly the same food. One set, however, was placed in a dark room where bright lights were flashed on and off at irregular intervals and high-pitched intense sounds were made. Although both sets of rats had eaten the same amount of food, the annoyed rats showed definite heart damage and higher fat content. —*Science News Letter,* May 10, 1958.

Then again, it was found that of a hundred men under forty who had heart trouble twenty-five held more than one job, forty-six worked sixty hours a week or more, and twenty had unusual fear and sense of insecurity, discontent, restlessness, or feelings of inadequacy in connection with their jobs. It also has been found that those getting heart attacks are likely to bring home their business troubles, take their jobs too seriously, be perfectionists, have too much ambition and continually let their work involve their emotions. Says Dr. Hutschnecker in his book *The Will to Live:* 'Business strains, disappointments and affairs of the heart often lie at the bottom of a coronary thrombosis.'

Pertinent along this line is the report of three psychiatrists that appeared in the New York *Times,* October 20, 1959. Said one of them: "Anxiety easily affects the heart. Emotional tension produces symptoms that focus on the heart, and heart disease can also produce emotional stress." No doubt this accounts for the fact that happily married people have a far better chance against heart disease than do widows, widowers and unsettled single persons, and people living in the rurals than people living in the cities. Another reported: "Stressful situations can be as bad as physical overstrain. Heart failure may be induced by upsetting emotions as well as by physical causes." That this strain may be caused by too much pleasure, an item in the same paper, on October 3, indicated. "Leisure-time activities are also nerve-racking," said a Dr. Russek of New York city. "While a high-fat diet and heredity are important in many cases, emotional stress is the most significant factor . . . The most characteristic trait of the young coronary patient [is] restlessness during leisure hours and a sense of guilt during periods when he should have been relaxed."

If your heart trouble is due to such psychosomatic factors, then the remedy lies in reminding yourself of sound Scriptural principles and applying them in your life: "It is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things. . . . For the love of money is a root of all sorts of injurious things," including heart trouble. "Never be anxious and say: 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' . . . your heavenly Father knows you need all these things. . . . So, never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own evil."—1 Tim. 6:6-10; Matt. 6:31-34.

Above all, one must avoid the works of the flesh, for sowing them truly means to reap corruption. What are those works of the flesh? "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, en-

vies, drunken bouts, revelries, and things like these." While the works of the flesh operate against both our physical and spiritual life, "godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—Gal. 5: 19-21; 1 Tim. 4:8.

Tobacco an Enemy

If you are in earnest about your heart condition you will not have anything to do with tobacco. Why not? Because, as discovered by Dr. T. R. Sherrod of the University of Illinois, cigarette smoke "very markedly reduces the amount of oxygen-carrying blood that flows through the heart muscle." Nicotine stimulates the organs of the body, including the heart. At the same time it causes them to demand more blood, allowing less for the heart while requiring more work of it.

United States statistics show that the coronary death rate is 70 percent higher for smokers than for nonsmokers; 30 percent higher for light smokers, 140 percent higher for those smoking two or more packs of cigarettes a day. Statistics for Great Britain paint a similar picture. No wonder America's leading heart authorities list tobacco as one of the major causes of heart disease. Your life ought to be worth enough to you to stop smoking.

Drugs

In addition to all the foregoing ways in which you can do something about your heart trouble, there are certain ways in which your physician may be able to help you. This is by the use of clot dissolvers such as certain enzymes and blood proteins and anticoagulent drugs such as Dicumarol and Sintron. In one five-year test those taking these drugs had less than one fourth as many heart attacks as did those not taking them, with two fifths as many fatalities. Given to those who have had warning pains, these drugs help prevent heart attacks. They are, however, by no means a cure-all. As noted in the case of President Eisenhower, they will not give full protection if there is stress and strain. After his first serious heart attack he was given anticoagulents, but not long thereafter he had a slight stroke. This was a signal that he also had to cut down on his mental strain. So, we are told, "the skillful management and prevention of coronary disease can only be achieved by proper balance between work, rest and play." —*Science News Letter,* December 14, 1957.

The value of hormones should not be overlooked. For instance, women of childbearing age are practically free from heart attacks. Why? Because of the female hormone estrogen. Thus in one situation, of women who after their menopause had a heart attack, those who were given daily small doses of estrogen had half the mortality rate of those who were not given hormones. This hormone also helps male patients even when given in necessarily very small amounts so as to prevent feminizing effects.—New York *Times,* June 6, 1959.

There you have it: watch your weight; get enough exercise; be moderate at the table, going lightly on solid and dairy fats; avoid undue mental and emotional strain; cut out tobacco. Heredity may work against you, but you can make hormones work for you. Is it worth it? That depends upon you. If, like the Epicureans of old, you live just for pleasure and are prepared to end it all when the cup of pleasure runs dry, then you will say No. But if you have those whom you love and who love you, if you have some worthwhile work to do, and, above all, if you appreciate the gift of life and the blessings the Creator has in store for all who love righteousness, then you will not consider the cost too high but will gladly pay it.

The French Riviera DAM DISASTER

By "Awake!" correspondent in France

THE weather had been wretched in the western Mediterranean for the past week or so. The 17,000-ton Union Castle liner Braemar Castle had been blown aground off the Spanish coast on December 1. The French Riviera, renowned world-wide for its pleasant winter and summer resorts, had been drenched for days by torrential rains and pounding seas. The Mediterranean had gone berserk.

From Marseilles to Monte Carlo, damage had been reported. Luxury villas, including U.S. film producer Jack Warner's villa "Aujourd'hui," located on what the locals call "Millionaire Peninsula," had many of their furnishings ruined by the invading seas. Pleasure yachts had sunk by the dozens at Cannes, Monaco and other Riviera ports. World-famous promenades were feet thick in stones and sand thrown up by the waves. From the renowned Promenade des Anglais at Nice alone, 40,000 tons of pebbles were later removed.

The heavy rains had caused the many rivulets along the coast to become raging torrents, and many of them overflowed their banks. Such was the case with the little river Garonne at Saint-Raphael, a popular Mediterranean resort of some 10,000 inhabitants. Part of the stock of Bible publications belonging to the local congregation of Jehovah's witnesses was located in the home of two special pioneer ministers. The waters of the Garonne threatened to invade their home, so the local ministerial servants decided to move the two pioneer girls and the Bible literature to a safer place. The assistant presiding minister offered to house them until the floods in Saint-Raphael had subsided. He lived with his wife and seven children in Fréjus, an adjoining town of some 15,000 inhabitants, famous for its Roman ruins. Little did they realize that they had avoided Scylla only to fall into Charybdis.*

Fréjus did indeed seem out of danger. True, a small river, the Reyran, ran through the town, but there was a very special reason for believing that it would not overflow its banks the way the other torrents had done. That special reason was situated about ten kilometers upstream. It was the Malpasset Dam.

Started in 1952, the wall of the dam took thirty months to build, but the whole construction was only put into service at the beginning of 1959, and the inauguration ceremony took place in November. The purpose of the dam was not to produce electric power but to create a reservoir capable of irrigating a wide area of land deprived of water during the summer months, and of supplying drinking water to several towns along the Riviera coast. In engineering circles, the Malpasset Dam was a novelty piece, its dimensions (60 meters or 197 feet high, 6.91 meters or 22 feet thick at its base and 150 centimeters or 5 feet thick at the top) making

* Ancient seamen dreaded the Strait of Messina between Italy and Sicily because, in their efforts to avoid shipwreck on the rocky Italian headland of Scylla, they often got caught in the nearby Sicilian whirlpool of Charybdis. Hence the expression "to fall from Scylla into Charybdis."

it, at the time of building, the thinnest dam in the world.

The Malpasset Dam backed up a maximum capacity of fifty million cubic meters of water, forming an artificial lake seven kilometers long and half as wide. Up until the beginning of December, it had never reached its peak capacity, which meant that the regular flow of the river Reyran had not been affected to any great extent by the torrential rains. So, whereas Saint-Raphael and other towns along the coast were menaced by floods from their swollen rivers, Fréjus seemed safe, a good place to take refuge and to safeguard precious Bible literature.

The Catastrophe

Thus it was that on the evening of December 2, the presiding minister of the Saint-Raphael congregation of Jehovah's witnesses was at the home of his assistant, in Fréjus. Here is their own description of that dramatic night:

"It was about 9:45 p.m. We were just finishing the congregation's monthly report so as to send it off to Paris the same night. Suddenly, the lights went out. We waited a few moments, thinking it was a temporary power breakdown, and then lit some candles and finished our work on the report. We were both very happy to see the good results obtained by our little congregation.

"I was about to leave when one of my assistant's children came running in, crying out: 'Papa, quick, people are shouting: "The water's coming, the water's coming." ' We went outside to see what was happening, wondering if it was a tidal wave. We could hear people shouting and screaming, and above their cries there was a deep rumbling noise like several express trains running side by side. Then we saw the water coming. We ran indoors and shouted for everyone to get upstairs. Up there, we made a quick count of the children and were thankful to find all seven of them present. As an added precaution, we put them through a trap door into the attic. Within a few minutes the whole ground floor was flooded with over two meters of water.

"We went out onto the balcony and peered into the darkness to see what was happening outside. We shall never forget the desperate cries for help coming from the men, women and children in distress, but, isolated on our balcony, we could do nothing to save them. We uttered a prayer to Jehovah, thanking him for his protection and praying for our brothers and persons of good will.

"From the direction in which the waters were sweeping, we realized this was no tidal wave from the sea and soon came to the conclusion that the Malpasset Dam must have broken. Soon the waters began to subside. We brought the children down from the attic. All night long, we could hear the horrified cries of people in distress. We shall never forget that awful night as long as this old world subsists. At last, morning came. The waters had subsided sufficiently for us to venture downstairs. What a mess! Everything was soaked and covered with mud, including the cartons of Bible literature that, ironically, we had brought here only the day before to prevent them from getting wet at the pioneers' home!

"Outside, the whole area was covered by a layer of mud over a meter thick. Everywhere, the same desolate spectacle greeted our eyes. Rescue workers were already on the job. By 1 p.m. I was able to get back home to my wife, who had heard rumors that I was among the victims. By the following day, with the help of the pioneers, we had got in touch with all the brothers and good-will persons, and we were happy

to find they were all alive, although many had suffered much material loss. Two midweek study and service centers were flooded out. Our Witness brothers in Nice were quick to bring us relief in the form of shoes, clothing and funds."

Extent of the Damage

The Malpasset Dam broke wide open between 9:30 and 9:45 p.m., releasing a wall of water sixty meters high. A short distance from the dam stood a new concrete bridge carrying a super highway just being built. The waters swept the bridge away completely as well as four kilometers of the new highway, and then careened down the valley at 70 kilometers an hour, destroying all in their path and digging a trench four to seven meters deep and between 100 and 200 meters wide.

By the time the wave reached Fréjus, ten minutes later, it was still from five to eight meters high, its destructive potential being greatly increased by the trees and other rubble it was carrying along with it. It swept through the town, wreaking havoc as it went, and finally plunged into the Mediterranean, where, eyewitnesses say, it was still 2.5 meters high.

Behind it lay a swath of destruction. The wave hit the main railway line that runs from Paris through Nice and on into Italy. It carried the bed away over a distance of 2.5 kilometers and left the tracks twisted up like a corkscrew. The Marseilles-Nice express was caught in the waters. Two of its coaches ended up 25 meters from the tracks. Twenty thousand cubic meters of National Route 7—often called "vacation highway," it being used by thousands of French and foreign tourists going from Paris to the Riviera—were washed away in and around Fréjus.

One hundred houses were completely destroyed and 700 others were badly damaged. The electric power station was ruined and the railway goods yard was a total wreck. Strange to relate, whereas man-made buildings and machines were wrecked, many olive trees withstood the onslaught and are still standing! Before spilling into the sea, the wave hit a French naval air base, tossing the aircraft about like toys and carrying some of them out into the Mediterranean. Twenty-one planes and eighteen helicopters were destroyed or badly damaged. Some 2,500 hectares (well over 6,000 acres) of cultivated land was ravaged, of which two thirds is considered to be a total loss. The Roman ruins escaped damage.

Worse than all this material destruction were the fearful human suffering and loss of life. The people of Fréjus were, for the most part, taken completely unawares. Many of them, particularly the children, were already in bed and were carried away by the waters before they could realize what was happening. Others, who heard the rumbling of the giant wave as it rolled down the valley, jumped into their cars with their family and attempted to flee. But few got away in time this way and 200 vehicles, including some heavy trucks, were reduced to scrap iron by the thunderous waters.

The death toll at this time of writing stands at 386 adults and children, of whom 299 have been found and 87 are still missing. It is feared that the total may be even higher, since the local authorities continue to receive requests for information about people missing from other parts of France and who may have been staying in or passing through Fréjus at the time of the catastrophe. Many bodies were carried out to sea by the wave and are gradually being washed ashore, some at quite a distance from Fréjus and Saint-Raphael. Others are still buried in the thick layer of mud brought down by the gigantic wave. Many

victims were lying in the pockets of water and little lakes left behind by the waters. These were fished out by volunteer frogmen who came from the French ports of Toulon and Marseilles and from the Italian port of Genoa. Some of the bodies were unidentifiable and had to be buried in nameless coffins after having been photographed by the authorities.

Rescues and Relief Work

Many were the dramatic escapes and rescues. One North African working on the new highway up near the dam managed to saddle a tree trunk and rode several kilometers on top of the furious waters before being rescued. Another young man was riding his scooter along National Route 7 when the wave arrived. He was carried over a kilometer to the naval air base and was finally rescued while clinging to the floating wing of one of the aircraft. A married couple and their aged mother, trapped in a bedroom, floated on a big wooden bed. As the water kept rising, they thought they would drown, but within a few inches of the ceiling the water ceased to rise. Soon the limited air became practically unbreathable; however, just when they began to feel they would suffocate, the water began to fall, and they were saved.

Countless other remarkable escapes took place, and every family with survivors has its own epic story to tell. Unfortunately, in some homes, no one lived to tell the tale, whole families having been wiped out.

The rescue teams, civilian and military, worked heroically all night trying to rescue people who were clinging desperately to anything that would float. The darkness was a big handicap. Soon, all the torches and candles available were in use and still there were not enough, so, according to *France-Soir,* the candles from the local Catholic church were fetched. They thus were made to serve some useful purpose. As soon as daylight appeared, numerous helicopters took part in the rescue operations. One brave pilot, after having already saved seven people, lost his own life while trying to rescue an old lady stranded on a rooftop. The helicopter bucked while the pilot was leaning out to help the lady, and he was decapitated. One of the local schools was turned into a mortuary and the bodies were buried as quickly as possible in a collective grave. Steps were immediately taken to prevent an epidemic from breaking out.

One of the greatest shortages just after the catastrophe was fresh water. An appeal was sent out by radio for help in this respect. Now, France is a great country for mineral waters of all sorts. Many French people never drink city tap water, although it is perfectly safe to drink. So collections were quickly organized for bottles of mineral water. One enterprising group of young people visited the Paris night clubs asking for donations of water for Fréjus. Private people and mineral water and trucking firms responded to the call throughout France and soon hundreds of thousands of bottles of water were on their way south to Fréjus.

This was typical of the way the whole country, and indeed many other countries too, responded to the call for help. Newspapers and radio stations organized collections of funds. President de Gaulle appealed for national solidarity in helping the distressed area and, in little over a week, more than three billion francs (six million dollars) were contributed by the public for relief funds. In addition, much help was given in kind. Trucks running south on National Route 7 were alerted and invited to take on as much relief equipment as possible, such as blankets, sleeping bags, shoes

and clothing. The truck drivers responded magnificently and soon relief supplies were pouring into Fréjus. The whole nation rose as one man to come to the aid of the victims of this, the greatest disaster France has known since 1930, when 700 people lost their lives in the floods in southwest France. Of course, this comparison does not take into account the man-made disaster of war!

Why Did It Happen?

An official inquiry has been opened to try to determine what caused the dam to break. At the time of writing, the results have yet to be made public. However, several possible explanations have been put forward.

One is that the dam was too thin and that the wall broke under the pressure when the artifical lake reached its maximum height. This would suggest a mistake in the dam's design, yet the principal designer of the Malpasset Dam, André Coyne, is generally regarded as one of the world's greatest experts in dam construction. He has designed many dams in France and throughout the world, including the great Kariba Dam on the Zambezi.*

Another explanation is that the design was good but that the workmanship and materials used were poor. Monsieur Coyne was the first to reject this explanation, stating that his specifications had been strictly followed and that he had personally visited the site several times during the construction and had observed no anomaly. The construction firm involved has built thirty-one other dams throughout Europe and Africa, and so cannot be said to be inexperienced.

Still another theory is the following: As the lake reached the level of fifty million cubic meters, the local engineers decided to open the sluice gates to draw off some of the water. This was done some three or four hours before the catastrophe. The survivors among the road builders working on the new highway near the dam maintain that the wall vibrated before collapsing. Some engineers have suggested that the sudden opening of the sluice gates may have produced a hydrodynamic vibration in the waters of the lake that gradually intensified until it shook the dam down.

Finally, it has been suggested that the rock on one side of the dam may have given way due to the blasting on the new highway nearby and also at a feldspar mine not far away, or due to some decomposition caused by the exceptionally long, dry summer followed by the unduly heavy rains. This explanation seems to be borne out by the photos of what remains of the dam. The huge concrete block upon which the masonry rested on one side of the dam has shifted and the rock beneath seems to have subsided. This raises the question as to whether a sufficiently thorough geological survey was carried out beforehand. This is particularly important for thin dams. Whereas heavy dams rely on their sheer weight and mass for holding back the waters, thin arched dams transfer the terrific pressure to the natural rock on each side.

Whatever the explanation might be, the disaster should impress us with the shortness of human life and the speed with which it can come to an untimely end. How foolish, then, to devote one's life to acquiring material possessions, for "even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) How much better to seek to do the will of God and be assured of his favor, which leads to life in his new world, in which mankind will enjoy complete security.

* See *Awake!* dated June 8, 1959.

"A STRAW hat? Why, certainly, sir. Which quality would you like to see?"

"Well, much depends on the price. How do those of better quality run?"

"To tell you the truth, sir, I can show you hats anywhere from three dollars to three hundred. We just received a good supply of the finest Montecristi hats."

"Oh, I rather had in mind a genuine Panama hat."

"Well, I know it sounds strange, sir, but what we call Panama hats are not really made in Panama. I was referring to these when I mentioned the Montecristi brand. The very finest hats in the world are made in a small village called Montecristi near the west coast of Ecuador."

"Isn't that odd? And you say some of these hats cost $300?"

"Yes, sir. We don't often get this very fine quality, but I do have one here I can show you. Here it is; just feel that fine texture."

"My word, its just like fine linen, isn't it?"

"It is just that fine, sir. Look here, take your ring off for a moment and then roll the hat up in your hand. You will find that it can go right through the ring and then spring back into shape again."

"Why, that's amazing. How on earth do they make such a thing?"

"If you are not in a hurry, take a seat, sir, and I'll tell you a bit about it. It so happens that I had the opportunity to visit Montecristi once and was able to get some first-hand information. I would enjoy telling you about it."

"Well, now, I don't think I'll be buying this hat, young man, but I certainly would like to hear your story."

"There are really many different grades of hats made in Montecristi and other parts of Ecuador. Here you have a sample of the most popular model we sell, and this ranges from ten to twenty dollars. As you can see, it is also a work of art and just as soft and pliable as you can wish for. Just feel how light it is."

"It is almost like a feather, isn't it?"

"Ecuador used to produce more than two million of these hats each year, sir. They are made from a straw especially grown for the purpose. This straw is called *toquilla* and it comes from the young leaves of a palmlike plant called *jipijapa,* grown on the wet marshlands of the tropics. When it is fully grown it stands about as high as a man. Of course, much of it is discarded in order to get out the fine fibers these hats are made from.

"Most of the steps involved in creating the hat are very delicate and much more complicated than we realize. There is even a knack to the gathering of the straw. The straws do not grow as individual fibers, of course, but more like leaves, and these

have to be cut while the roots of the plant are still in the ground. Only the tenderest leaves of the heart of the plant are used, because they are the whitest. When they are brought to the hatmakers the first step they have to go through is separating the fibers. This is done by piercing the stalk with a needle made of hard wood and pulling this down to the end, so that when the job has been completed the leaf looks something like a horse's tail. Indeed, each of the strands is almost like a hair, because the edges curl in toward the center leaving the middle hollow. But in order to get the maximum whiteness even the brown edges of these fine fibers have to be taken away, leaving just the slim center thread. You might call it literally 'splitting hairs,' and it is all done by hand. Then the fibers are classified according to thickness. Some of the finer ones measure only six to eight thousandths of an inch.

"The fibers now have to be washed and dried. They are boiled in a tank of water from five to twenty minutes, depending on the degree of whiteness desired, and then they are spread in the sun to dry. However, a certain degree of humidity has to be maintained all the time so that the straws will neither rot nor break.

"Now still further bleaching is obtained by putting the fibers in a wooden box impregnated by the fumes from burning sulphur. Then, finally, the straw is rubbed down with a cloth to take off the down and make it as smooth as possible. Thereafter it has to be kept in a cool, dark place so that it will remain flexible for weaving. In fact, throughout the whole process this is something that has to be watched carefully and for that reason the weavers have to keep dipping their fingers in water. If you look at this weave you will see that there is not a single flaw in it. You'd swear it was woven on a precision machine, wouldn't you?"

Hand Weaving

"You don't mean to tell me this weaving is done by hand, do you?"

"Oh, yes, sir. There is no machinery of any kind involved in producing the Montecristi hats; every single stage is done by nimble hands, most of them of the older generation too. You know, the weaving of hats as fine as the one I showed you a short time ago is something that is bound to die out within a few years, because there are only about ten living people who can weave them now and they are all very old. The younger generation just won't try to learn any more, because the conditions for this kind of labor have worked such a hardship on their parents and grandparents.

"For one thing, when the actual weaving of the hat begins, the weaver must work indoors or under a roof because the heat of the sun would split the straw. So in view of this the worker usually begins at three o'clock in the morning and works until the sun begins to shine. Then he takes his rest during the day and begins again at sundown, working until about one o'clock in the morning. There are many of the young people who know how to weave the hats, but very few can begin the weave. You can see by looking closely at the center of the crown of this hat that there is a tremendous complication in getting the thing going. And the point is that every weaver has his own style and no one else is able to copy it. In fact, when I was in Montecristi I was shown a hat that had been started and can never be finished because the weaver died and no one else can continue his weave. There it was, hanging on the wall as a silent testimony to the death of its creator.

"Actually, the weave is started with just about eight pieces of straw. They are woven in a circle, adding more straws little by little, and in this way the crown gets

bigger. By the time the weaver gets to the outside of the brim there is just a maze of more than one thousand straws and you would wonder how he ever figures out which is which.

"But even if the crown requires the most skill and experience, the weaving of the rest of the hat is what especially works a physical hardship on its maker. In order to work on the walls of the hat it has to be placed over a block, which stands about as high as the weaver's legs, and for days on end he stands over this in order to finish the hat. Now you can understand why the younger people do not want to spend their lives weaving *sombreros* for us. As a matter of fact, the old people who do it are not only old, but extremely poor, undernourished and existing on a very meager diet. All of this, added to their almost constant crouched position, makes them very susceptible to tuberculosis, and many of them suffer and die from this disease."

"But why should they be so poor? Didn't you say that those fine hats cost $300? Surely a person should be able to live well on $300 a job."

"But don't forget, sir, that this work is done by hand. You may not believe it but it takes a good weaver eleven months to make a hat like the one I showed you and, between you, me and the gatepost, the worker himself gets no more than $180 out of the job. Now, this other type you have in your hand, although it is more popular because of the price, doesn't even pay the worker that well. It takes him about three weeks to make that hat and he gets about three dollars for it. The rest of the price is made up of taxes, transportation, blocking and, of course, we also have to make a living, sir."

"In that case, I guess I'd better get my hat before they die out altogether. You said that more money goes into blocking the hat. Do you mean that the weaver doesn't finish it?"

Blocking the Hat

"No, sir. At least it is not finished the way we like to wear a hat. But, mind you, many of the folks south of the border wear them as they are when the weaver gets through. I can show you a picture of one. Notice how the ends of the straw haven't even been cut off but are left ragged and flying free. That's quite the style down there and, of course, it does give even more protection from the sun.

"But getting back to the subject of blocking the hat, that in itself is quite an art. Once again, the first step is to give the hat a good wash within and without, and this is done with just soap and water. Now, if the blocker, or his customer, wants the hat still whiter he has to fumigate it. This is done in an oven with two compartments. The hat is placed in the top compartment, and in the bottom one are charcoal and sulphur. Once the fuel is set alight, both doors are closed and the hat cooks there for four or five hours, depending on the whiteness desired. The hats have to be put in the oven while they are still damp from being washed.

"The following step is rather unusual. The hats are folded in half and then they go through a pummeling with large wooden mallets. These vary in size and look like large-size dumbbells. The largest weighs about twelve pounds, so the blocker has to be a muscleman too. While they are being mauled this way they are stacked in sets of three so that the two underneath act as buffers for the top one. In that way the fiber doesn't break. During the process the blocker throws sulphur on them and this makes them soft and white. If you were watching this you would be able to tell the difference between the parts of the hat

that had been mauled and the parts not yet done.

"It is only after this that the ragged ends of the straw are cut away from the brim, and the hat is now ready for the ironing block. In this process, too, great care must be taken to avoid scorching the straw. The iron must be neither too hot nor too cold. You can imagine how difficult it would be to judge the heat with an old charcoal iron, but that is all the blockers use. After that it is just a case of a dab of sulphur, a rubdown with a clean cloth, sewing on the outside band and the sweat band with the inevitable colored feather, and your hat is ready for wear, sir."

"Well, that certainly is most interesting. Whatever I buy from you I am sure to appreciate it so much more now. But tell me, don't you have anything cheaper that might be suitable for the children?"

Mocora Hats

"Well, we have another Ecuadorian hat, sir, that might suit your needs. We don't get many of these, as most of the production is used up by the *campesinos* of Ecuador, Peru and Chile, but I have a few small sizes here and these are quite inexpensive. This one is called the *mocora,* as this is the name of the type of straw it is made from. You will notice that it is much coarser. They are made in another small town near Montecristi called Calceta. There are just about 2,500 people there and this is what they live on."

"Did you say they were made from straw? That looks like braiding."

"Well, it is braiding, sir, but if you look closely you will notice that the braid is made of coarse straw. The straw is first prepared in long strips like this, about three quarters of an inch wide and sixty-one yards long. It takes the weaver about a day to make one strip and he gets paid about 25 cents for this, depending on the weave, its uniformity and the quality. The braid is then rolled up and sold to the sewers, who make it into the *mocora* hat."

"Oh yes, I see how they are all stitched together. But if the whole hat is made from one braid, how do they get those different colors in there?"

"Oh, that's simple, sir. When the sewer wants to change color he just cuts the braid and then puts in a piece of another that has been dyed. Aside from that, the whole system is very similar to that used in weaving the Montecristi hats. Of course, this is not nearly so complicated. If you look inside here you will notice that it is just a case of measuring off about two inches and using this as the center of the crown; then the sewer just goes round and round in a spiral, overlapping just enough to stitch one strip to another. When he reaches the edge of the crown he merely bends the braid with his fingers, instead of putting it on a block, and keeps on sewing the walls of the hat. Then he turns the braid outward and continues the process until the brim is complete. To finish the brim he folds a finer braid down the middle, doubles it over the edge and sews it in place. This makes the hat remarkably strong. You will notice that we have quite a variety of them. Here you have one with perforations right in the weaving of the braid, and this other has quite a fancy edge on the braids, not unlike the teeth of a saw. The braids can also be dyed any color, thus providing the local artist with the opportunity to vary styles and colors."

"Just as a matter of interest, and if you don't mind the question; how does the maker of this hat fare economically?"

"Quite a bit better than the Montecristi weaver, sir, but not too prosperously either. A good sewer will make about one dollar a day plus his food. Of course, in an eight- or nine-hour day he will produce

about sixty hats, so he really earns that dollar, don't you think?"

"I should say so. But it does seem unfair that the other more skilled workers should make so much less. I suppose that all of them will soon give up their fine work and take up the *mocora* industry?"

"Well, sir, I don't think they will go that far. Even the younger generation in Montecristi still has a traditional pride in the fine work and even if they do not want to spend so much time and effort on the finer hats, they are now using their own particular type of straw to make more remunerative items. For instance, you will notice in the glass showcase over there some place mats, coasters, dolls, slippers and other items. Those are also made in Montecristi and bring much more money to the workers. They are very attractive and in great demand. As a matter of fact, the United States government has taken definite steps to aid the people there in the manufacture of these things in order to offset the decline in the hat trade. And, of course, the hat production is not, by any means, dead. They do not now produce two million a year but they still export some $10,000 worth a year to the United States and Cuba alone, and there are many hats that go to Africa and the Far East every year. The British government also aids Ecuador in this, as they are able to promote the straw hat trade in lands where Ecuador has no diplomatic relations. So I think we will have some genuine 'Panamas' around for a few years yet, sir, even if we don't get this finest quality. Why don't you invest in this $300 worth, sir? You may never get another chance."

"Well, you don't know how much I'd like to, young man, but I think I'll settle for the cheaper brand."

"Very well, sir. How about this 'Brisas' or the 'Tropical' model? These are the most popular of the Montecristis nowadays."

"Both look just fine. I'll take whatever one fits me."

"Oh, you don't have to worry about size, sir. That's another of the many advantages of the genuine 'Panama' over the synthetic hats. Just as long as the size is approximate we can have it blocked to fit you exactly and you can trust it to keep your size. You can also have it cleaned and reblocked as often as you want and it will turn out like new every time—and will probably still be around when you have gone, sir.

"And, by the way, sir. If you are buying this hat to keep cool, just remember that you will be walking around with a fire-and-sulphur creation on your head."

ASK FOR THE NEXT ISSUE

- It is common knowledge that the world is immoral, but something needs to be done about it. Read "The Need for Integrity" in the next issue.
- In these days of emotional strain and mental disturbance, the question is often asked: "Should a Christian consult a psychiatrist?" See the next issue.
- "Christian Missionaries Forced Out of Eritrea." What a blot on the record of a professedly Christian land! What a disgrace to a government that has promised religious freedom to its subjects! Read a first-person account of it in the next issue.

High Cost of Crime

According to Attorney General William P. Rogers, "The estimated cost of crime in the U.S. in one year is about twenty billion dollars." It is "second only to national defense in terms of cost." On the same point J. Edgar Hoover observed: "The cost of crime today represents an estimated per capita outlay of $117, or $460 for each family in the United States."

The FRUIT of Twin Spices

By "Awake!" correspondent in Grenada

OF ALL the fruits in the world there is only one that yields two different spices. Nutmeg and mace are the spices. They come from the kernel and inner coat respectively of the fruit of *Myristica fragrans,* the nutmeg tree. Cooks should be grateful that this tree produces such unusual fruit.

Traveling the mountain roads of the small West Indian island of Grenada, one will see on many of the slopes the smooth-leaved nutmeg tree. Harvesttime is the best time to see these trees. Like most tropical trees, the nutmeg is an evergreen, and on this fresh background the yellowish fruits catch the eye. Looking at the nutmeg tree from a distance, you might think that a peach tree was doing its best to attract attention, since the fruits are similar in coloring.

When the bright golden-yellow fruit of the nutmeg tree ripens, the outer covering splits into two equal halves, and we see the mace —a curious network of bright red, covering the shell of the nut itself. The mace is called, botanically, "aril." The aril is picked off and dried in the sun until it turns yellow. It is now at the height of its value. It is worth about three times as much as the kernel.

After the aril is taken off, we come to the shell of the nut. The nut must be dried before it can be cracked. If it were broken when gathered, the nut would be damaged, because it fits so snugly inside. What does the seed inside its brown shell look like? The whitish solid of the seed is penetrated by numerous delicate partitions of a reddish color and is finely constructed.

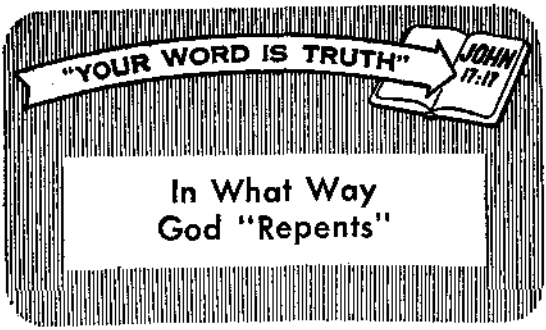
The seed is laid out on trays or tarpaulins until thoroughly dried by the sun. The kernel shrinks up so much that it will rattle if the shell is shaken. The shell can then be broken and the nut extracted. Seated on low benches around the receiving station are many women equipped with special wooden mallets. The nutmegs are poured onto the concrete floor; each receives a resounding tap, and the shell flies to pieces, exposing the valuable kernel. The seed is now put into bags and made ready for export.

Grenada supplies perhaps one quarter of the needs of earth's population with the valuable products of the nutmeg tree. A good tree will yield 1,500 to 2,000 nuts a year. Trees planted forty feet apart should result in a harvest of about a thousand pounds of nuts an acre. Exports for the year ending June, 1958, amounted to more than 523,000 pounds of nutmegs and almost 176,000 pounds of mace.

So around the world hundreds of tons of nutmeg and mace, mostly in powder form, are used each year. It is easy to understand why. Mace-seasoned cherry pie filling is a gourmet's delight; and mace imparts a delicious flavor to oyster stew. Mace is often used in baking. A pound cake is moved up in quality with some mace flavoring. Some cooks like to add a teaspoon of ground mace to a pint of whipped cream. And nutmeg, too, is widely used—in confections, baked products, puddings and applesauce. It is also used to flavor fish, meats and poultry. A sprinkling of nutmeg, of course, adds the finishing touch to such beverages as milk punches and eggnogs.

Apart from culinary requirements, there is another highly prized by-product of the nutmeg tree. Listen to a conversation at the perfume counter at a large store: "But this is expensive." "Yes, madam, but . . . " Likely the clerk will not tell the customer the history of the nutmeg tree, but it no doubt played its part in fixing the price of the perfume. It probably contained some of the essential oil that can be expressed from the kernels and from the mace by crushing or by a steaming process. Oil of mace from the kernels or nutmeg butter seems to be identical with the oil from the mace itself.

Although we live in an imperfect world, this brief examination of the nutmeg tree shows what an inexhaustible source of benefits the Creator has bestowed on man. What a joy and pleasure it will be to use these gifts after Armageddon, in the New World!



In What Way God "Repents"

BY REASON of his supremacy Jehovah God cannot be called to account by any of his creatures. After his "seven times" of insanity Nebuchadnezzar came to realize that "none can interfere with him or ask him what he is doing." How could he be held accountable by his creatures when, compared to him, "the nations are as a drop from a bucket," and men "are as grasshoppers."—Dan. 4:35, *Mo;* Isa. 40:15, 22.

Being a God perfect in love, justice, wisdom and power, it is impossible for him ever to make a mistake or to do something bad over which he would have to show repentance. His wisdom is such that he can tell "from the beginning the finale, and from long ago the things that have not been done." Of him it is written: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, . . . upright is he."—Isa. 46:10; Deut. 32:4.

Stressing his dependability, he says: "I, Jehovah, change not." What he promises he performs. So when telling that God's Son would be "a priest to time indefinite," the psalmist assures us that "Jehovah has sworn (and he will not feel sorry)." Likewise, regarding his determination to ransom his people from the power of the grave, Jehovah God says: "Repentance shall be hid from mine eyes." And as to the special favors God is bestowing upon the spiritual seed of Abraham, the apostle Paul wrote: "The gifts and the calling of God are not things he will regret."—Mal. 3:6, *AS;* Ps. 110:4; Hos. 13:14, *AS;* Rom. 11:29.

God does not change once he has entered final judgment against an unfaithful one. Thus when King Saul proved unfaithful, Jehovah irrevocably rejected him, even as the prophet Samuel told Saul: "The Eminence of Israel will not deceive and He will not feel regrets, for He is not an earthling so as to feel regrets [repent, *AV*]." Nearly five hundred years later the two-tribe kingdom of Judah had so abused God's mercy and patience that his rage "came up against his people, until there was no healing." So regarding his decision to desolate the land and send its inhabitants into captivity Jehovah said: "I have spoken, I have considered, and I have not become sorry [will not repent, *AV*], nor shall I turn back from it."—1 Sam. 15:29; 2 Chron. 36:16; Jer. 4:28.

How, then, are we to understand other texts in the Bible that speak of God as feeling regrets or having repented? "Jehovah felt regrets [repented, *AV*] that he had made men in the earth . . . So Jehovah said: 'I am going to wipe men . . . off the surface of the ground, . . . because I do regret [it repenteth me, *AV*] that I have made them.'" "I do regret [It repenteth me, *AV*] that I have caused Saul to reign as king, because he has turned back from following me."—Gen. 6:6, 7; 1 Sam. 15:11.

This apparent contradiction is resolved when we note the meaning of the original Hebrew word (*na·hham'*), which in the above quotations is rendered "feel regrets" or "repent." It literally means to breathe pantingly or to sigh deeply, and is used in the sense of feeling regret or repenting, feeling pity or compassion, consoling or comforting and freeing or easing oneself of something. Underlying all these meanings is the thought of a change. Regarding this word *The Interpreter's Bible,* Vol. 1, p. 225, states: "This word is generally

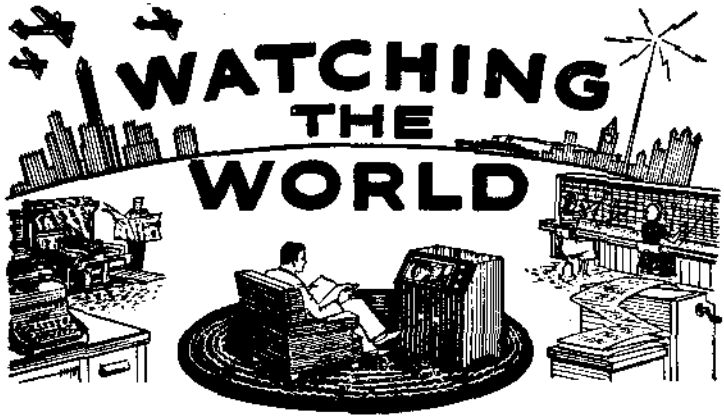
translated 'repent,' (in the passive form) and 'comfort,' (in the intensive form). The word has to do with 'change of mind,' any other association being accidental. . . . When the word is translated 'repent,' as frequently of God, it means 'change of mind or intention.' " Helping us to better understand the use of this Hebrew word in reference to God is its being rendered 'relieve self' at Isaiah 1:24. There Jehovah says: "Aha! I shall relieve myself of my adversaries" ("I will rid myself of these rebels," *Knox;* "I will have the comfort of vengeance on my foes," *Mo*). In fact, this Hebrew word, in its various forms, is more often rendered "comfort" than it is "repent."

As regards Genesis 6:7, where God says, "I do regret that I have made them," we cannot take this to mean that God regretted creating the earth and man in the first place. Why not? For then he would have wiped out man and left the earth a waste, created in vain. His regret applied only to the wicked. This is clear from the words that immediately follow: "But Noah found favor in the eyes of Jehovah."—Gen. 6:8.

Clearly the thought is that God turned from the attitude of maker or creator of men to that of a destroyer of them because of his strong displeasure at them. A wise son can make God glad, as we read: "Be wise, my son, and make my heart rejoice." In the same way a bad or foolish son causes God displeasure: "I have no pleasure in the death of the wicked." "My righteous one will live by reason of faith," but "if he shrinks back, my soul has no pleasure in him." Since God does not peer into the future of his individual creatures to see what course they will take under test, he rejoices when he sees them take a wise course, even as he feels regret when they take a foolish one. Were God to peer into the future of individual creatures he could not consistently put a choice before them or put them to the test. Such would be mockery.—Prov. 27:11; Ezek. 33:11, *AS;* Heb. 10:38.

The Scriptures also speak of God changing his mind and heart, "repenting," concerning the bringing of further affliction upon some of his erring creatures when they truly repent and show it by a change in their course of action. The nation of Israel repeatedly repented in the days of the judges, and so we read that God repeatedly felt regrets or sorrow, "repented," over what? Over their groaning under oppression. And so he sent them judges who delivered them out of the hand of their oppressors. (Judg. 2:18, *AV*) Another striking instance is that of the people of Nineveh. Due to Jonah's preaching they sincerely repented, as seen from the king's proclamation: "Let neither man nor beast . . . taste anything; . . . let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?" As a result, "God saw their works, that they turned away from their evil way; and God repented [*RS;* was grieved, *Ro;* did relent, *Mo*] of the evil which he said he would do unto them; and he did it not."—Jonah 3:7-10, *AS*.

Thus we see that in view of Jehovah God's supremacy and his perfect attributes it is impossible for him to make a mistake or do anything wrong for which he would need to repent. Neither does he change nor repent in regard to his purposes. However, his creatures can prove displeasing to Him, causing him to feel regrets and to have a change of mind and heart regarding them. Until they reach the point of no return, his erring creatures can change, causing God to change his mind as to the further punishment of them.



$4,200,000,000 Surplus

◈ In a 46-minute address President Eisenhower gave the U.S. Congress a relatively optimistic report on the state of the nation. He saw a surplus this June of $200,000,000 despite the steel strike, and an estimated surplus of $4,200,000,000 in the next budget ending June 30, 1961. In 15 tests with the Atlas intercontinental ballistic missiles, he said, there were 15 hits on targets 5,000 miles away. Defense spending would run about $41,000,000,000.

Soviet to Reduce Forces

◈ The Soviet Union announced that it will cut its armed forces by one third, from 3,623,000 to 2,423,000 men, in the next two years. Premier Nikita S. Khrushchev, who made the announcement, stated that Russia was now developing a new "fantastic weapon," and that the planned reduction "would in no way affect the actual power of the Soviet's arms." Western observers recognized the Soviet move as a major propaganda effort to increase pressure on the West.

A Protest to Cuba

◈ The U.S. State Department protested by note against the seizure of American property in Cuba. To date close to $6,000,000 worth has been seized. The total value of the property is estimated at $200,000,000. There is no indication that Cuba intends to make compensation. Cuba rejected the note, according to an Associated Press dispatch.

Steel Strike Expensive

◈ The 116-day U.S. steel strike, which began July 15 and was halted by a Taft-Hartley injunction on November 7, cost more than $6,000,000,000 in wages and production. Steelworkers lost about $1,160,000,000 in wages and the industry about $5,000,000,000 in production. Approximately 87 percent of the country's steelmaking capacity was cut off by the strike. It affected close to a million workers.

Earthquakes Shake Peru and Hawaii

◈ Earth shocks shook southern Peru January 13. The city of Arequipa, with a population of 270,000, had its electric and water supplies knocked out. Sixty-three persons were reported killed and over 200 injured. The capital city, Lima, some 460 miles away, was also shaken for 50 seconds.

Also on January 13, in the Puna district of Hawaii, an earthquake opened up a rift a mile and a half long. While there was no immediate danger to life, arrangements were made to evacuate the people from the area. A state of disaster was declared by the county chairman.

Candidate's Religion Relevant

◈ Some one thousand Presbyterian ministers, who are generally considered liberal, responded to a church magazine poll soliciting their views regarding a Roman Catholic for a U.S. president. Of this number, 875 stated that a presidential candidate's religion was definitely relevant to his election. A majority also stated that they would not vote for a Catholic candidate under any circumstances. Reasons given were mixed.

A Double Standard of Morality

◈ Roman Catholic Cardinal Stefan Wyszynski was accused by the Polish newspaper *Trybuna Ludu* of speaking out against birth control, while in confessionals priests encouraged a "disquieting tolerance" of thefts of state property.

Church Before State

◈ On December 30 a new law granting large-scale government aid for Catholic schools was passed in France. On that day Catholic educators in Holland received a letter from Pope John XXIII that said: "Today, as yesterday, the Church deeply affirms that its right and those of the family in this field come before those of the state."

Berlin Stockpile

◈ Since the Berlin blockade of 1948-49, when Allied airlift kept the city alive, Berliners have been stockpiling their goods in event of another such attempt. Today some 4,000,000 tons of reserve stock is on hand, an estimated $357,000,000 worth, ready to feed and clothe the city's 2,200,000 inhabitants in any eventuality. Berlin's Mayor Willy Brandt stated that the stockpiling would render "a new [Communist] blockade ineffective."

Propaganda Pangs

◈ For forty years the Russian people have been subjected to their own propaganda. Now their leaders tell them that it has fallen short of its intended goal to brainwash them completely. An intensified program has been ordered to build "the spirit of patriotism and national pride" of its people.

U.S. Builds Outside Moscow

◈ Forty American firms are about to build a $30,000,000 textile plant outside of Moscow. The factory will have 50,000 spindles for synthetic, *worsted and cotton fibers.* The British offered to do the job 20 to 30 percent cheaper, but lost the bid.

Russian Rock 'n Roll

◈ From Black Sea vacation spots to the distant parts of Siberia, thin seven-inch, *black-market* records made from ribs, thighs and other bones, carried the rhythms of rock 'n roll, swing, jazz and boogie woogie to the Soviet people. Among the music's most active promoters were members of the Young Communist League. The police, however, moved in and assertedly smashed the flourishing black-market ring, tossing two leading promoters into jail for two years.

Women Hold Voting Edge

◈ For the first time in American history women are expected to outnumber the men at the polls. The 1950 census showed 49,549,613 eligible women voters, compared with 47,853,694 males. However, at the voting booths men were ahead in 1956. The figures for that year show 30,900,000 men voters and 30,700,000 women voters. But by election this year, the Census Bureau says there will be 3,283,000 more eligible female voters than men. By 1970 women will outnumber the men by 4,687,000, and by 1980 there will be about 5,500,000 more women voters than men, that is, if all things continue as they are.

Woman's Fertile Period

◈ For many years men have wondered when the exact fertile period is for a woman and how long it lasts. According to a report by Dr. Edmond J. Farris, of 200 women that were used in a recent test, 80 of them became fertile two days before the average mid-cycle day. Ninety-eight percent of successful conceptions occurred on cycle days ten to 16 for menstrual cycles that varied from 20 to 43 days. The *fertile period appears to begin* two days before the mid-cycle and extends for "a total of eight fertile days."

The Procreating Population

◈ Around 1950 earth's population was about 2,000,000,000. If it continues to increase at the present rate, by the year 2000 there will be some 4,000,000,000 people here; by 2050, 8,000,000,000; in ten centuries some 200,000,000,000. If man keeps populating and does nothing about it and, of course, things go on as they are, there would be 2,000,000 people per square foot in a thousand years. It is quite reasonable to think that something must happen soon.

"Thinking" Machines Dangerous

◈ What was once science fiction is now fast becoming a reality—"thinking" machines that threaten civilization. Dr. Norbert Wiener, world-famous mathematician, cautioned against modern equipment that is made to do man's thinking for him. In case of war, electronic brains will do much of the thinking. Such machines may produce a victory even at the cost of survival. Wiener said: "We may be going the way of the dinosaur, but it's too early to tell."

Genius Traced, Not Envied

◈ Twenty children with intelligence quotients of 160 to 190 were examined to determine the source of their genius. There was nothing to trace their genius to early behavior, "such as nursing and weaning and toilet training, to which psychoanalysis has attached so much importance," said Harold C. McCurdy, psychologist, who made the study. They all, however, received lots of love and attention from their parents and were in constant attendance with adults. They had little association with other children other than their *brothers and sisters.* McCurdy said genius was not to be envied. Only three of the twenty married, and it was the married ones who were happy.

Nonsmokers Are He-Men

◈ A 15-year study of some 250 *men showed that the sight of* a muscular man means that he is either a nonsmoker or a very moderate one. Tests over a four-year period showed smokers weaker in masculine components than nonsmokers. Nonsmokers were also found "90 times less likely to get lung cancer than other men." They have fewer heart attacks, and fewer cases of cancer of the mouth, larynx and esophagus, it was said.

Social Security Benefits

◈ Since January, 1940, the U.S. social security system, which was an outgrowth of the depression years, paid out $50,450,000,000 in benefits. In all, 21,000,000 persons have benefited from the system, which is financed by taxes on employees and employers. During January, 1960, a record number of 13,750,000 checks were mailed out to beneficiaries.

Diving Seven Miles Down

◈ The bathyscaphe *Trieste,* a cigar-shaped, seventy-five-ton vessel, made a 24,000-foot record plunge in the Marianas

Trench on January 7. This exceeded its own world record of 18,600 feet set last November. Sometime before March it expects to go to the floor of the Marianas Trench, which is some seven miles, or 37,500 feet, down in the Western Pacific.

Halt Polygamy—or Else

◈ Polygamy is still strong in Utah. Recently a grand jury issued sixteen indictments. It warned, halt polygamy now or else "it will become extremely difficult to eliminate it from our society."

Trial by Poison

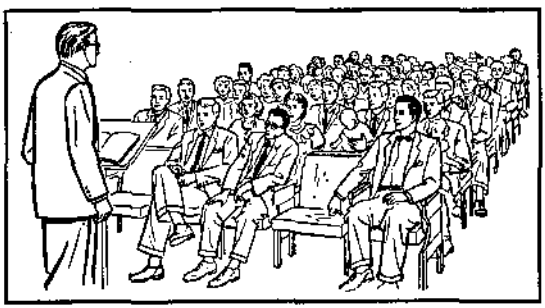
◈ Cries are heard in the Belgian Congo, not only for independence, but also for a rite called *tschipapa* that was outlawed by the Belgians 40 years ago. The superstitious Bushongo tribe believes evil spirits are responsible for the misfortunes of life such as sickness, crop failure, etc. If misfortune strikes, the tribesman calls in the diviner, a well respected, powerful man in the community, who prepares a poisonous drink. Next, he lines up the members of the family and calls upon names of the evil spirits and looks for signs among the suspects. A simple jerk of the head might be interpreted as guilt. The diviner's foolproof method of finding out is to feed the suspect the lethal potion. If the suspect lives, he is innocent; he is freed. If not, he dies, of course, and is then taken outside the city and burned. There have been 241 deaths in recent trials. Belgian officials are doing their best to halt these trials by bringing the diviners to justice.

Japanese–U.S. Treaty

◈ On January 16 Premier Nobusuke Kishi departed for Washington for the signing of a new mutual security treaty between Japan and the United States. The new ten-year treaty states that the U.S. and Japan are equal partners in guarding the peace of the Far East.

Little Dog Gone

◈ When a little dog crossed the Santa Ana Freeway through speeding traffic, it resulted in one of the worst traffic disasters of the year. First one crash, then another, and another in a chainlike reaction that continued for some three miles. Forty cars were banged in, 11 persons injured, damages estimated at about $11,000, and a little dog gone —dead.



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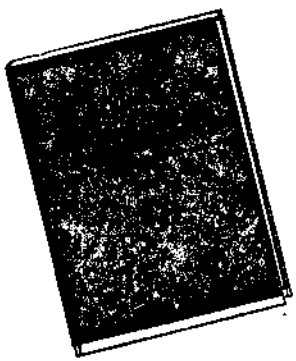

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Awake!

The Need for Integrity — PAGE 5

The Truth About Bible Wine — PAGE 12

Fruitful Orchards — PAGE 17

Christian Missionaries Forced Out of Eritrea — PAGE 21

MARCH 8, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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WHEN Dag Hammarskjold, the U.N. Secretary-General, returned from a trip to China in 1955 he made a remark that reveals the state of mind of this modern world. He said: "One of the most curious and upsetting features about the present world situation is that everybody is afraid of everybody." Instead of this condition's improving during the five years that have passed since he made this observation, it has, if anything, grown worse.

The development of long-range missiles with atomic warheads makes the prospect of war a frightening thought for the common people of all nations. A group of scientists told a congressional committee that a nuclear attack on the United States would, as stated by the New York *Times*, "leave a generation decimated by death, weakened by radiation and with genetic damage that would be passed on to countless descendants." Despite this awful prospect for both sides in any future conflict, the East and the West continue to stockpile their weapons and continue to spend huge sums of money for increasing the accuracy and deadliness of them. Small wonder, then, that fear hangs over the nations like a heavy dark cloud.

Aside from war, there are many other fears that grip this modern generation. Free peoples fear the undermining of their freedoms by Communist infiltration, and peoples in totalitarian lands live in constant fear of the secret police. As crime increases in the cities of the world people grow fearful to walk along streets at night. Then there is the constant fear of contracting a crippling or deadly disease or of losing life itself. Faced with so many fears, it is not surprising that the modern generation is upset and confused.

It would be a great blessing if all people could have freedom from fear. But merely proclaiming freedom from fear as one of four freedoms that all people should have, as was done on January 6, 1941, by the then president of the United States, does not make it a reality. The need for it is greater today than it was then, nineteen years ago. Because man has failed to establish it and is getting farther from it, that does not mean it will never be.

The Supreme Sovereign of the universe has purposed to bring about the immense change that is necessary to make freedom from fear for all mankind a fact. He has already taken steps in that direction by providing the means whereby nearly one million people in 175 lands have changed

their thinking so that they have become peaceful people that are not divided by nationalism. Political leaders and propagandists are unsuccessful in stirring up hatred among them. Instead of hate and fear, they have love and trust for one another.

The change that has come over these people because of God's spirit or invisible active force operating upon them through his Word, which they study and to which they respond, was foretold in the book of Micah: "He will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid."—Mic. 4:3, 4, *AS*.

Instead of lifting up weapons against one another, the people of the New World society of Jehovah's witnesses live in peace. They experience a foretaste of the earth-wide security that will be enjoyed in God's due time. None within the New World society makes anyone in it afraid for his life or for his possessions.

While the peace of the growing New World society is evidence of God's advanced preparations for a world that is free from fear, the big change that will make freedom from fear for all mankind a reality will come at the battle of Armageddon. It is the "war of the great day of God the Almighty" that was foretold long ago by his inspired prophets. The sweeping change caused by it will be the destruction of the wicked system of things that forms the present world. Unrighteous people will not survive. "These very ones will pay the penalty of everlasting destruction from before the Lord and from the glory of his strength."—Rev. 16:14; 2 Thess. 1:9.

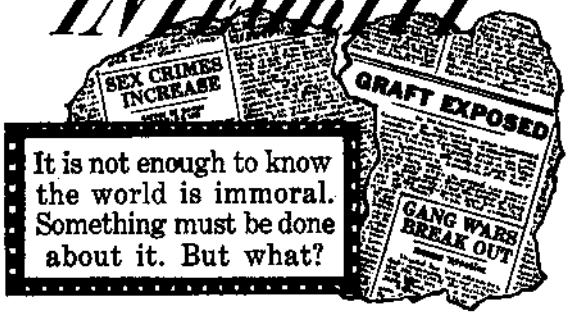
The One whom Jehovah God has appointed as earth's invisible, heavenly King will bring an end to the many human governments that have divided mankind into troublesome nations. To this One, who is Jesus Christ, the Supreme Sovereign says: "You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces." Thus the battle of Armageddon will sweep away mankind's many governments, leaving the earth to be ruled by one government, not a human government but a heavenly one.—Ps. 2:9.

With all mankind united under the rule of Jehovah God's heavenly kingdom, how could fear of surprise attack, of aggression in any form or of war be possible? Without the divisive influence of nationalism and without ambitious political leaders fomenting trouble between peoples, how could fear of one people for another ever exist? Because the heavenly King of God's kingdom will rule in righteousness no human will be unjustly treated. "The scepter of your kingship is a scepter of uprightness." This assures us of a secure and peaceful world, as was foretold: "In his days the righteous one will sprout, and the abundance of peace until the moon is no more." —Ps. 45:6; 72:7.

This new world of God's making will be free not only from the fear of war, unjust rule and crime, but also from the fear of food shortages, sickness and death. Under Jehovah's blessing the earth will produce abundantly and its inhabitants will benefit from his curative powers. They will see the fulfillment of the "hope of the everlasting life which God, who cannot lie, promised long ago."—Titus 1:2.

Never again will anyone be moved to say, "Everybody is afraid of everybody," as the kingdom of God will make freedom from fear for all mankind a reality in the fullest sense.

The Need For INTEGRITY


SEX CRIMES INCREASE
GRAFT EXPOSED
GANG WARS BREAK OUT
It is not enough to know the world is immoral. Something must be done about it. But what?

PROPHETS of gloom and doom have been plentiful down through the ages. Certainly they are not new with this generation. Yet today is different. Observers see a coinciding of advancing materialism and a collapse of, or disregard for, moral and spiritual values. They are confident that integrity has waned, while evil has gained. Bishop Henry Knox Sherrill declared concern for the morale of the people: "Corruption appears in high places, criminals overcrowd our prisons, juvenile delinquency is a mounting problem." "Our country seems to be losing that faith and confidence in itself which has characterized our life in other days, and shown itself in a devotion of human rights and liberties."

Not many years ago philosopher Herbert Louis Samuel crashed the front page of almost every British newspaper with an attack against a vice wave that he said was undermining morals. "The vices of Sodom and Gomorrah are rife amongst us," he said. Violent crime has greatly increased. "There is no question that sexual laxity is much more than it has been in earlier generations."

The Boston *Sunday Herald* had this to say: "It could just be possible that we have become so civilized that we tolerate the intolerable and pardon the unpardonable. . . . It could be that the basic difficulty of the day is not the atomic bomb or tornadoes or inadequate physical defense. The trouble may lie deeper, more causative. Not just the commission of an unpardonable sin, but a soft, flabby tolerance. Accepting blasphemy as commonplace."

The evidence is that the world has gone morally blind and calloused as to its responsibility toward corruption. It not only tolerates corruption, but condones it. As a result, its moral and spiritual values have become dim and fuzzy in outline.

The call today is for men whose moral and spiritual sense is sound. The call is for men of integrity. Wrote Arthur P. Stanley, dean of Westminster: "Give us the man of integrity, on whom we know we can thoroughly depend; who will stand firm when others fail; the friend, faithful and true; the adviser, honest and fearless; the adversary, just and chivalrous; such a one is a fragment of the Rock of Ages." Yes, give us this man! But where is he?

Integrity Defined

What a beautiful quality integrity is! In God Almighty this quality is likened to a great mountain, immovable, dependable, unchangeable. In man it may be comparable to a firm boulder on a rock-bound coast. Against it waves of an angry sea may dash; surging waters and spray at times may wholly cover it; filth and scum may surround it; yet there it stands—uncorrupted, unmoved, firmly rooted in its own sure place.

Integrity is defined for us by Webster's *International Dictionary* as uprightness of deportment; soundness of moral principle; honesty, probity, state of being entire, unimpaired, unbroken; completeness. The word carries with it the meaning of being untouched, uncorrupted, unimpaired by divisive and corrupt influences. Men of in-

tegrity, therefore, are like vessels of utility that grace the table of a noble house. In such a setting even a simple pitcher of water can serve a good purpose when unbroken; but if the pitcher is cracked or if it leaks, its beauty is marred and its use is as questionable as a man of marred integrity.

It is a pleasure to know that there still are persons on earth who appreciate the value of integrity. There still are physicians who are more interested in the health of their patients than in the size of their profits. There still are lawyers who practice law for the love of justice and not merely for fees. There still are children who take examinations without cheating. There still are many persons who truly love honesty and do not merely practice being honest because it is a good policy. And there still are men on earth who would rather die than break integrity with God. Such integrity-keeping is beautiful and praiseworthy, to say the least.

More Is Needed

But if people are to have faith in government, if they are to have faith in their labor unions and in their religion, it is not enough for them to know that the majority are honest and law-abiding. The people need to know that wrongdoing is exceptional, and that when it occurs, it is promptly and rigorously dealt with. Governments hold the respect of the people only as long as public officials maintain dignity and integrity. As integrity goes, so go the respect and support of decent, law-abiding citizens.

The same can be said about labor unions and business transactions. It is not enough just to investigate and uncover corruption and let it go at that. There must be a swift uprooting of corruption, a throwing out of the rascals, regardless of who they are or what branch of work they are in. There must not be any covering up of corruption, simply because a few influential men are involved. There must be no shielding of the offender, or getting off easy merely by resigning. There must be no tolerating of the intolerable and pardoning of the unpardonable, if proper respect for righteous principles is to prosper.

It is not enough for ministers to preach the "thou shalt nots" of the Ten Commandments. There must be a vigorous enforcing of righteous principles in religious circles. The violators must be cleaned out of the midst of the congregation if true worship is to be preserved and prosper. "Remove the wicked man from among yourselves," said the apostle Paul. "Do you not know that a little yeast ferments the whole lump? Clear away the old yeast, that you may be a new lump, according as you are free from ferment." (1 Cor. 5:6-13) Of what good are religious prayers for peace when bishops condone immoral wars? "It is surprising," said Dr. L. Harrison Matthews of the British Association for the Advancement of Science, "that there are bishops willing to bless battleships, bomber airplanes or troops before battle but who condemn birth control." This double standard of morality has made Christendom the laughingstock of the world. It is a stench in the nostrils of those who have any regard for righteousness. Christendom's immorality is an open admission of failure, as the president of the National Lutheran Council stated: "Disclosures of 'fraud and dishonesty' in American life are indications the Church has failed in its task of Christianizing the nation." Churches have failed because they have refused to maintain integrity before God. They have become flabby and negligent about upholding theocratic principles. Instead of disfellowshiping immoral persons, they have often not only shielded them but curried their favor.

In contrast with Christendom, when the tribe of Benjamin refused to turn over the immoral men of Gibeah to be tried for a wicked crime of immorality, the remaining tribes went to war against Benjamin to strike out the corruption that had rooted itself in the nation. The tribe of Benjamin was all but exterminated. This action was taken to preserve the integrity of the nation and the favor of God.—Judges, chaps. 19–21.

Often, drastic action is necessary to uproot and cut out cancerous elements. But it is better to endure the painful process of the cleanup and preserve the integrity of the nation than to allow the corruption to remain and the nation to be destroyed. Corruption must be viewed as an infectious disease. Either it is checked or it grows. Slowly the circle of contagion widens until one day it completely consumes the whole. This is the danger that Christendom now faces because of her lack of integrity.

Arrest Decay with Integrity

Life is at its best when creatures practice integrity. The reason for this is that it places the creature in position to receive the greatest good from his Creator God, Jehovah. "You should prove yourselves holy, because I Jehovah your God am holy." This means that a creature must stand upright before his God, free from blame, and at no time is he free from this responsibility. Creatures are their happiest when they maintain holiness. Therefore, the command is one of love and for their good.—Lev. 19:2.

Before there can be integrity to right principles, these principles must be known. The storehouse of right principles is the Bible, God's Word. As a person studies the Bible these principles are effectively brought to his attention. He learns what the Creator requires of him as an integrity-keeper. For example, at Deuteronomy 16: 19, 20 we read: "You must not pervert judgment. You must not be partial or accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words of righteous ones. Justice—justice you should pursue, in order that you may keep alive and may indeed take possession of the land that Jehovah your God is giving you." Therefore, a creature of God is expected to carry out these principles. Integrity demands that he do so. A creature interested in living properly will endeavor to apply them as God's Word directs.

The psalmist inquires of God: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain?" The answer: those who walk faultlessly, practice righteousness, speak the truth, do not slander, live properly with companions and acquaintances, reject contemptible persons and honor God-fearing ones, are faithful to their word, lend money without demanding interest and who are not given to accepting bribes. In other words, integrity-keeping persons will abide in God's house. No others will. He will not have them. What a changed world this would be if even professed Christians would adhere to these few basic principles! —Ps. 15:1-5.

The student of the Scriptures learns that "the just indicator and scales belong to Jehovah" and that he is not to use these to cheat his fellow man in business deals or at any other time. Paul tells Christians: "We have renounced the underhanded things of which to be ashamed." "We have wronged no one, we have corrupted no one, we have taken advantage of no one." Yes, integrity-keeping reaches into every aspect of a person's life. It reaches into employer and employee relationship, into family and business affairs. In fact, it reaches even beyond this into one's very

thoughts, because these, too, must be kept in check. One should think about things that are righteous.—Prov. 16:11; 2 Cor. 4:2; 7:2; Prov. 23:6, 7; Phil. 4:8.

The Blessings of Integrity

What accurate knowledge of God's principles is to the mind, integrity is to the heart. Integrity demands that this knowledge be used with understanding and to the praise of God. Integrity helps grow in us a humble confidence before God when the ingratitude of others robs us of our due. Knowledge of God's righteous principles enlivens the conscience, which acts as a guiding and a restraining force in our lives for good. A man of integrity will never listen to any plea against a well-trained conscience. "The integrity of the upright ones is what leads them," said the wise man. "He that is walking in integrity will walk in security."—Prov. 11:3; 10:9.

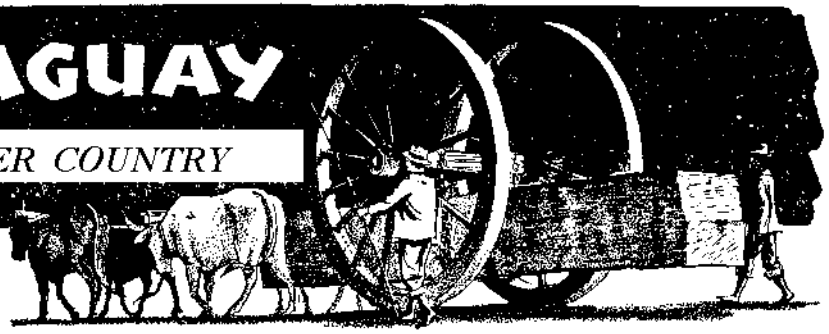
There exists a great shortage of integrity-keeping men in the world, while unscrupulous men flourish in abundance. Why is this so? Because too many people "do not believe anything with conviction. They question the concepts of God or of man, indiscriminately," said Senator William Fulbright of Arkansas. Consequently, their values of life have become perverted. Also, there must be not only a knowledge of what is right, but a love of right and a hatred for what is wrong. This hatred for wrongdoing must burn deep enough to want to do something about it. There must not be a tolerating of evil if right is to prosper. People must be taught that it pays to keep integrity, that there is virtue and happiness in it. Integrity-breakers must be reduced to wretchedness, defeat and servitude.

Integrity-breakers have their price. It may be as low as a little self-gratification or as little as thirty pieces of silver. It may begin with a doubt or a single compromise, but the end is the same. Adam and Eve allowed selfish desire to cause them to break integrity with God. It led them to misery and death. Judas Iscariot broke integrity with the Son of God for thirty pieces of silver. It drove him to suicide. So be on guard against corrupting influences. Never purchase favor by foregoing integrity. Never renounce what is right or act insincerely. We have many good examples of integrity-keepers that we can follow. In business we have the dealings of Jacob with Laban's property. In morality we have the example of Joseph, who refused to have relations with Potiphar's wife. Moses, Samuel and Nehemiah kept integrity when they exacted nothing from the people for services rendered. Daniel and his three Hebrew companions maintained integrity in worship, and Zacchaeus in the administration of his wealth. Job is a noble example. "Until I expire I shall not take away my integrity from myself!" he said. And how glorious an example Jesus Christ is to us! On the torture stake he declared: "Father, into your hands I entrust my spirit."—Job 27:5; Luke 23:46.

Integrity demonstrates the power of God's spirit over the weakness of the flesh. "The righteous is walking in his integrity. Happy are his sons after him," wrote Solomon. Integrity to right principles is being true to self, to one's own mind and heart, to what one knows to be right, in keeping with the highest standard there is for judging values, namely, the Bible. In all the world only the New World society maintains integrity to Jehovah and his principles. Happy are its members, for soon now when the world is destroyed at Armageddon, integrity-keepers will be rewarded with a righteous new world for having persevered.—Prov. 20:7.

PARAGUAY

A FRONTIER COUNTRY



THERE is a small country in the center of South America bordering the southern boundaries of Bolivia and Brazil where a person can ride for days on horseback through virgin country. There are vast stretches of grasslands and undulating plains, as well as heavily forested mountains where streams of crystal-clear water wind their way down to the lowlands. It is the country of Paraguay, a modern-day frontier with plenty of room for settlers.

Although Paraguay appears small on a map, it is larger than East and West Germany put together and about equal to the territory covered by Montana and Maryland in the United States. The country is divided by the Paraguay River, from which the country gets its name. The name appears to mean "river of parrots," and it is a fitting name in view of the multitude of parrots that flock about this region.

West of the river is the Chaco, a big low plain that is uninhabited except for small settlements, military stations and a few factories that make wood extracts for tanning. It is a fine place for raising cattle, but not so good for agriculture because of seasonal changes of rain and drought. The average rainfall in the Chaco is about thirty-five inches annually, but this is during the months from October to February. The remainder of the year is the dry season, when settlers must depend upon deep wells for water. Wild Indian tribes still roam parts of the Chaco.

The portion of Paraguay that is east of the river is where most of the country's population of two million lives. This section is subtropical, with an average rainfall of sixty inches annually that is more evenly distributed than in the Chaco. There are low ranges of heavily forested mountains here that reach an altitude of 2,200 feet. It is in the fertile soil of clearings in these mountains that a person finds the principal estates that produce yerba maté or Paraguayan tea. This mountainous section is thinly populated and is underdeveloped. The population of the country as a whole averages only thirteen persons to a square mile or seven to a square kilometer.

There are some original Indian tribes in this eastern section, but most Guarani Indians have, over the years, become mixed with people of Spanish ancestry. Although the Spanish conquered the country, they, in turn, were conquered by the Guarani language. It is the language people in general prefer to use, although Spanish is the official tongue.

The climate is healthy although it gets hot and humid in the summer. The temperature at Asunción, the capital, averages from 66 degrees Fahrenheit in July to 70 degrees in September. This is its cool season. The average temperature during the summer months from December through February is 84. Since this is in the Southern Hemisphere, the seasons are opposite from those in the Northern Hem-

isphere. Violent thunderstorms are not uncommon during the summer months.

"Colonias"

Settlers, whether foreigners or Paraguayans, are called *colonos,* that is, colonists. These receive from the government about fifty acres of land for each married couple. The plots of land are arranged in an orderly fashion with a whole section of fifty-acre lots being fenced in. This is called a *colonia.*

Cows and horses are not permitted to wander about as they do outside the *colonia* on the campo. They must be fenced in as a protection to the crops. Fifty acres may seem small, but a little land in Paraguay can produce much, because the soil is good and two crops a year can be grown on it.

Suppose we visit a *colonia.* To reach it we must take what is called a *mixto.* This is a truck that carries passengers as well as freight. A passenger can take with him anything he wants—sacks of bread or noodles, Paraguayan tea, mandioca, corn, oranges, chickens, eggs, beef, pigs, bicycles and anything else that is not too bulky. He will, of course, have to pay extra fare for these things.

It is good to take a *pancho* on a trip such as this, as it is a very useful garment. It might be compared with a blanket that has a hole cut in its center through which a person can put his head. When worn it serves as a topcoat, and if a person should be riding a horse, it is long enough to cover his legs. At nighttime it serves as a blanket.

When we arrive at the *colonia* we walk along a *carretera,* a path generally used by oxcart and riders, toward the home of a settler we had previously met. Along the way we see men busily cutting brush with sharp machetes. We are told that when the land is cleared it will be planted in coffee trees that grow well under the shade trees. This, incidentally, is a new enterprise for Paraguay. The larger trees may be cut down and used for fuel. It is interesting to watch four yoke of oxen pulling a heavy log that is fastened under an oxcart. It is slow work, but, nevertheless, the logs get moved.

Let us move along now to our destination before darkness settles down. We eventually find our friend. He and his son are cutting a big log with a handsaw. To facilitate the work he has dug a deep ditch and rolled the log over it. While the son is in the ditch pulling the saw down he is on top pushing. The softness of the cedar wood makes the work go fast. There are also many hardwoods growing on his allotted acreage, one of which is known as *lapacho.*

We walk to the house and into the kitchen, where we are served maté from a gourd with a little silver pipe sticking out. This is Paraguayan green tea and holds an important place in Paraguayan life. Our friend's wife tells us that all they have to offer us is meat and mandioca. Mandioca is the Paraguayan potato. It and meat form the chief diet for many of the people. From a cast-iron kettle hanging over an open fire she dips out generous helpings for us.

She explains that they do not have meat every day, not because it is expensive, but because the meat market is so far away. Meat cannot be kept fresh for more than a day because refrigeration is lacking. It must be eaten the same day the animals are slaughtered, unless some of it is dried and used as jerk. It then resembles rawhide strings.

The next day, while horseback riding with our friend, we encountered some *vaqueros,* Paraguayan cowboys. They wear blue work shirts and wide baggy trousers with a variety of hats and caps. You will

notice that they are barefooted and some may be wearing spurs fastened to their feet. They are armed with daggers and some with six-shooters.

The government has tried to stimulate agriculture in this rich open land by encouraging immigration. This has brought people from many parts of the world and has resulted in the formation of German, Russian, Polish and Japanese colonies. For these people Paraguay is fulfilling a dream of rich virgin land where they can settle down and build a home for themselves.

Economic Conditions

Wages, according to the standards of other countries, are low, about $1.50 a day in the cities, but instead of being wage earners most people are independent. While men work at various trades, many women make work trousers and shirts out of cotton they buy from factories in the country. For dresses, they prefer imported cotton, and it is truly amazing how adept they are at copying designs they see in magazines. Like the farmers, most of the people are content just to get by.

Meat is cheap—about five cents to twenty cents a pound. It can be obtained fresh six days a week. On the seventh day pork and chicken are available instead of beef. Vegetables and fruits are plentiful. Since they can be bought throughout the year, it does not pay to can them.

In the cities, houses for renting are not difficult to find, and outside the capital they are not expensive. The houses in small towns are simple brick buildings with a double tile roof. Although simple, they are suitable for the subtropical climate of Paraguay. The floors are either brick or cement tiles. Because this is a frontier country no need has as yet been felt for apartments.

Schooling is free. Although it is compulsory, few children living in isolated sections attend. Even those who do attend are provided with only two grades. In small towns it is possible to attend all six grades of basic training. Those who want to go to larger towns where there is a high school can continue their education for another six years. Almost all the teachers are women. Those students that attend agriculture schools are deferred from compulsory military service because Paraguay is in need of more and better farmers.

Tourists will be interested in the many unique things that can be purchased in this frontier country. Genuine Indian bows and arrows can be had besides carved leather goods, jewelry of gold and silver, fine polished wooden bowls, embroidered shirts and fine lace called Ñanduty. They will also be interested in seeing Iguazú Falls. These can be reached by a cross-country bus trip to the border of Brazil and Argentina. Many consider these falls to be more beautiful than famous Niagara Falls on the border of the United States and Canada.

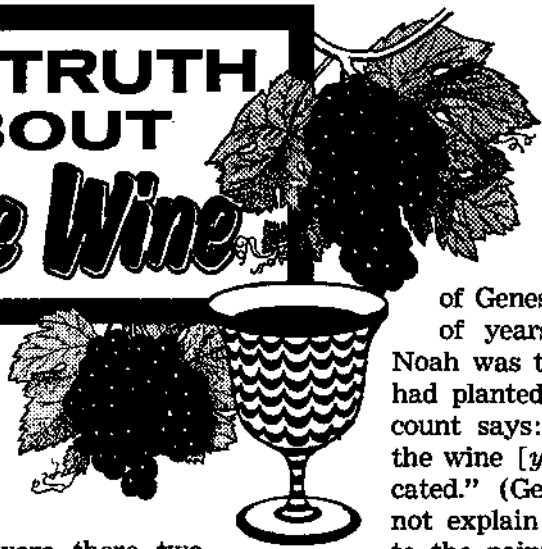
Although the state religion is Roman Catholic, freedom of worship is guaranteed by the country's constitution. Ignorance about the Bible is widespread. To overcome this, Jehovah's witnesses are working diligently among the people, and are doing much good in building up knowledge and faith in God's Word despite their small numbers.

As a frontier country Paraguay has much to offer courageous persons who like wide-open spaces and the challenge that comes with developing virgin territory.

POPULATION GROWTH

¶ The population of the world is increasing at a rate of 5,400 persons per hour.—*Science News Letter.*

THE TRUTH ABOUT Bible Wine



WHAT was Bible wine? Was it fermented juice of the grape, or was it merely unfermented grape juice? Or were there two kinds of wine, one fermented grape juice and the other preserved grape juice?

A great deal of uncertainty regarding this matter exists in the minds of many persons. That we may have the facts on the matter and not some theory of men, let us go to the Holy Scriptures, examining various words that have been translated as wine and getting the Bible counsel on the matter. "Do not be getting drunk with wine," is the counsel of the apostle Paul. And the inspired proverb says: "Wine is a ridiculer, intoxicating liquor is boisterous, and everyone going astray by it is not wise." Since drunkenness is so often warned against and condemned in the Bible, it is apparent that the fermented juice of the grape was in extensive use in ancient times.—Eph. 5:18; Prov. 20:1.

"The drinking of wine was universal," says E. W. Heaton in *Everyday Life in Old Testament Times*. "The ordinary Israelite in our period took his wine in its natural state or (like the Assyrians) mingled with spices and drugs to increase its 'headiness.' It is not surprising that the Old Testament contains so many warnings about drinking to excess."

The Hebrew word most frequently translated "wine" in the Hebrew Scriptures is *yayin*, a derivative of the verb "to effervesce." The first mention of wine in the Scriptures appears in chapter nine of the book of Genesis. The time is a number of years after the Flood, since Noah was then a grandfather. Noah had planted a vineyard, and the account says: "He began drinking of the wine [*yayin*] and became intoxicated." (Gen. 9:21) The Bible does not explain what led Noah to drink to the point of inebriation, whether weariness or a heavy heart or what. Nor does the Bible say that this was the first time he drank of fermented grape juice; doubtless he had a vineyard before the flood and drank grape juice, and can it be proved that grape juice did not ferment then? In any event, the *yayin* Noah drank was the fermented juice of the grape.

Melchizedek Brings Out "Yayin"

Concerning this *yayin* the Scripture says: "Wine itself makes the life glad." (Eccl. 10:19) And the next use of wine after the account of Noah was at a gladsome time. Jehovah God had given Abram victory over the heathen kings, enabling Abram to rescue his nephew Lot. "Melchizedek king of Salem brought out bread and wine [*yayin*], and he was priest of the Most High God. Then he blessed him and said: 'Blessed be Abram of the Most High God, Producer of heaven and earth, and blessed be the Most High God.' " (Gen. 14: 18-20) Melchizedek did not bring out water or milk; wine was served, for this was an occasion of rejoicing. Here in conjunction with wine both Jehovah and Jehovah's servant Abram are blessed.

Provision was made in the house of Jehovah for wine, for use in the service of Jehovah: "And some of them [Levites] were men appointed over the utensils and over all the holy utensils and over the fine flour and the wine [*yayin*]." (1 Chron. 9: 29) This wine was devoted to cheering God's heart, it being what his covenant people had brought to him. He had given them the vine with its grapes; now they must render to him the fruit of the vine in due season.

Provision was also made for a supply of wine for the king of Israel. King David had certain men appointed over his vineyards and his supply of royal wine: "Over the vineyards there was Shimei the Ramathite, and over that which was in the vineyards of the wine [*yayin*] supplies there was Zabdi the Shiphmite."—1 Chron. 27:27.

This word *yayin* appears, according to Young's *Analytical Concordance to the Bible,* 134 times in the Hebrew Scriptures; and a few more examples of its usage show that it was not mere unfermented grape juice. We read at 1 Samuel 25:36, 37: "Abigail came in to Nabal, and there he was having a feast in his house like the feast of the king, and Nabal's heart was feeling good within him and he was as drunk as could be . . . And it came about in the morning, when the wine had gone out of Nabal, that his wife went telling him these things." And at Job 32:19 Elihu says: "Look! My belly is like wine that has no vent; like new skin bottles it wants to burst open." Obviously what is referred to is something stronger than virgin grape juice.

So from its very first appearance in the Scriptures *yayin* is fermented juice of the grape; and there are no sound reasons for believing that it has a different meaning elsewhere.

What, now, of the word translated wine that is next most frequent in the Hebrew Scriptures, namely *tirosh?* The *Revised Standard Version* translates this word sometimes "wine," sometimes "new wine." The *New World Translation* renders it as "new wine."

Preserved as Grape Juice?

Some persons claim that *tirosh,* in its popular and general use, refers only to virgin grape juice. Does this word connote the idea that the juice has been preserved somehow to keep it from fermenting? By examining some of the thirty-eight appearances of this word, we can determine whether the natural process of fermentation is allowed for or excluded. Jotham's parable is recorded at Judges chapter nine, and verse thirteen says: "The vine said to them, 'Must I give up my new wine [*tirosh*] that gladdens God and men?' " So *tirosh,* or new wine, must have had a gladdening effect. That this cheering effect is more suitable to the idea of wine than of unfermented fruit juice seems self-evident.

A scripture that is most decisive as to the properties of *tirosh* is Hosea 4:11 (*AS*): "Whoredom and wine [*yayin*] and new wine [*tirosh*] take away the understanding." In a literal sense these things did have this very effect upon natural Israel; but not the mere wine or new wine in itself, but the drinking of these to excess, and that in contact with social uncleanness and idolatrous religion. It is to be noted that *tirosh* comes as a climax of influences in immediate connection with *yayin.* If *tirosh* had no power of intoxication when imbibed to excess, why would mere grape juice be listed as the climax of something that can "take away the understanding"? The Hebrew word *tirosh* is derived from the base word "to seize, occupy, possess," evidently because new wine was par-

ticularly intoxicating and hence seized the brain of the drinker.

Thus "both *yayin* and *tirôsh,*" says McClintock and Strong's *Cyclopœdia,* "in their ordinary and popular acceptation, referred to fermented, intoxicating wine. In the condemnatory passages no exception is made in favor of any other kind of liquid passing under the same name, but not invested with the same dangerous qualities. Nor, again, in these passages is there any decisive condemnation of the substance itself, which would enforce the conclusion that elsewhere an unfermented liquid must be understood. The condemnation must be understood of *excessive use* in any case."

The Hebrew word *shekar* is often translated "strong drink." Unlike wine, *shekar* was made, not from the juice of the grape, but from the juice of other fruits and of grain. The *New World Translation* renders the word as "intoxicating liquor." This was used in the service of Jehovah: "Pour out in the sanctuary the drink offering of intoxicating liquor to Jehovah." (Num. 28: 7) Despite its highly intoxicating property it was permitted to the Israelites: "You must give the money for whatever your soul may crave in the way of cattle and sheep and goats and wine and intoxicating liquor and anything that your soul may ask of you, and you must eat there before Jehovah your God and rejoice."—Deut. 14:26.

Wine in Early Christian Times

But, now, what of the wine of the Christian Greek Scriptures? What was the wine Jesus Christ made at the wedding feast? What was the wine Paul recommended to Timothy for his stomach condition?

In the Christian Greek Scriptures the word that corresponds with the Hebrew *yayin* is *oinos.* Some persons contend that this word *oinos* usually refers to virgin grape juice. Let us see just how the word is used in the Christian Greek Scriptures.

Exposing the inconsistency of the Pharisees, Jesus Christ once said: "John the baptist [a Nazirite debarred from wine and grapes] has come neither eating bread nor drinking wine [*oinos*], but you say, 'He has a demon.' The Son of man [who was not a Nazirite] has come eating and drinking [wine], but you say, 'Look! a man gluttonous and given to drinking wine.' " (Luke 7:33, 34) Because Jesus drank a little wine, the Pharisees charged him with excessive use of it. If Jesus had used only virgin grape juice, would that have offended anyone?

Jesus' first miracle was the making of wine at the wedding feast in Cana of Galilee. The director of the feast tasted the product that Jesus made and then commented to the bridegroom: "Every other man puts out the fine wine first, and when people are intoxicated, the inferior. You have reserved the fine wine until now." (John 2:10) The director would not have talked like that had it been virgin grape juice. He did not imply that anyone at that particular wedding feast was intoxicated; but he was merely stating a general principle. The excellence of the wine Jesus made was not due to any greater intoxicating power but rather to its superior bouquet and flavor.

Showing that the word *oinos* refers to something stronger than a preserved grape juice is Jesus' illustration at Matthew 9:17: "Neither do people put new wine [*oinos neos*] into old wineskins; but if they do, then the wineskins burst and the wine spills out and the wineskins are ruined. But people put new wine into new wineskins, and both things are preserved." If grape juice had somehow been preserved to avoid fermentation, would elastic new skins be needed to withstand pressure?

What, now, of the wine Paul recommended to Timothy? The apostle said: "Do not

drink water any longer, but use a little wine [*oinos*] for the sake of your stomach and your frequent cases of sickness." (1 Tim. 5:23) Why would Timothy's stomach condition be improved by "a little wine"? Is there something about the fermented juice of the grape that is especially beneficial for many stomach conditions? Is there something true about wine that is not true about grape juice?

Like Penicillin

Wine has vitamins but so does grape juice. But wine possesses an action not found in unfermented grape juice. A report in the New York *Times* of April 4, 1959, said: "The French Committee of Studies on Alcoholism reported today that wine is a powerful germ killer whose action is comparable with that of penicillin. . . . The committee said a Professor Masquelier of Bordeaux University's medical faculty had proved that wine could kill bacteria. It mentioned the bacilli of typhoid fever, colon bacillus and staphylococcus. The report said a dose of two cubic centimeters of red wine killed 2,000 staphylococci in a laboratory experiment in fifteen minutes."

Dr. Salvatore P. Lucia, professor of medicine, University of California School of Medicine, has written a volume called *Wine as Food and Medicine*. "Wine," he writes, "is the most ancient dietary beverage and the most important medicinal agent in continuous use throughout the history of mankind. . . . Actually, few other substances available to man have been as widely recommended for their curative powers as have wines." He then discusses wine's action regarding various body organs and illnesses:

"Wine is widely used in the treatment of diseases of the digestive system. It is found to be particularly beneficial in anorexia, hypochlorhydria without gastritis and hyposthenic dyspepsia. Minor hepatic insufficiency responds not unfavorably to unadulterated dry white table wine. The tannin content and the mildly antiseptic properties of wine make it valuable in the treatment of intestinal colic, mucous colitis, spastic constipation, diarrhea and many infectious diseases of the gastrointestinal tract."

Telling of experiments carried on by various researchers, Professor Lucia goes on: "In our own time, Violle and Rose studied the incidence of typhoid in Marseille and learned that many of the inhabitants found the taste of chlorine so obnoxious that they preferred to risk illness rather than take a mixture of the germicidal Javel solution with their drinking water. They suggested a different solution, namely: 50 cubic centimeters of red wine per liter of chlorinated water. This proved to be a satisfactory substitute. It removed the excess chlorine, and was palatable. Above all, it acted 'as a mild disinfectant.' Certainly there is no doubt that wine exerts a 'remarkable effect' even on contaminated water. 'Pure, it does not spare bacilli.' Diluted with greatly polluted water (20,000 *E. coli* per liter) 'it still controls victoriously.' In a careful series of laboratory researches on the bactericidal power of wine on bacilli of the dysentery group, Remlinger and Bailly concluded that ordinary wines exert a bactericidal effect on the bacilli of dysentery similar to that which they exert on typhoid bacilli."

Knowing what medical science has discovered about wine, we can understand how Timothy's stomach condition could be materially improved by the use of "a little wine." An excess, an immoderate quantity, however, would injure his stomach.

Excessive Use Condemned

Since the Scriptures make it obviously clear that the wine of the Bible was the

fermented juice of the grape, why, then, the insistence by some persons that what Jesus made and Paul recommended had to be grape juice? It is due to a misunderstanding about what the Bible condemns. What the Bible condemns is the misuse of wine. Nowhere in the Scriptures is there a condemnation of wine itself.

At first glance some scriptures may seem to condemn wine, but when they are studied their real meaning becomes clear. Take, for example, Proverbs 20:1: "Wine is a ridiculer, intoxicating liquor is boisterous." Not in itself is wine a ridiculer; it is a creation of God to make glad man's heart. The last part of the verse shows when it is that wine is a ridiculer: "And everyone going astray by it is not wise." Otherwise said, wine partaken of to the degree of error or intoxication produces just the opposite effects of what is the real use of wine; thus wine ridicules the intemperate toper, twisting and whirling the operation of his brain. He appears ridiculous to onlookers.

Another scripture: "Do not come to be among heavy drinkers of wine, among those who are gluttonous eaters of flesh." (Prov. 23:20) Does this mean that to please God one must be a vegetarian teetotaler? No, the idea is not to stay away from those using a little wine or those who eat moderately of meat; but rather stay away from those addicted to heavy use of wine and gluttonous use of meat. The Bible gives many warnings against overindulgence in good earthly things, just as overeating of honey is cautioned against. —Prov. 25:27.

When the apostle Paul said, "Do not be getting drunk with wine," he was not condemning wine. He did not say, Never drink wine, not even moderately; but, do not drink to the point of excess, to the point of profligacy, debauchery and being past salvation and redemption. Indeed, the apostle warned: "Do not be misled. Neither fornicators, . . . nor drunkards . . . will inherit God's kingdom." Persons who do not have self-control in the use of wine, then, will do well to abstain from it entirely. Those who would qualify as ministerial servants in the Christian congregation should be "not giving themselves to a lot of wine." The apostle did not say, 'No wine at all,' but not addicted to "a lot of wine." If the wine mentioned here were mere grape juice, the apostle might as well have counseled against drinking too much milk or too much water.—Eph. 5:18; 1 Cor. 6:9, 10; 1 Tim. 3:8.

The Bible wine is real wine. Jesus Christ himself partook of it. He did not refuse to drink it at the passover meal or to offer it to his disciples as a Memorial emblem.

Jehovah is the great Giver, and wine is one of his gifts: "He is making green grass sprout for the beasts, and vegetation for the service of mankind, to cause food to go forth from the earth, and wine that makes the heart of mortal man rejoice." (Ps. 104:14, 15) This plainly shows that wine is God's gift, made to be received with the opposite of the prohibitionist's forbidding frown, namely, with thanksgiving; and it shows that Jehovah appointed wine to serve a good purpose.

Sinking Ships

¶ "An average of 200 ships a year disappear below the waves. One expert puts the number of vessels sunk since 1850 at almost 25,000." —*Life* magazine.

FRUITFUL ORCHARDS

FRUIT trees require proper care if they are to produce good fruit. To have a fruitful orchard one must know the art of fruitgrowing and must give the trees proper care.

An orchard cannot be successfully grown in just any location, because the lay of the land, the amount of frost and the condition of the soil dictate the location of the trees. A wise farmer will not put his trees on land that is low. Instead, place them on high ground that is well drained. Cold air settles to the ground and flows like water into the low places. The difference in temperature between these low places and high ground can amount to several degrees, which can mean the difference between having a fruit crop or not having one. The still air in the low places is ideal for frost, one of the greatest enemies to fruit. It does not form where the air is moving, as is generally the case on high ground.

It is usually in the spring that the danger of frost damage to fruit is the greatest, because that is when the trees are beginning to grow, but trees in areas that are subject to frost can be protected by smudge pots. These send up a canopy of warm air over the orchard that prevents frost from settling on the trees. They are used extensively by commercial growers of citrus fruits.

If you lack high ground and frost lasts longer in your locality than elsewhere, but is not severe, you may decide on selecting a variety of fruit that is reasonably resistant to frost. An apple of this type, for example, will flower so late that a late frost will not damage the bloom. Before setting out an orchard, get the advice of successful growers in the region.

Planting the Trees

Fruit trees do best in soil that is a medium loam and that has good drainage. The drainage is too fast in sandy soils and too slow in heavy soils such as clay. Fruit trees do not do well if they stand in water, so their soil should drain well. If a heavy soil is properly drained, it can be conditioned with manure and organic material so that it is satisfactory. If drainage is not possible by sinking drainage tile in the ground, try grafting the fruit varieties you want to certain rootstocks that have been especially developed for wet soils.

A soil that has an excess amount of soluble salts is damaging to the trees. However, the salinity can be reduced if you are aware of its presence. Have a sample of your soil tested for salinity and also for acidity or alkalinity. Most fruits do best when the soil is inclined to be acid.

If the trees are planted in the fall they get a much better start than when planted in the spring, unless the locality is subject to alternate freezing and thawing of the ground, which would cause the trees to be heaved up and their roots broken. Decid-

uous trees (trees that lose their leaves in the winter) may be planted at any time during the dormant period. Of course, it is best to get the tree well rooted as far in advance of when it leafs out as possible.

In fertile soils the hole for the tree needs to be no larger than is required for the roots when they are spread out. Larger holes are advisable in poorer soils, and the hole can be filled with top soil or a mixture of composted soil and well-rotted manure. A peach orchard that was given a shovelful of rotted manure in each hole before planting produced four bushels of peaches a tree in the fifth year. Be careful not to plant too deep, because a tree may become susceptible to disease if any part of its trunk is buried.

You may find that you have to put a fence around each tree to protect them from deer. These wild creatures love to nibble on the tender shoots of fruit trees, whether the trees are young or old. A fruit grower in New Jersey lost one thousand newly planted peach trees to deer because he failed to take this precaution. Rabbits can also be a problem during a hard winter. They will often gnaw through the bark of young fruit trees to get at the juicy cambium layer between the bark and the wood. If their gnawing encircles the tree, it will die unless you bridge the damaged area by grafting twigs to the tree so they connect the upper and lower sections of bark. Similar damage can be done by mice.

Budding and Grafting

A productive orchard is not obtained by planting seeds. Seedlings, as trees grown from seeds are called, do not produce good trees. Practically all fruit trees are obtained by various methods of grafting. Buds from a tree that produces well are grafted to a rootstock that is often of seed origin. The plants that result are identical with the original plant if grown in a uniform environment. This method of propagation produces fruit varieties that are remarkably stable.

Pruning

A fruitful orchard depends upon discreet pruning from the time the plants are laid out. Its purpose is not only to remove dead wood but to shape the tree and to increase its fruitfulness. Peach trees, for example, produce their fruit mainly on new wood, the growth of which is stimulated by pruning. One authority says: "No operation performed by the gardener can so affect the growth of healthy trees, otherwise receiving good care, as does pruning. The time of pruning, amount, and the type of growth removed in pruning all affect the tree response—not only its growth response, but often the production of fruit."

The pruning of deciduous trees is generally done in the winter when the trees are dormant. As you prune the trees try to keep them low and spreading. This eliminates the need for long, heavy ladders during harvest and makes spraying and fruit thinning much easier. Also, shape the trees so that the crotches will be wide. Narrow ones are weak and split easily.

While pruning take care to cut the stems with a clean, angular cut. Large branches should be sawed close to the trunk and parallel with it and then the wound painted with thick linseed-oil paint.

Pest Control

It is necessary to fight an unceasing battle with insects and diseases in order to have a rewarding harvest. The extent to which you have to carry on this fight will vary from one locality to another. From spring until shortly before harvest it is usually necessary to spray the trees repeatedly to combat a great number of diseases and pests. Of course, the type of spray and spraying routine may vary according

to the kind of fruit being produced. Among the insects to be fought are codling moth, plum curculio, leaf roller, sawfly, leaf miner, red bug, Oriental fruit moth, apple maggot, catfacing insects, tree borers and several kinds of mites and aphids. The fight does not stop there, but continues against such diseases as scab, sooty blotch, Brooks spot, bitter rot, black rot, brown rot, bacterial leaf spot, peach canker, mildew, fire blight and rust.

When a tree becomes infected with a virus disease, there is nothing to do but destroy the tree. That is why it is so very important for people to observe laws that regulate the transportation of plant materials. They were enacted to protect orchards from destructive viruses.

Many sprays used today are so deadly that you must protect yourself with rubber coat, hat, boots and gloves when you handle them. It is also necessary to wear a respirator with special filters. Although dangerous for the farmer, they are safer for the consumer than sprays that contain arsenate of lead or DDT, because they deteriorate quickly.

The sprays and the equipment for applying them are expensive, and their cost adds to what the consumer must pay for fruit. Spraying may be a nuisance to you as a fruitgrower, adding greatly to your work, but it is the only way to have an orchard that produces good fruit. While spraying, be careful never to spray when the blossoms are open, as that would kill the bees that help pollinate the trees and make them fruitful.

Care of Soil

Generally the only reason to cultivate an orchard would be to keep the weeds down, as they can take nourishment and moisture from the soil that should go to the trees. The agricultural authorities Reid Brooks and Claron Hesse state: "If there are no weeds present, there is no need to cultivate the soil around the tree. Such an operation does not conserve moisture." This is proved by a fruitful orchard in New Jersey that grows in rocky ground that has never been cultivated.

A practice followed by some farmers is to seed a peach orchard in a cover crop such as rye. This is done in late summer and has the effect of slowing the growth of the trees and hardening them for winter. It also prevents erosion as well as enriching the soil when the crop is disked in the following spring.

Since the principal element that fruit trees require for growth and fruit production is nitrogen, make use of fertilizers that are rich in it. Nitrogen must be given to the trees in just the right amount, as too much will cause the fruit to be of poor quality. The usual time for applying fertilizer is in the fall or during the winter. The natural nitrogen content of mulches made from vegetative matter is low and will not give a fruit tree what it needs unless nitrogenous material is added.

Dwarf Trees

In Great Britain and France, where land for cultivation is at a premium, it has long been the practice to dwarf fruit trees and to train them. More dwarfs can be grown on a piece of ground than trees of standard size. Their fruit is of the same size as the standard-size tree but not as plentiful. They begin bearing much sooner, however, usually at one to three years, whereas standard trees generally begin bearing at three to ten years.

The dwarfing is customarily done by using a dwarfing rootstock. The graft produces standard fruit, but the rootstock keeps the tree small. It is from a variety that would naturally be small if allowed to produce its own top. Some of the dwarfs are trained by pruning to grow in a flat,

upright manner against a wall or fence. These are called "espaliers." With patience they can be trained into various shapes. Because of the time involved in training them, they are better for gardeners than for busy commercial fruit farmers. Nevertheless, some dwarfs can be used to good advantage by the farmer.

As is true with all fruit trees, the dwarf must not be planted near shade trees, but should be out in the full sun. Because of their shallow root system they require a good supply of water and good fertilizing. Some trees will not be fruitful unless they are pollinated by another variety that is nearby. A space-saving dwarf can serve as this pollinator if you are cramped for space.

Harvest

The reward for many months of hard work comes at the time of harvest. As it approaches, weather becomes a great concern, as a hailstorm or a hurricane could wipe out the entire crop in a few minutes. Since insects and diseases can still do a lot of damage, continue the spraying routine until a few weeks before harvesttime.

If all goes well and if you have given your orchard the watchful care it requires, you will have the reward of a good crop of luscious fruit. But the work has not ended. The fruit must be picked and prepared for shipment. If it must be shipped far, do the picking when the fruit is not fully ripe but is still a bit on the green side. If there are apples, care must be exercised when picking them to avoid damaging the spur to which each apple's stem is attached. A damaged spur means that no apple will grow from it next year.

It is unlikely that many of our readers will launch into commercial fruitgrowing, but some may have fruit trees in their own yard. If your space is limited, you may find the dwarf variety most suitable. The effort it takes is well worth the delectable taste of tree-ripened fruit.

THEY DELAYED FLIGHT TOO LONG!

¶ Many persons perished in the volcanic eruption at Pompeii A.D. 79 who need not have lost their lives. Archaeologists have found that these persons lingered too long, trying to prolong enjoyment of what they were doing or trying to salvage their valuables. Writes C. W. Ceram in *Gods, Graves, and Scholars:* "The excavators' shovels revealed all manner of family tragedies, scenes of mothers, fathers, and children caught in absolute extremity. Mothers were found still holding their children in their arms, protecting them with the last bit of veil as they both suffocated. Men and women were dug up who had gathered their valuables together, got as far as the city gate, and there collapsed under the stony hail, still clinging to their gold and precious things. At the threshold of one house two young women were found who had hesitated until it was too late, intending to go back into the house and salvage some of their treasures. Body after body was found at the Gate of Hercules, bodies all heaped together, and still encumbered with the household gear that had grown too heavy to drag any further."

¶ At one house, says writer Ceram, "funeral rites had been in progress when cataclysm fell. There they were, the funeral guests, after seventeen hundred years still sprawled on their benches about the table bearing the funeral feast, mourners at their own obsequies. In an adjacent building seven children had been surprised by death while innocently playing in a room. In still another structure thirty-four bodies were found, with them the remains of a goat that, in his fright, had rushed indoors to find safety among humankind. Neither courage nor a cool head nor brute strength helped those who delayed their flight too long."

CHRISTIAN MISSIONARIES FORCED OUT OF ERITREA

As told by a deported missionary

OUR hearts were heavy as we looked down from the window of Ethiopian Air Lines' Convair in flight on the morning of October 31, 1959. There, fading in the distance, was Asmara, the capital of Eritrea. It is only a little-known East African city of less than 100,000 population, but to us it had been home for three and a half years.

We settled back in our seats and began to recount in silence the events of the past several years leading up to this forced exit. *Forced exit?* Yes, we are being forced out of Eritrea by the Ethiopian government. Well do we remember just one short week ago when, as we sat at the table in our little apartment, our midday meal was interrupted by a knock at the door—a special letter for us from the Department of Public Security ordering us to leave the country immediately! It was almost getting monotonous, because we had already received eleven of such notices, either orally or in writing, over the past two and a half years, but now notices were arriving every few days and we realized that our time in the country was indeed growing short. Police had been stationed around our home for the past several months, watching everyone going and coming. We had been followed by police as we pursued our missionary activities. Yes, and we had been called to police headquarters time and again and told that we could not remain in the country and carry on this work of Jehovah's witnesses.

In spite of it all we still had hopes of remaining. What had we done wrong? Why was our work considered so dangerous? Was it not merely a peaceful work of teaching people from God's Word, the Bible? Did not the constitutions of both Ethiopia and Eritrea guarantee freedom of religion? How often we had asked such questions of the officials, but to no avail. Time and again the answer had been, "Well, we cannot comment on what the constitution says, or about religion, but we have orders to put you out of the country and we have to obey orders."

Appeal to the Emperor

And what about our appeal to Ethiopia's Emperor Haile Selassie, who so proudly boasts of his "Christian Empire" and the "freedom" of his people? Perhaps we could stall the deportation until we received an answer from this appeal letter. "You'll never receive an answer to that letter," we were told many times, but we still had hopes that something would come through. Yes, that letter told almost the complete history of our case, covering a little over nine years of service in our Ethiopian assignment. Opening my briefcase, I withdraw a carbon copy of the appeal letter of October 12, 1959, addressed to Emperor Haile Selassie, and begin to read once again:

"Your Imperial Majesty," the letter began. "It is my sincere hope and prayer that this letter may be handled by Your Majesty personally and that it be given very careful consideration in order that an injustice may be averted. My wife and I have had our residence permits withdrawn and are now under order to leave the country and we urgently appeal for Your Majesty's intervention. The following brief history of our case is presented which will

show clearly that the actions taken against us are completely unjust.

"I first entered Ethiopia in September of 1950 for the purpose of establishing a religious and educational mission. As a result of our application the WATCH TOWER MISSION was established and in accord with rights granted we were required to operate elementary schools in interior villages and a commercial night school in Addis Ababa. Though this was an exception to our regular policy, we were nevertheless pleased to thus co-operate with the Imperial Ethiopian Government's educational program, and that at the expense of thousands of dollars to our organization and at no cost whatsoever to the Ethiopian Government.

"Poor health made it necessary for me to leave my work with the WATCH TOWER MISSION in January of 1956, . . . After spending some time in Asmara, Eritrea, my health improved and I applied for authorization to distribute religious books and to represent Jehovah's Witnesses in this territory. Our application was approved...

"One year and one month after I moved to Asmara I received notice that the WATCH TOWER MISSION and its missionaries were being expelled from the country, and although the notice of expulsion was addressed to me, it was never actually delivered into my hand. Instead it was delivered to Mr. A. D. Haupt, who had replaced me as director of the WATCH TOWER MISSION in Addis Ababa more than a year before. Mr. Haupt and another missionary left the country as ordered, . . . My wife and I did not leave, as we contended that we were not connected with Ethiopia's WATCH TOWER MISSION, but with the organization of JEHOVAH'S WITNESSES established in Eritrea, the northern territory of Your Majesty's Empire.

". . . an order issued for the WATCH TOWER MISSION and its teachers to leave the country certainly should not be interpreted to mean that all of those professing the faith of Jehovah's witnesses must likewise leave the country. In the same light, if for some reason a Catholic school and its teachers were expelled, this surely would not mean that all Catholic priests and Catholic members would also be required to leave. . . .

"On March 20, 1958, I was called in before Asmara Immigration officials and in the days that followed had several discussions with Immigration Director Ato Samuel about our work . . .

"The next big move against us came on May 19, 1959, when I was visited in my office by two representatives from the Criminal Investigation Department and questioned about our activities. I presented our tax receipts, license and authorization numbers, etc., and explained our charitable and harmless work. In the days that followed I was called to Police Headquarters, Criminal Investigation, the office of Your Majesty's assistant personal representative in Eritrea, and the Immigration offices. Hours were spent in an effort to convince the authorities that we were doing a benevolent work within our rights and proof of our authorization was presented but it seemed that they were determined to stop our work.

"Eventually I was told by acting Immigration Director Ato Seyum that I would have to travel to Addis Ababa and obtain permission from the authorities there if I wanted to remain in Asmara. When I asked them if they could not write for this information I was informed that I would have to go in person at my own expense. I then requested a letter of instruction to that effect and returned to my work. A few weeks later I was again called to Immigration and asked if I had yet been to Addis Ababa to obtain permission to re-

main in the country. When I answered that I had still not received the requested letter instructing me to go, our residence permits were withdrawn and I was informed that they were being sent to the Criminal Investigation Headquarters in Addis Ababa. I may mention here that these same residence permits had been renewed right here in the same Asmara office each year with no objections on the part of these same officials who were now insisting that we could not remain in Asmara without authorization from Addis Ababa. I was told that if we wanted our residence permits returned to us we would have to go to Addis Ababa for them....

"In Addis Ababa the Director of Immigration told me that he could not return our residence permits because he had an order for me to leave the country. In spite of protests against the order my passport was stamped with an exit visa and I was informed that the order was for us to leave the country within ten days. After protests, eventually an audience with the Vice-Minister of Interior and representatives from the Criminal Investigation Department and Immigration offices was arranged permitting me to again outline the good and harmless nature of our work. Finally permission was received for me to return to Asmara on my promise to return to Addis Ababa within fifteen days to bring samples of our religious books. Returning within the specified time, I presented the officials with sample copies of our Christian literature which they promptly sent to the Propaganda Office for inspection. A few days later I again had an audience with the Vice-Minister of Interior, Immigration Director, a representative from the Criminal Investigation Department and a representative from the Propaganda Office, and was able to talk at length about our activities. The decision on the matter was that I would have to leave the country as they had no authorization from the Ministry of Foreign Affairs to permit my work with Jehovah's witnesses in Eritrea. I made a last-minute appeal for time to consult the Ministry of Foreign Affairs in an effort to obtain such authorization and this was granted.

"On my return to Asmara I went to visit the Immigration Office to inquire about where to contact the Eritrean representative of the Foreign Office and was given the name and location of the official to see, but when I attempted to see him I could not gain entry to his office. In the meantime Ato Seyum, the acting Immigration Director, presented my application for me orally but received a negative reply. I again was informed to leave the country but was not presented with a written notice. When I told Ato Seyum that I would not leave the country of my own accord but only when forced out, he informed me that the police would force me out if necessary. I have now prepared a written application for authorization for our work and sent it to the Ministry of Foreign Affairs and am awaiting a reply.

"On Thursday, October 8th, I received a notice to come to the offices of the Criminal Investigation Department, where I was presented with a notice to leave the country immediately but was not given a copy of the order. There was an attached slip which was marked 'URGENT.' I have informed both the Criminal Investigation Department and Asmara Immigration that it will be impossible for us to leave immediately and requested sufficient time to sell furniture and book passage before being forced out. I have booked passage on the CONCORDIA TAREK sailing from Massawa on December 20th, 1959, and have filed a letter from the agents of this line with the Asmara Immigration Office confirming the booking and have also sent a telegram to this effect to Addis Ababa Immigration

requesting an extension until December.

"And now in this urgent appeal I would like to present some information about Jehovah's witnesses and what they stand for. No doubt other reports about this organization have been made to Your Majesty in times past, but if presented by uninformed or prejudiced sources, certainly there would be the chance of inaccuracies and misrepresentations. In the first century of our Christian era, only from Jesus Christ and his disciples could honest people expect to receive accurate information about the true purposes of the early Christian organization. Likewise today, only from Jehovah's witnesses themselves could one expect to receive accurate information about their real purposes. I humbly appeal to Your Majesty to give careful consideration to the following:

"Jehovah's witnesses are Christians forming an international society of ministers engaged in preaching the gospel of God's kingdom in more than 175 countries and territories of the earth in obedience to the commands of Jesus Christ. (Matthew 24:14; 28:19, 20) JEHOVAH is the name of the Almighty God (see Exodus 6:3 in the Amharic Bible) and we are His witnesses, even as His son Christ Jesus was when on earth. (Isaiah 43:9-12; Revelation 3:14) Being witnesses for God, we give testimony to all who will listen. (Revelation 22:17) We feel both privileged and obligated to help lift up people morally and spiritually and to comfort them with the message of God's established kingdom for which Jesus taught all Christians to pray. (Ezekiel 3:17-21; Isaiah 61:1, 2; Matthew 6:9, 10) Jehovah's witnesses are wholeheartedly devoted to God and His kingdom and their Christian conduct recommends them to all honest men. They are a peaceful, law-abiding people who are never involved in the instigation of race riots or any form of political uprisings or revolutions. Their peaceful and charitable activities plus their high moral standards make them a credit to any community, and never would there be any foundation for charging them with being dangerous to the security of a country.'

"As to doctrines, Jehovah's witnesses teach that JEHOVAH is the Almighty God (Psalm 83:18); that He is the Creator of the heavens and earth (Genesis 1:1); that His creation is perfect (Deuteronomy 32:4); that sin and death entered the world through the rebellion of Adam and Eve and the one now called Satan (Romans 5:12; Genesis 3:1-5); that the punishment for sin was and is death (Romans 6:23); that God sent His son, Jesus Christ, into the world to die and pay the ransom for obedient humans (Matthew 20:28); that Christ's one sacrifice was sufficient (Romans 6:10; Hebrews 10:12); that Christ was raised from the dead as an immortal spirit (1 Peter 3:18); that there is only one road to everlasting life, and that through Christ (Matthew 7:13; 1 Timothy 2:5); that Christ's second presence is in spirit (John 14:19; Matthew 24:3; 2 Corinthians 5:16); that we are now in the world's time of the end (Matthew 24:3-14; 2 Timothy 3:1-5); that the earth will never be destroyed or depopulated (Ecclesiastes 1:4; Isaiah 45:18); that God will destroy this present wicked system of things at the battle of Armageddon (Revelation 16:14, 16; Zephaniah 3:8; Daniel 2:44; Isaiah 34:2); that Armageddon will come within this present generation (Matthew 24:34); that all the wicked who do not take their stand for His kingdom will be eternally destroyed (Psalm 37:10; 145:20; Proverbs 10:24; Isaiah 26:14); that the kingdom under Christ will rule the earth in righteousness and peace (Isaiah 9:6, 7; 11:1-5; Psalm 46:8, 9; Matthew 6:10); that the hope for the dead is the resurrection (1 Corinthians 15:20-22); that only a little flock is chosen to

rule in Heaven with Christ Jesus (Luke 12:32; Revelation 14:1, 3; 1 Corinthians 15:40-53; Revelation 20:4, 6); that a great multitude of others will live on earth under Christ's Kingdom rule (Matthew 5:3, 5; 6:9, 10; Proverbs 2:21, 22; 10:29, 30; Malachi 4:1-3); that the Kingdom will bring ideal living conditions to earth (Isaiah 11: 6-9; 32:16, 18; 33:24; 65:17-25); that His kingdom will be everlasting (Isaiah 9:6, 7); that death and all forms of human misery will be destroyed forever (Isaiah 25: 6-8; Revelation 21:4); and that wickedness and affliction will never rise a second time (Nahum 1:9).

"I have often heard Your Majesty quoted as saying that 'the choice of religion is for the people.' Certainly no honest person could object to the Bible teachings of Jehovah's witnesses as set forth above, nor could they ever be truthfully labeled as dangerous to the welfare or security of any group of people. I have been told by officials many times that our being ordered out of the country has nothing to do with religion, but no other reason has ever been given nor can be given for our threatened expulsion. My wife and I are engaged only in religious activities for Jehovah's witnesses, and since we have never been accused of any crime or misconduct our expulsion from the Ethiopian Empire could be for no other than religious reasons.

"On November 4, 1955, lovers of freedom everywhere were pleased to hear Your Majesty place into effect the Revised Constitution of the Empire of Ethiopia, particularly specifying the protection by law of the basic human rights of free religious expression, free speech and free press. Especially appreciated were articles 40 and 41, which state: 'THERE SHALL BE NO INTERFERENCE WITH THE EXERCISE, IN ACCORDANCE WITH THE LAW, OF THE RITES OF ANY RELIGION OR CREED BY RESIDENTS OF THE EMPIRE, PROVIDED THAT SUCH RITES BE NOT UTILIZED FOR POLITICAL PURPOSES OR BE NOT PREJUDICIAL TO PUBLIC ORDER OR MORALITY. FREEDOM OF SPEECH AND OF THE PRESS IS GUARANTEED THROUGHOUT THE EMPIRE IN ACCORDANCE WITH THE LAW.' Your Majesty also made provisions to guard against unfair deportation by incorporating into the Constitution Article 50, which states: 'NO ETHIOPIAN SUBJECT MAY BE EXTRADITED TO A FOREIGN COUNTRY. NO OTHER PERSON SHALL BE EXTRADITED EXCEPT AS PROVIDED BY INTERNATIONAL AGREEMENT.' In connection with this, Your Majesty knows of the INTERNATIONAL AGREEMENT entered into on December 10, 1948, by the General Assembly of the United Nations, of which Ethiopia is a member, when it adopted and proclaimed the UNIVERSAL DECLARATION OF HUMAN RIGHTS, Articles 18 and 19 of which state: 'EVERYONE HAS THE RIGHT TO FREEDOM OF THOUGHT, CONSCIENCE AND RELIGION; THIS RIGHT INCLUDES FREEDOM TO CHANGE HIS RELIGION OR BELIEF, AND FREEDOM, EITHER ALONE OR IN COMMUNITY WITH OTHERS AND IN PUBLIC OR PRIVATE, TO MANIFEST HIS RELIGION OR BELIEF IN TEACHING, PRACTICE, WORSHIP AND OBSERVANCE. EVERYONE HAS THE RIGHT TO FREEDOM OF OPINION AND EXPRESSION; THIS RIGHT INCLUDES FREEDOM TO HOLD OPINIONS WITHOUT INTERFERENCE AND TO SEEK, RECEIVE AND IMPART INFORMATION AND IDEAS THROUGH ANY MEDIA AND REGARDLESS OF FRONTIERS.'

"However, less than two years after the publication of the New Constitution, honest freedom-loving people in all parts of the earth were shocked to hear that the WATCH TOWER MISSION operated by Jehovah's witnesses, a group well known throughout the whole world as Christians of the highest moral integrity, had been labeled as 'DANGEROUS TO THE PUBLIC SECURITY' and ordered to leave Ethiopia. I have heard from reliable sources that either known or unknown to Your Majesty per-

sonally, a wave of protests flooded this country in the form of letters of disapproval from all parts of the globe. Certainly no country can benefit from the bad publicity that unavoidably results from expelling people from a country for religious reasons.

"I humbly, but URGENTLY appeal to Your Majesty to intervene in this matter and instruct the Ministry of Foreign Affairs to authorize our stay in this country in order that we may continue our Christian activities in peace, and that the offices of Immigration and Criminal Investigation be instructed to cancel the order for us to leave. I further appeal to Your Majesty to lift the restrictions that presently confront Jehovah's Witnesses and the WATCH TOWER SOCIETY in this empire. Our appeal is only to be given the protection and rights that Ethiopia's constitution guarantees to all. I believe that Your Majesty will agree that the advice of Gamaliel of old, as set forth in Acts 5:34-40 in God's Word, is good for all of us in these troublesome times. I shall be anxiously awaiting the reply to my appeal, and I would like to say that I would indeed count it a privilege to be able to come to the Palace in person to answer any questions or give any explanations whatsoever that may be desired.

"May Your Majesty have a peaceful reign! Respectfully but urgently submitted."

So much more could have been said in that letter, especially about persecutions of our brothers. What about the numerous arrests of our brothers throughout the Empire, and the confiscation of Christian literature by the police? What about the shameful beating of one of our brothers by a member of the security police? Yes, what about our brothers who were held in leg irons in a dirty little prison in northern Ethiopia for forty-two days simply because they were found to be Jehovah's witnesses? So many details could have been included in the letter, but, after all, the letter was not meant to be a judgment, but only an appeal for justice, the justice that Ethiopia's written constitution guarantees. Alas! What a difference between the beautiful words on paper and the ugly deeds of actuality!

WHAT THE NEXT ISSUE OFFERS

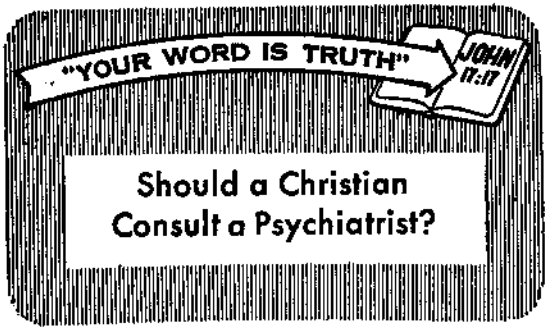
- Facts from the Scriptures and world affairs that answer the question, "Are we living at the world's end?"
- A report on what is being done to handle what is probably the world's greatest refugee and housing problem—in Hong Kong.
- A step-by-step description of how wood pulp becomes your writing paper.
- A thought-provoking article for community-minded people entitled "Respect Their Property."

Deportation

After our twelfth notice we still had not departed and only through the intervention of the American Consulate had an actual arrest been averted, and an extension of stay until October 30 been granted.

So here we are on the plane this morning. Police watched us board the plane and would have taken us into custody had we refused, but there was no point in refusing. A phone call by the American Consulate to Addis Ababa yesterday had revealed that the appeal letter had accomplished nothing. The last thread of hope broken, we knew that this time we would really have to go.

We looked down again from the window of our plane and saw the Red Sea below as Ethiopia's Eritrean coastline faded from view. No longer are we bodily with our very dear brothers and sisters of Eritrea, but we shall always be with them in our hearts. May Jehovah guide, direct, and protect them, as we know that He surely will.



SHOULD a Christian consult a psychiatrist? That is a question that sincere Christians have asked time and again. The answer depends upon the circumstances and the psychiatrist. Serious cases of mental unbalance or breakdown of nerves may make it necessary to do so. If so, however, the psychiatrist should be one who respects the importance and power of religion in one's life. But, as a rule, for a Christian to go to a worldly psychiatrist is an admission of defeat, it amounts to "going down to Egypt for help."—Isa. 31:1.

Why? Primarily because so few psychiatrists have any faith in God and in his Word. As evolutionists they think of man merely as a higher form of animal and are inclined to accept the fallacy that what is true of a rat is also true of man, not at all recognizing how important man's higher wants and needs are. More likely than not they agree with Freud, the most noted of them all, who held that religion was "The Great Illusion" and that some day man would outgrow it, that God was merely the product of men's minds, the 'projection of the father image,' and that sex is the most important factor in the life of man. Such "wisdom of this world is foolishness with God."—1 Cor. 3:19.

Often, when a witness of Jehovah goes to a psychiatrist, the psychiatrist will try to persuade him that his troubles are caused by his religion, entirely overlooking the fact that the Christian witnesses of Jehovah are the best-oriented, happiest and most contented group of people on the face of the earth. They get along better with each other than do people of any other religion, tribe or social group. They have the least need for psychiatrists. Also, more and more psychiatrists are resorting to hypnosis, which is a demonic form of worldly wisdom.—Jas. 3:15.

Many psychiatrists refuse to recognize any such thing as sin or a moral obligation. As De Grazia shows in his book *Errors of Psycho-therapy*, they see nothing wrong in adultery, fornication, sodomy and suchlike so long as one can get away with it. If one is guilty of such things, they first try to assure him he has done nothing wrong. If the patient is not helped thereby, they may agree that he should stop such practices to gain peace of mind, but not because they are wrong in themselves. As one expressed it, they are concerned with mental sanitation, not with moral principles.

In trying to get at the cause of a mental disturbance a psychiatrist will ask questions to try to ferret out what is troubling the patient. Among the questions recently asked one of Jehovah's witnesses by one of them were: "Why did you become one of Jehovah's witnesses? What was your childhood life? Do you have much in common with those with whom you are living? Do you have any hobbies? Have you become emotionally involved with someone of the opposite sex? Are you anxious about your job?"

Surely, regarding such matters, a Christian can make his own examination. (2 Cor. 13:5) Has he come short in manifesting wisdom in dealing with his personal matters or with his fellow man? Is he showing neighbor love? Is he following the principles of righteousness? If he has seriously erred he may need to confess to God and to the responsible servants in the congre-

gation and submit to disciplinary action. This may prove humiliating, but is it not better to have peace of mind and the hope of everlasting life than to sacrifice the all-important things on the altar of our pride, going through life miserable and having death end it all?—Ps. 103:12-14; 1 John 2:1.

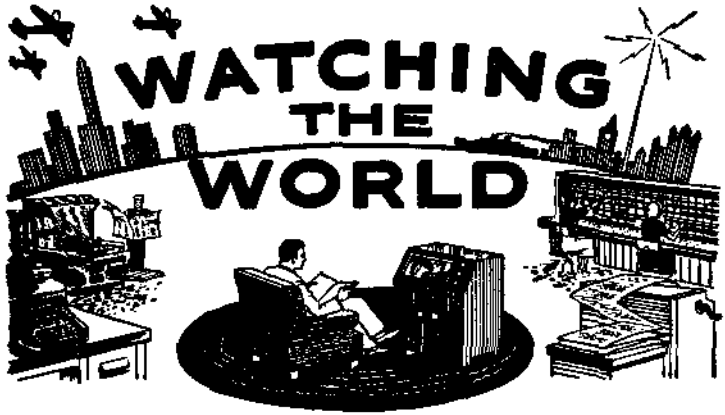
Often when a Christian is mentally disturbed or beset with emotional problems it is because he has not been communicating with his associates in the New World society. He may have been doing a great deal of self-centered thinking about his problems, worrying and going around in circles as it were. More likely than not he has also been neglecting prayer. It may even be that his prayers were merely routine and that he failed to develop such an intimacy with Jehovah that he frequently went to God in prayer and enjoyed lingering there.—Phil. 4:6, 7.

Of course, one should not discuss his problems with everyone he knows, but he should have close friends in whom he can confide or with whom he can discuss matters. Children should be able to confide in their parents. If parents are measuring up to the Scriptural requirements, if they truly are loving and understanding as well as strict and firm when the occasion requires, then it will not be difficult for their children to come to them with their problems. This will be all the easier for children to do if the parents themselves give evidence of walking humbly and in the fear of Jehovah and show that they have great respect for the theocratic arrangement in the Christian congregation.—Mic. 6:8; Heb. 13:17.

The same may be said about marriage partners. There should at all times be love and understanding between them so that each can feel free to come to the other with whatever may be on one's mind. After all, is not that one of the main reasons for marriage, to be of help to each other? Therefore, if marriage mates are loving and considerate, merciful, charitable, understanding, then each will find the other the logical one to confide in first when faced with a problem, mental, emotional or spiritual. Often one's mate can give all the help that is needed; can help the disturbed one to see oneself in relation to one's problems in the light of the Scriptures. But if not, and if youths cannot get the help needed from their parents, or if one is without parent or mate to go to, then there is always the suggestion given at James 5:14-16.

In fact, it might be said that at least ninety-nine times out of a hundred when a Christian asks, Should I consult a psychiatrist? he should be consulting some mature Christian, in keeping with the counsel of James (5:14-16): "Is there anyone sick [spiritually, that is] among you? Let him call the older men of the congregation to him, and let them pray over him, rubbing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also if he has committed sins, it will be forgiven him. Therefore openly confess your sins to one another and pray for one another, that you may get healed."

Yes, what is needed at such times is not a worldly psychiatrist who may wholly ignore the change that the truth and God's holy spirit have made in one's life and who knows nothing of their power to help one put on a new Christian personality. Rather what is needed is a mature Christian in whom one has confidence and who is vitally interested in one's welfare and who will not shrink back from administering needed reproof or counsel so that one may get healed.—Prov. 27:6.



Clouds over Algeria

◈ Six years ago Algeria was a land of explosive tension. Today it is still that. President de Gaulle's policy of self-determination for Algeria is being bitterly opposed by a number of European extremists who are determined either to block the president's plan, to have De Gaulle ousted from office or to effect a possible secession of Algeria from France.

Eisenhower Urges Confidence

◈ On January 27 President Eisenhower urged the Republican party to have faith in America, in her strength, in her destiny. She is, "over-all, the strongest power on earth, both militarily and economically," he said. The president has set aside June 10 to 19 for his visit to the Soviet Union. He is also considering going to Japan about June 20.

Pope's "Pastoral Revolution"

◈ Pope John XXIII said the "Eternal" city of Rome needs a "pastoral revolution." The modern capital is hard hit by moral and spiritual problems. His advisers stated that the city was woefully short of auxiliary bishops and priests, that New York has a cardinal, 10 auxiliary bishops and 2,478 priests for some 1,600,000 Catholics, while Rome has only 3 prelates and fewer than 400 priests for some 2,000,000 Catholics. To bring about the revolution the clergy and laity were urged to listen to the radio, watch television, read papers, participate in sports and not to seek personal riches.

Mission for Germany

◈ West German Chancellor Adenauer had a private audience with Pope John XXIII on January 22. The pope implored God's "choicest graces and consolation for the noble German nation." To which Adenauer replied: "I believe that in these calamitous times we are traversing God has entrusted a special task to the German people—that of being a dike for the West against the powerful influence that militates against us from the East." The Germany of Hitler, too, believed itself chosen to save the world from communism.

Pope Rules on Celibacy

◈ Pope John XXIII stated that the Roman Catholic Church was "grieved that some should talk excessively about the possibility, or even the convenience, of the Catholic Church's giving up what has been for centuries, and still remains, one of the noblest and purest glories of her priesthood," that is, celibacy. He said he would not renounce it as a requisite for ordained priests.

Russian Rocket Hits Target

◈ On January 20 the Russians fired a multistage rocket from the Caspian Sea area that traveled 7,766 miles and landed 1.24 miles off target, which proves they could hit any point in the United States with pin-point accuracy. It took the missile less than 30 minutes to travel the distance.

Ulbricht Sounds Warning

◈ East Germany's leader Walter Ulbricht warned that unless West Germany stopped its atomic arming in the near future, East Germany would be forced to ask her neighbor, presumably Russia, for modern weapons of destruction for protective purposes.

Military Courts Powerless

◈ Mid-January the Supreme Court of the United States ruled that U.S. military courts have no power over U.S. civilians outside the country, regardless of the crime. The Court ruled that military trials violated the civilian's constitutional rights.

Chinese Output Rises

◈ Production goals that China has set for herself have reportedly been fulfilled three years ahead of schedule. She reports a 31.1-percent increase over the 1958 totals in the output of key industrial and agricultural goods.

Poland Appeals to Scientists

◈ Poland wants desperately to improve her standard of living. Her leaders have appealed to scientists to offer their intellectual support to win the battle of productivity. Both industrial and agricultural production is low. How to get a captive people to produce is the problem.

Independence for Congo

◈ Come June 30 the Belgian Congo is to become independent. An election campaign is to begin April 15 and the procla-

mation of independence made on June 30.

Improvements in Hungary

◈ The nation's economy seems to be picking up. The harvest was good. The 1959 figures for industry and commerce show impressive gains. Industrial output went up 11 percent, personal income rose 9 percent. Investments were 20 percent greater than in 1958. Retail sales increased 11 percent, sales of clothing were up 13 percent. Budapest show windows are reported among the best looking in the Eastern bloc.

Aswam's Second Stage Assured

◈ The Russians won a huge propaganda toe hold on the African continent when it agreed to finance the first stage of the Aswam High Dam project. Now Egypt has announced that the Soviets would also assist in the second and most important stage of the project. The total cost of the dam is estimated at more than $1,000,000,000.

Going Home

◈ In 1958 about 85,000 Puerto Ricans left their homeland for the United States. In the same period, 59,000 returned to Puerto Rico. The trend back to Puerto Rico is predicted to continue through 1960.

Money for Israel

◈ Israel's U.S. bond drive got under way in 1951. The total sales to date amount to $368,668,900. In the last ten years charitable contributions collected for Israel total close to $1,000,000,000.

Argentina Receives Coal

◈ Nine hundred thousand tons of coal are being shipped from U.S. to Argentina, the largest shipment of its kind in history. Eleven vessels, each carrying 10,000 tons, are being used to transport the mountain of coal. The job of moving the coal began last July and will not be over until spring of 1961. The 6,000-mile trip takes nineteen days.

31 Trampled to Death

◈ A large lunar new-year crowd in Seoul, Korea, stampeded over one another in a rush to catch a train. Thirty-one persons were trampled to death in the stampede and 38 others were injured.

Disaster in the Sky

◈ Since the 29th of September there have been 9 major airline crashes, which took a toll of 292 lives. Between 50 and 52 percent of the accidents are attributable to human error, 25 percent to maintenance error, 8 percent due to weather turbulence and 18 percent to failure of aircraft parts.

Dive Seven Miles Down

◈ The floor of the Marianas Trench, about 210 miles from Guam, is 8,792 feet farther down than Mt. Everest is above the surface of the earth. Two scientists, Jacque Piccard and Don Walsh, squeezed into their 75-ton craft, the bathyscaphe Trieste, and journeyed where no whale had ever been, 37,800 feet down to the floor of the Pacific. On the bottom, the vessel withstood pressures estimated at 8.2 tons per square inch. The trip down took 4 hours and 48 minutes. The return trip, 3 hours and 17 minutes. The world below was black, cold and damp, as expected.

Undersea Mountain Discovered

◈ An undersea mountain 15,980 feet high was found in the South Atlantic off South Africa. The top of the seamount is 210 feet below sea level and is covered by coral.

Radar Sees over the Horizon

◈ A major advance has been announced in radar development. The new device can spot missiles or other moving objects over the horizon some 2,600 miles away.

New Radiation Detector

◈ A new radiation device, about the size of a head of a pin, was described by scientists as a major advance in the field of radiation detection. The instrument is cheap to make. It is highly sensitive and stable. In fact, it is already being used by scientists studying the properties of the atomic nucleus.

Radioisotopes Save Money

◈ A report from the Stanford Research Institute stated that radioisotopes will save agriculture in the U.S. over $180,000,000 a year for the next twenty years.

Abortions Encouraged

◈ Abortions are made easy in Poland. All a Polish woman need do is to tell her doctor that she cannot afford the child. If he refuses to grant her an abortion, she can have him prosecuted. In 1959 there were an estimated 800,000 abortion cases in Poland's 1,000 abortion clinics.

The Flu Strikes

◈ Fourteen states in the U.S. have been hit with the virus. Death toll has risen to 127 persons from pneumonia and flu in the Los Angeles area alone since January 1.

Cancer Takes the Lead

◈ Once tuberculosis was a leading killer of middle-aged men; now cancer is twice the threat. TB can now be cured in a majority of cases, but lung cancer is rarely cured.

A New Blood Substitute

◈ Two Japanese surgeons have reported a seaweed substitute for whole blood. The compound is called "alginon." It has been successfully used in 102 abdominal operations. Alginon, as far as has been determined, does not damage

the spleen, liver, kidneys, adrenal gland, lung or brain tissues. It is rated better than the sugar- or salt-water solutions.

Moscow Fights Smallpox

◈ Nine cases of smallpox have been reported in Moscow and at least one death as a result of the disease. Health officials are vaccinating the city's entire population. No one was permitted out of the city without a vaccination certificate.

Fluoridated Water and Decay

◈ A seven-year study with fluoridated water showed children that used fluoridated water had half as many cavities as children where no fluorides were added to the water. A ten-year experiment showed 58 percent less cavities among children that used fluoridated water.

Toothpicks Praised

◈ Dr. Balint J. Orban, a specialist on gum diseases and other mouth tissues, recommended the use of toothpicks and dental floss for treatment of gums. He said that he sometimes spends hours teaching his patients how to pick their teeth. What would Emily Post have thought of the doctor's advice?

Older Workers Do Better

◈ Employers take note: Excellent workers with valuable experience are passed up if an arbitrary age limit is placed on hiring. A recent study made public by U.S. Secretary of Labor James P. Mitchell states: "Older workers have lower rates of absenteeism and turnover, are more consistent in their performance, and frequently produce at a faster rate than younger workers."

Four-Year-Olds Can Read

◈ A study showed that children four and five years old have a good grasp of words and can be taught to read. They learn very quickly if a brother or a sister acts as tutor.

"Divorce" Low in Birddom

◈ Dr. Ralph W. Dexter studied some 150 birds for over ten years. He said the chimney swifts had only one, and at most, two mates for life. Few birds change mates each year, he said. Only three birds had two mates in one season.

150-Pound Baby

◈ Young hippopotamuses have a hard time surviving in captivity. But the 75-pound baby hippo named "Bubbles," born in the Detroit Zoological Park, Royal Oak, Michigan, is doing just fine. She has already doubled her weight. The baby hippo nurses under water. She comes up for air about every 30 seconds.

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Awake!

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MARCH 22, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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are you SELECTIVE?

ARE you selective? Or do you follow the lines of least resistance, letting circumstances or perhaps the selfish designs of others do your selecting for you?

A prudent housewife is selective. When she goes to the butcher shop she does not simply ask for a piece of meat and leave it up to the butcher as to the kind, quality, weight and price. No, she has in mind her menu and what she can afford to pay; she knows the size of her family, what is good for them and what they enjoy, and so she makes a purchase on the basis of these facts.

We all want to be like that prudent housewife. We know we have only so much time, strength and means to expend. If we use these for one thing we will not have them for something else. So we want to be shrewd, for "everyone shrewd will act with knowledge." In other words, we want to be selective.—Prov. 13:16.

For example, there is a veritable torrent of books, magazines and newspapers being published. At best we can read but very few. While we are reading one we cannot be reading another. We should take time to read the Bible regularly. That means taking time from reading something else. The same is true of our enjoying the radio or television. Not all programs are of equal value, for education or recreation. Even as regards worth-while programs we must be selective. If we do not keep them in their place, they become a liability instead of an asset. To keep from becoming a television addict, we must be selective. This, in turn, requires that we exercise self-control, not letting ourselves be swayed by every appealing inducement but being guided by sound judgment based on accurate knowledge and right principles.

Being selective also applies to the use of our energy. We may never have given it a thought, but pleasure and excitement often are more wearing than one's work, even though more enjoyable. Unless we are selective our weekends can wear us out instead of rebuilding us for another week's work. Nor is it any different as regards our means, our money. Many keep letting their money slip through their fingers and so have to borrow for emergencies or to purchase furniture or clothing. As has well been said, "It is never this *and* that, but this *or* that."

The key to the problem of being selective lies in deciding what is our goal in life and then giving everything else relative importance as it adds to or detracts from our attaining that goal. What that goal is for Christians the greatest Teacher that ever lived showed when he said: "Keep on, then, seeking first the kingdom and [God's] righteousness."—Matt. 6:33.

ARE WE LIVING AT THE WORLD'S END?

The Bible answers by showing where we are on the stream of time.

BIBLE TIME TABLE
CREATION OF MAN 4026 B.C.
THE FLOOD 2370 B.C.
TIMES OF THE NATIONS 607 B.C.–A.D. 1914
TIME OF THE END A.D. 1914–
ARMAGEDDON

"TWO very prominent authorities, one on disarmament and the other on science, stated in my presence the other day their belief that we would all be dead in ten years and that the earth would be 'an incinerated relic.' " Thus wrote a United States congressman last May to his constituents.

World conditions have truly reached a sorry state when well-informed men can make a statement like that. Could it be that we are living in "the presence of the Son of man," which Jesus Christ spoke about in his great prophecy, when God will call an account as he did at the time of the flood of Noah's day? Are we living in "the last days" when "critical times hard to deal with will be here," as foretold by the apostle Paul?—Matt. 24:37-39; 2 Tim. 3:1.

Nonsense! exclaims the modern scoffer. History is only repeating itself. Why, since the days "our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning." They say that man will muddle through it somehow; he always has and always will.—2 Pet. 3:4.

However, those with faith in God and in his Word know that God has not let men always muddle through somehow. For the sake of his great name he repeatedly cut man's muddling short: at the tower of Babel, at the Flood, in the days of Sodom and Gomorrah and time and again since. And far from letting the present generation muddle through somehow, the Bible shows that God has doomed it to be destroyed at Armageddon.

In passing, let it be noted that the end of this wicked world does not mean the end of this earth, nor of mankind upon it. Not at all. God's Word is clear. He "has founded the earth upon its established places; it will not be made to totter to time indefinite, nor forever." What will end is this wicked world or "system of things" existing upon the face of the earth. Such a world ended at the time of the Flood. Then not only the earth but also some of humankind survived. The same will be true now.—Ps. 104:5; 2 Pet. 3:5-7.

How can we be so certain, someone may ask, that the end of this wicked world will come in our day? Have not men in times past repeatedly foretold the world's end, only to be proved wrong? True, but the fact that imperfect men have been mistaken time and again does not mean that God's purpose and prophecies will fail. Those men were also mistaken in expecting this very earth to be destroyed. God assures us that his word will not fail.—Isa. 55:10, 11.

But did not Jesus say that 'no one knows the day nor the hour, but only the Father'? That he did, but certainly since his resurrection he himself as God's Executioner will be made to know the exact time. As for his followers on earth, granted that the Bible does not pinpoint the very day and hour, still it assures them: "But you, brothers, you are not in darkness, so that that day should overtake you as it would thieves." As we shall see, fulfillment of Bi-

ble prophecy and Bible chronology show that the generation that saw 1914 will also see the end of this wicked old world or system of things.—1 Thess. 5:4; Matt. 24: 34, 36.

At a Specified Time

This is nothing new. Time and again God informed his servants of exact time periods. Through his servant Joseph in Egypt God revealed exactly when and how long would be the years of plenty followed by the years of famine. (Genesis, chap. 41) Likewise, Jehovah God foretold that because of their rebellion the sons of Israel would wander in the wilderness forty years. Then again, Jeremiah was inspired to prophesy that his land would be desolate for seventy years.—Num. 14:33, 34; Jer. 25:11, 12; Dan. 9:2.

Bearing out this principle in a particularly striking way is Daniel's prophecy of the "seventy weeks." It stated that sixty-nine weeks (of years) would elapse from the command to rebuild the walls of Jerusalem until the coming of the Messiah. The command to rebuild the walls of Jerusalem was given in the year 455 B.C. Sixty-nine weeks of years are 483 years. Exactly on time, A.D. 29, Jesus Christ, the Messiah, appeared.—Neh. 2:1-8; Luke 3:1-6, 21-23.

Nebuchadnezzar's Dream

In view of the foregoing Scriptural examples it should not surprise us that Bible chronology and Bible prophecy also clearly point to the year 1914, which marks the beginning of the end of this wicked system of things. One of the prophecies that most strikingly does this is found at Daniel, chapter 4. While not mentioning the exact number of years involved, nor yet the date, 1914, it does, nevertheless, in symbolic phrase, clearly mark the year 1914.

In brief, it tells how the king of Babylon, Nebuchadnezzar, had a dream that Daniel alone was able to interpret, it being God-given. In it Nebuchadnezzar saw a tree that "grew and became strong, and its top reached to heaven, and it was visible to the end of the whole earth." Then "a watcher, a holy one, came down from heaven. He cried aloud and said thus, 'Hew down the tree and cut off its branches . . . But leave the stump of its roots in the earth, . . . let his mind be changed from a man's, and let a beast's mind be given to him; and let seven times pass over him. The sentence is by the decree of the watchers, the decision by the word of the holy ones, to the end that the living may know that the Most High rules the kingdom of men, and gives it to whom he will, and sets over it the lowliest of men.' "—Dan. 4:11-17, *RS*.

Daniel interpreted this dream to mean that King Nebuchadnezzar would lose his reason and for "seven times" eat grass like the oxen until he recognized that "the Most High rules in the kingdom of men, and gives it to whom he will." About a year later this dream began to have its fulfillment upon King Nebuchadnezzar.

Why was this dream of a pagan king, with its interpretation and fulfillment, so carefully recorded? Merely as a matter of history? There must have been a far more compelling reason, a reason in line with the assurance that "all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." That we should expect a greater fulfillment of this dream is implied in that King Nebuchadnezzar was used to picture far greater rulers.—Rom. 15:4.

Symbolic Times

What is the greater significance of this dream? Who or what is pictured by the tree? When was it cut down? What is pic-

tured by the mind of a beast being given to Nebuchadnezzar? How long are the "seven times"? When do they begin and when do they end? Who is the "lowliest of men" to whom the kingdom is given and who is set over all?

God's Word shows that the kings of all Israel, later only of Judah, sat upon Jehovah's throne. (1 Chron. 29:23) That nation was therefore the typical kingdom of God. Particularly in the days of Solomon *was its fame earth-wide. It was a dominion* that may be said to have reached to heaven by reason of its fame, the loftiness of its laws and principles and especially by reason of its being heaven- or God-appointed. Most fittingly it is pictured by the tree that reached to heaven and was visible throughout the earth.—Deut. 4:5-8; 1 Ki. 10:23, 24.

When was this tree cut down, or when did this dominion come to an end? When its last king, unfaithful Zedekiah, was overthrown by King Nebuchadnezzar. From then on all rule on earth became beastly, changed from that of a man, who was created *and exercised dominion in the image* and likeness of God, to that of a beast. How fitting this symbolism is can be seen from the fact that in the prophecy of Daniel Babylon and subsequent world powers are portrayed as wild beasts.

Corroborative of the foregoing is the decree of Jehovah directed to Judah's last king, Zedekiah: "Remove the turban, and take off the crown; things shall not remain as they are; exalt that which is low, and abase that which is high. A ruin, ruin, ruin I will make it; there shall not be even a trace of it until he comes whose right it is; and to him I will give it." Since from that time forward beastly, insane Gentile world powers have held sway, Jesus clearly was referring to the same thing when he foretold: "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled."—Ezek. 21:26, 27, *RS;* Luke 21:24.

Undoubtedly, when these appointed seven times of the nations are fulfilled, then he comes "whose right it is," the "lowliest of men," to whom the Kingdom is to be given. Who is that one? None other than Jesus Christ, the one to whom Jehovah God said: "Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession." While *on earth he became "the lowliest of men"* by humbling himself to being executed on a torture stake as a vile criminal.—Ps. 2:8; Phil. 2:8.

Coming now to our point of special interest, the "seven times"—just how long are these? In the Greek *Septuagint* the word translated "times" is *kairoi,* which is plural and in the nominative case. It occurs four times in this chapter, at verses 16, 23, 25, 32. The same Greek word but in the accusative case, *kairous,* is found at Daniel 7:25; 12:7 (*Septuagint*) and Revelation 12:14. According to Fausset & Brown's *Bible Commentary, kairous* literally means "seasons" and is "used for years in Hellenistic Greek." Says Bevan in his *Commentary on the Book of Daniel:* "By 'seven times' are meant, it would seem, seven years (see chap. vii. 25); so at least the phrase is interpreted by Josephus (Antiq. X. 10.6), by Rashi, Ben Ezra, and by most modern commentators," including *John Calvin, Fausset & Brown, Clark, The Interpreter's Bible,* Scribner's (Anglican) *Bible Commentary,* and others. In fact, some translations, such as that of *Moffatt* and *An American Translation,* render the expression "seven years" instead of "seven times."

Their Beginning and End

Are these seven prophetic times seven literal years or are they figurative years, and, if figurative, just how long are they?

It is not in keeping with the facts to construe these to be literal years, for surely Jesus Christ did not begin to rule seven years after Jerusalem's overthrow. They must, therefore, be symbolic or figurative. How long is a figurative year? God's Word itself, at Revelation 11:2, 3, comes to our aid. There we learn that forty-two prophetic months amount to 1,260 days. Since seven prophetic years are twice forty-two months, or eighty-four months, it follows that the seven symbolic times would be twice 1,260 days, or 2,520 days. These are figurative days, let us not forget, for, as we have noted, the prophecy had no fulfillment after seven literal years.

How long are these prophetic days? Again the Bible is its own interpreter, showing us that a day stands for a year. Thus at Numbers 14:34 Jehovah decreed that, because of their rebellion, the Israelites must wander in the wilderness forty years, a year for each day that their twelve spies had spied out the land. God also appointed this symbolism of a day for a year for the prophet Ezekiel at Ezekiel 4:6. The very book of Daniel gives us the most noteworthy example in its prophecy of seventy weeks, whose 490 days stood for 490 years. —Dan. 9:24-27.

When did these 2,520 years begin? According to the count of time in God's Word, the Bible, Zedekiah was overthrown in 607 B.C. Some object to this date, insisting that secular records show that Jerusalem was overthrown twenty-one years later, in 586 B.C. Then how is the date 607 ascertained? Using 539 B.C., when Babylon was overthrown, as a starting point, since it is a proved and generally accepted historical date and one that pinpoints the year of a specific event mentioned in the Bible, we count two years to the time when a band of Jewish exiles returned to their homeland, having been freed by King Cyrus. This brings us to 537 B.C. and is in agreement with the rest of the Bible chronology. Since at Daniel 9:2 we read of the fulfillment of the seventy years of desolation foretold by the prophet Jeremiah, it follows that desolation of Judah and Jerusalem began seventy years before, or in 607 B.C. Christians with faith in God's Word accept the testimony of God's prophets Jeremiah and Daniel over that of incomplete or inaccurate secular accounts. Have not the latter time and again proved to be wrong when they disagreed with God's Word?

Counting from 607 B.C., where do 2,520 years bring us? To 1914, not 1913 as might be thought by subtracting the 607 years from 2,520. How so? Because there was no zero year between 1 B.C. and A.D. 1. Thus from 607 B.C. to 1 B.C. is 606 years; from 1 B.C. to A.D. 1 is one year, and from A.D. 1 to A.D. 1914 is 1,913 years; totaling 2,520 years. So 1914 marks the time when he came "whose right it is," the "lowliest of men," to receive the Kingdom at God's hands. At that time he was commanded, "Go subduing in the midst of your enemies." The very first enemies he grappled with were the invisible ones in the heavenly realm, Satan and his demons.—Ps. 110:2; Rev. 12:1-12.

That 1914 does indeed mark the beginning of God's kingdom is clearly shown by the fulfillment of other Bible prophecies. At Revelation 11:15-18 we learn that the beginning of God's kingdom is marked by the nations' becoming angry. No question about 1914 marking the time when they did. Today's widespread lawlessness and faithless scoffing are further proof that we are in the foretold "last days."—2 Tim. 3:1-5; 2 Pet. 3:1-5.

But, above all, Jesus' great prophecy shows that 1914 marks the time for the establishment of God's kingdom and the beginning of the end of this old wicked system of things. Uttered in reply to ques-

tions by his disciples regarding his return and the end of the world or system of things, it is found at Matthew 24, 25, Mark 13 and Luke 21. In that great prophecy he foretold that wars, famines, earthquakes, plagues, increased wickedness, confusion and perplexity, persecution of Christians and the preaching of the good news of God's established kingdom—all together nearly forty happenings—would mark his return. It cannot be denied that since 1914 we have seen all these things, and on an unprecedented, hitherto unequaled scale. As to the meaning of all this Jesus said: "When you see these things occurring, know that the kingdom of God is near." How near? "This generation will by no means pass away until all things occur." There we have it! The generation that saw 1914 and the beginning of all these things will also see the end of this old world and God's dominion holding sway over earth. —Luke 21:31, 32.

That 1914 did indeed mark an outstanding turning point in man's history has been noted by many others. One such is British popular author James Cameron, who devoted an entire book to this year, *1914*. Among other things, he wrote therein: "In 1914 the world, as it was known and accepted then, came to an end. . . . It more than any other in the memory of men now living can be considered the close of an era." And writing in the Washington, D.C., *Evening Star,* November 5, 1959, Constantine Brown spoke of "the confused times which have gripped the world since the outbreak of World War I. . . . We seem to be losing [our morals and our spiritual strength] more rapidly than other countries in the turmoil which has befallen the world since 1914."

Are we living at the end of the world? We certainly are, for the "appointed times of the nations" have ended and the kingdom of God has begun to rule. Therefore this generation will not pass away until it has seen the end of this wicked old world at what the Scriptures term Armageddon, "the war of the great day of God the Almighty." Let all men of good will toward God separate themselves from this wicked system of things and take their stand for Jehovah and his kingdom by seeking Jehovah, righteousness and meekness. Do not delay. The time is short!—Rev. 16:14, 16; Zeph. 2:3, *AS*.

Effects of Overeating

¶ The following statements on overeating appeared, interestingly, in a cookbook, *The Wise Encyclopedia of Cookery:* "Temporary overeating at one or two meals may not produce any serious ill effect, but if the excess in feeding be long continued a variety of ills result, attributable directly to overloading of the alimentary canal. There is a limit to the quantity of every food which can be digested in a given time. Beyond this the food, whether starches, fats, sugars, or protein, may decompose, or pass away unaltered. Or, if the excess be absorbed the blood is overwhelmed, and the excretory organs are overworked.

¶ "The inability to sing with precision after a too hearty meal is often attributed to temporary congestion of the vocal cords. While this is observed in the thickened speech of alcoholism, the difficulty in singing caused by overeating is mainly due to inability to regulate the actions of the diaphragm and other respiratory muscles when the stomach is too greatly distended. Overeating . . . is the commonest dietetic error, and looking at the question in its broadest aspects, it is quite certain that the foundation for more disease is laid by this habit than by overdrinking."

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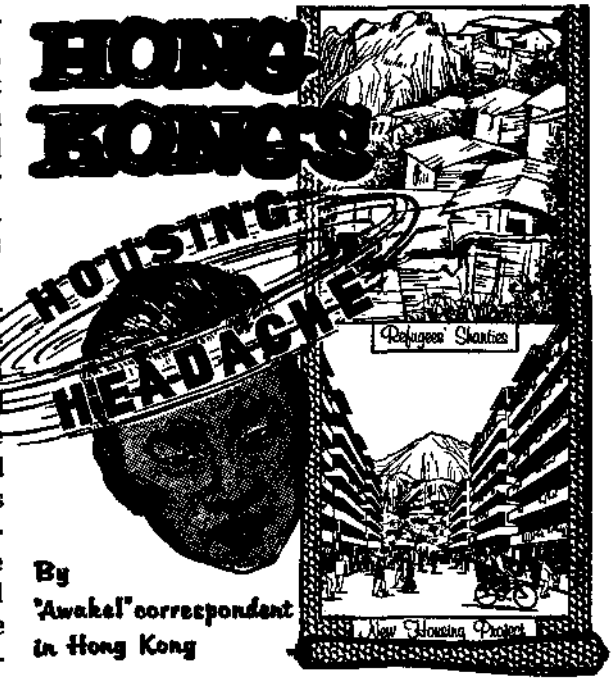
HONG KONG'S HOUSING HEADACHE



By "Awake!" correspondent in Hong Kong

WHAT to do with 500,000 squatters jammed into rickety, single-story shacks at a density of about 2,000 persons to an acre? That has been the oversized headache for the small British Colony of Hong Kong for many years. The bad situation has been a threat to the Colony's health as well as being a great fire hazard.

The problem developed from the already overcrowded Colony's being flooded with thousands of refugees from Communist China. It cannot be solved simply by expanding the territory of the Colony. Part of it, that which is called Hong Kong, is on an island that has natural barriers to expansion. The remainder spills over to other islands, the Kowloon peninsula of China's mainland and the New Territories, where the boundary with Communist China presents a man-made barrier to expansion. Although some 391 square miles make up Hong Kong's territory, most of it consists of swamps and steep hills. With fifty square miles devoted to farming, very little suitable land remains for housing and business. Into this small fraction of the whole approximately three million people are crammed.

Hong Kong was crowded in 1946 with a population of 1,600,000, but now it is virtually bursting at the seams. The great influx of Chinese refugees along with its natural population increase has created for this little colony what is possibly the greatest housing problem in the world.

Free Colony

For a long time Hong Kong had a policy to allow freedom of movement between it and China. This was essential before the Communist revolution, because Hong Kong's economy rested upon the trade it carried on with its big neighbor. Goods from all over the world arrived in the Colony, where they were sold in small amounts to traders and then distributed throughout China. Continuation of this trade required the government to allow free movement of the people across the border. Then too, there were family ties between many of the residents of Hong Kong and China.

During the Chinese civil war the Colony did not change its policy but took pride in being a sanctuary for the refugees that fled to her. This leniency explains, in part, the reason for the Colony's present problem. Finally an immigration quota had to be set to slow down the tide of refugees. Hong Kong has a limit to what it can absorb. Despite the quota, refugees have continued to pour in. They were coming at a rate of 10,000 a week when the Chinese communes were first being set up. Aside from those arriving legally, others sneak in by swimming the Sham Chun River and still others arrive in false hulls of cargo junks. On one occasion British customs of-

ficers discovered one hundred refugees jammed into a hidden compartment that was suitable for ten persons.

Once refugees succeed in getting into Hong Kong they are allowed to stay, but they have little chance of going farther, as few countries are willing to accept Chinese refugees. During the last ten years Canada, one of the most liberal countries, accepted only 20,000 Chinese, whereas the United States took a mere 7,000. This has meant that the flood of refugees flowing into Hong Kong has met a dead end. Where to put them has been Hong Kong's headache.

Every sizable vacant site that was unprotected was taken over by squatters. When all available flat land had been occupied, the human tide moved up the hillsides to perch their rickety shacks there. These unsightly shanties, built of whatever material the people could get their hands on, were jammed so close together, in many cases, that they were difficult to reach, poorly ventilated and depressingly dark. In some cases five and six persons lived in a space of only forty square feet. What made matters worse was the lack of sanitation. There was no organized system of refuse disposal, and the only water to be had was collected from hillside streams when they flowed or from communal standpipes that were quite some distance away.

The settlements varied in size, with the largest accommodating 80,000 persons. In these immense firetraps cooking was done on open stoves that burned charcoal or wood. At night the shacks were illuminated by kerosene lamps or candles. As might be expected, these squatter settlements had some nasty fires. The worst struck on December 25, 1953. It roared through forty-five acres of squatters' huts, leaving more than 50,000 people without homes. Although many were able to squeeze in with relatives or friends, some 27,000 could find no shelter. The government permitted these to erect temporary huts on the sidewalks. To help them, it built latrines and bathhouses in the streets and provided the people with food. About a year and a half later another fire broke out in a squatter settlement. This one left 24,000 people without homes. Something had to be done.

Housing the Homeless

Since it was never the policy of the Hong Kong government to enter the field of domestic construction, it hesitated at first to tackle the problem of housing the squatters. But as the situation worsened, creating a grave danger to the Colony's health and security, it realized that something had to be done to give these people suitable housing. By 1951 it had lost hope for the problem to solve itself as a result of the immigration controls that had been set up, so it began laying plans for a government-sponsored housing program.

A number of small areas were set aside for what were called "approved" resettlement structures. By the end of 1953 some 30,000 persons had been resettled in government-constructed buildings. This was just the beginning, for an estimated 250,000 were still to be resettled. When the program was coming to a standstill because of lack of land, the terrible fire of 1953 opened up forty-five more acres. The squatters were kept from returning to the fire-razed land so that it might be cleared by bulldozers and reared for emergency dwellings. The first of these units were completed fifty-three days after the fire.

The over-all housing problem was attacked by a newly formed department of the government, the Department of Resettlement. Its first move, in order to avoid a reoccurrence of the emergency situation created by the 1953 fire, was to clear wide firebreaks through the larger squatter areas. It then considered the separate problems presented by Hong Kong and Kow-

loon. It was evident that the problem in Kowloon could be solved only by housing the squatters in areas substantially smaller than those they occupied in squatter conditions. This would require the constructing of buildings of six stories. On land that was not urgently needed, such as the steep hillsides of Hong Kong, single-story cottages were put up. Terraces were cut in the hills for these cottages.

Since the buildings would have to be rented at rates the squatters could pay, the government was unable to get capital from private interests for its program. It had to bear the expense alone. In so doing it became landlord to approximately 20 percent of the Colony's population.

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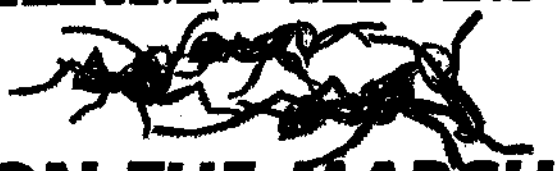
The basic design that was chosen was a building with four wings connected in the center to form an "H." On each floor a wing would have thirty-two rooms, making a total of 128 rooms a floor. Access to the rooms would be gained by means of a balcony that would run completely around the wings. Four staircases, one at each corner, would be the entrances to the building. In the center crosspiece of each H-shaped building would be put two water standpipes, six communal flush latrines and a communal open space for washing clothes. The rooms for living quarters would be 120 square feet.

The plan for resettlement called for five adults to each room, with a child of ten years or under counting as half an adult. People in other lands would consider such crowded housing as most distasteful, but there is no choice in Hong Kong. While this may be bad as compared with living conditions elsewhere, it is better than living in the street or in rickety shacks under the same, or worse, conditions of crampness. Under the plan, each building could house well over 2,000 persons, allowing about twenty-four square feet to an adult.

It was several years ago that the government began its building program, and it is still going on today. Very few changes have been made in the original design of the buildings. Instead of six floors, they are now being built with seven. The flat roofs are fenced in as recreational spaces, with portions of each end covered by concrete canopies for shade. Under some of these canopies schools are conducted for the children. Another addition has been communal bathing rooms, on a scale of one to every thirty-five domestic rooms. They consist of partitioned stalls where bathing can be done by the bucket-and-scoop method. Running water was not installed in these rooms. Electric lights were another addition. On the ground floor are a number of rooms designed as shops for the benefit of merchants. These help to compensate for the low rent the government receives from the rest of the building.

There are now sixty-eight buildings spread out over six resettlement estates that are housing some 180,000 persons. While the progress has been good, there are many thousands of squatters yet to be resettled. When these are finally housed in government buildings, that will not mean the end to Hong Kong's headache. The continued influx of refugees, legally and illegally, will require the resettlement plan to continue. As long as the present world situation remains unchanged there seems little hope for Hong Kong to be completely rid of its population headache.

ARMY ANTS ON THE MARCH



THOMAS BELT'S work *The Naturalist in Nicaragua*, though published in 1874, still contains one of the most interesting descriptions of the Central American Ecitons or army ants. "I saw many large armies in the forest," he wrote. "My attention was generally first called to them by the twittering of some small birds that follow the ants in the woods. On approach, a dense body of the ants, three or four yards wide, and so numerous as to blacken the ground, would be seen moving rapidly in one direction, examining every cranny, and underneath every fallen leaf. On the flanks, and in advance of the main body, smaller columns would be pushed out. These would generally first flush the cockroaches, grasshoppers, and spiders. The pursued insects would rapidly make off, but many, in their confusion . . . would bound right into the midst of the main body of ants.

¶ "At first the grasshopper, when it found itself in the midst of its enemies, would give vigorous leaps. Then it would stop a moment to rest, and that moment would be fatal, for the tiny foes would swarm over the prey. . . . The greatest catch of the ants was, however, when they got amongst some fallen brushwood. The cockroaches, spiders, and other insects, instead of running right away, would ascend the fallen branches . . . whilst the host of ants were occupying all the ground below. By-and-by up would come some of the ants, following every branch, and driving before them their prey to the ends of the small twigs, when nothing remained for them but to leap, and they would alight in the very throng of their foes. Many of the spiders would escape by hanging suspended by a thread of silk from the branches, safe from the foes that swarmed both above and below.

¶ "I noticed that spiders generally were most intelligent in escaping, and did not, like the cockroaches and other insects, take shelter in the first hiding-place they found, only to be driven out again, or perhaps caught by the advancing army of ants. I have often seen large spiders making off many yards in advance, and apparently determined to put a good distance between themselves and the foe. . . . I was much more surprised with the behaviour of a green, leaf-like locust. This insect stood immovably amongst a host of ants, many of which ran over its legs, without ever discovering there was food within their reach. . . . It allowed me to pick it up and replace it amongst the ants without making a single effort to escape. . . . It might easily have escaped from the ants by using its wings, but it would only have fallen into as great a danger, for the numerous birds that accompany the army ants are ever on the outlook for any insect that may fly up.

¶ "The insects caught by the ants are dismembered, and their too bulky bodies bitten to pieces and carried off to the rear; and behind the army there are always small columns engaged on this duty. . . . The moving columns of Ecitons are composed almost entirely of workers of different sizes, but at intervals of two or three yards there are larger and lighter coloured individuals that often stop, and sometimes run a little backward, stopping and touching some of the ants with their antennae. They look like the officers giving orders and directing the march of the column. . . .

¶ "The ants send off exploring parties up the trees, which hunt for nests of wasps, bees, and probably birds. If they find any, they soon communicate the intelligence to the army below, and a column is sent up immediately to take possession of the prize. . . . Many birds build in holes of trees, and these, with their heads ever turned to the only entrance, are in the best possible position to pick off the solitary parties when they first approach, and thus prevent them from carrying to the main army intelligence about the nest. Many of the smaller birds build on the branches of the bull's-horn thorn, which is always thickly covered with small stinging honey-eating ants, that would not allow the Ecitons to ascend these trees."

HOW WOOD PULP BECOMES your writing paper

By "Awake!" correspondent in Belgium

ONE of the fascinating scenes that remain vivid in the mind after seeing the printing operations shown in the film "The New World Society in Action" is the unloading and manipulating of those huge rolls of paper used to feed the giant presses. Undoubtedly, printing is a wonderful invention, but without paper, printing would be useless. While many vaguely realize that paper is made mainly from wood pulp, yet how many are acquainted with the marvelous process that turns trees into sheets of paper?

This has often intrigued me too, and I promised myself that at the first opportunity I would satisfy my curiosity. That opportunity finally came in the form of an invitation to visit the paper works of Huysinghen, near Brussels.

When I arrived, I was welcomed by the factory manager, who suggested that we start our tour in the laboratory, where he could explain and illustrate the principles of papermaking. The basis of paper, he explained, is cellulose. This is a white fibrous substance that forms the framework of plants, shrubs and trees. Cellulose is amorphous, that is to say, it is incapable of crystallization; and it is also very stable, resisting chemical action to a marked degree. These are the properties that make it such an extremely valuable material for papermaking.

The purest form of cellulose is cotton, but in trees it is combined with other substances that go to make up the plant and which it is necessary to remove before the cellulose can be used for making paper. The isolation of the cellulose is accomplished by one of two methods: chemical or mechanical. It was interesting to examine various wood fibers under the microscope and compare them. The ones obtained by the chemical process are fairly long (though shorter than those of cotton), wide, flat and sometimes twisted, while the ones obtained mechanically are short and brittle. They cling together in clumps and contain quite a few impurities.

Obtaining the Wood Pulp

Papermaking is high up on the list of Belgian industries, but the wood pulp used is imported chiefly from the Scandinavian countries. Trees are first marked for felling. After being felled and stripped, they are rolled or dragged as far as the river and floated down to the mills. Here they are cut into lengths of about two feet and "barked."

The logs intended for mechanical pulp are fed into stone grinders that turn them into a fine sawdust. This dust passes through a sieve and on into a *presse-pâte* machine, from which it emerges in sheets ready to be baled. The yield of fiber by the mechanical process is about 90 percent, but the cellulose is coarse and contains many impurities, so it is chiefly used for the manufacturing of newsprint and other cheaper forms of paper that are not intended to last long.

In the chemical process the logs are turned into chips and these are boiled with acid or alkaline solutions that dissolve the resin and ligneous matter and leave the cellulose. The most commonly used method is the sulphite process, which gives a yield of about 50 percent. The fibers thus obtained are used for the making of the better qualities of paper.

As we left the laboratory to visit the papermaking machines, huge trucks were just coming into the yard heavily laden with bales of wood pulp from Finland. We were now going to be able to follow the various processes by which this coarse pulp would be turned into paper. I was told that several types of pulp are usually mixed together, the types and proportions depending on the kind of paper desired. Part of the work done in the laboratory consists of experiments to find out the best mixtures for the various grades of paper.

How Wood Pulp Becomes Paper

First of all, we proceeded to the top floor of the factory, where I became acquainted with the beaters. These are large troughs about three quarters full of water, into which the sheets of wood pulp are gradually fed. In this machine several processes take place. First, the beating itself, which can be compared to a bruising or mastication of the fibers to enable the water to penetrate them more easily. It causes them to swell and forms a kind of mucilage on their surface. The softened fibers split longitudinally or fibrillate at the ends. This is necessary in order to facilitate the matting process, for paper is merely an interwoven mat of vegetable fibers.

Surprisingly enough, the beating is actually a very delicate operation and the conditions under which it takes place greatly influence the quality of the paper. For the paper to be strong, the beating must be carried on just the right length of time and the pressure of the roller must be carefully adjusted.

The other processes performed in the beater are those of loading, coloring and sizing. The loading is the addition of China clay to the mixture, essential to produce smoothness and uniformity of surface in the finished paper as well as opacity and absorption (if the paper is going to be used for printing or writing). Starch or resin or a mixture of both is usually used as a sizing agent to fill up the interstices between the fibers and to give body to the paper, also to prevent it from being too absorbent (blotting paper, for instance, contains no sizing). Coloring matter has to be added even for white paper, for the wood pulp is usually a dull white color; and just as the housewife adds blue to the clothes she washes to make them whiter, the paper manufacturer adds a little blue to his mixture.

After leaving the beaters, the mixture passes down to the floor below into other larger troughs where it is further diluted with a hundred times its volume of water and where it also undergoes a final straining before passing on to the papermaking machine.

This giant machine, generally called a "Fourdrinier," occupies the ground floor and measures almost fifty yards long. The creamy mixture of pulp is fed onto one end of it and comes off at the other end in the form of paper. The principal function of the Fourdrinier is to extract the water from the diluted pulp and effect the matting or interweaving of the fibers of cellulose. It is therefore composed of three main parts.

The first part consists of a fine wire gauze several yards wide onto which the diluted pulp is evenly fed. The water drains through the gauze, and about 90 percent of it is taken out at this stage. The band of gauze is kept perpetually moving on

rollers, which at the same time joggle it from side to side. It is this joggling movement that causes the matting of the fibers. The pulp moves forward on the gauze at a speed that can be varied from 20 to 650 yards a minute, according to the quality of paper desired.

To help drain the water through the gauze, two or three suction boxes are placed underneath, near the end. If it is desired to make a watermark in the paper, the dandy roll, a cylinder of fine mesh, which impresses this mark, is placed between the suction boxes, where the web of paper is still moist. At this stage also the web is cut to the required width. To my surprise, the cutting device consisted simply of a fine jet of water that washes away a narrow line of the moist fibers.

The web is now ready to pass over a series of felted rollers, the second section of the machine, which presses out much of the remaining water, after which the endless sheet goes on to the third section, the drying cylinders. These are steam-heated hollow cylinders of polished metal from three to six feet in diameter. Sometimes there are as many as twenty and they are graduated in temperature, the first ones being heated to about 100° F. and the last ones to over 200° F.

It is still necessary to impart a smooth and even finish to the now-dry paper, so before being reeled it passes between calender or glazing rolls and finally over cooling cylinders that also remove any static electricity. It is then wound onto wooden or metal bobbins. The paper is weighed and stacked away for shipping. When I saw these huge rolls of paper coming off the end of the machine, my mind reflected on the many ways it will be used.

There still remained much to be seen. Some of the paper was to be cut into sheets; so we followed it through to the huge cutting machine and then on to the sorting and counting departments. One thing that amazed me was the comparatively small number of men necessary up till this stage. The sorting and counting room, however, was another story. It was filled with workers, mostly girls. They deftly examine each sheet of paper for flaws and extract those that are not perfect (these are, of course, reused in the pulp). The counters worked just as deftly; for hours on end they turn up the corners of the sheets and swiftly count them, making remarkably few mistakes. The counting, however, is being done more and more by machines. No doubt, machines will soon be used to replace the counters altogether. Finally these large sheets are cut into smaller ones by an electronic cutting machine.

A Glimpse at the History of Papermaking

After looking in on the furnaces and the generators, we went along to the offices installed in what looked like a very old building. On inquiry, I learned that this was a part of the original paper mill that dates back to 1773. It was interesting to think that paper was being made here before the French Revolution and before Napoleon met his fate at Waterloo (which is only a few miles away from here, incidentally), even before the United States adopted the Declaration of Independence.

If those early papermakers could see how paper is produced today, they would hardly be able to believe their eyes. For one thing, until 1860 only rags were used for the making of paper and all the work was done by hand (some paper is still handmade today, but only the very highest grades used for special purposes).

Since the earliest times, man has always sought a material on which to write, and his ingenuity has devised many, from clay

tablets and plates of bronze and ivory, to beeswaxed boards, papyrus and vellum, but none of these, not even papyrus, which has given its name to paper, can be considered *real paper.*

The discovery of the art of making paper from vegetable substance reduced to fiber is ascribed to the Chinese and dates back, it seems, to near the time of Christ. The inventor is said to be a certain Ts'ai Lun, a eunuch at the imperial court of China. The Chinese jealously guarded the secret for many centuries, but finally Arab conquerors learned it from them and later the Moors introduced it to Spain, from where it was carried to Italy, the Netherlands, Germany and France.

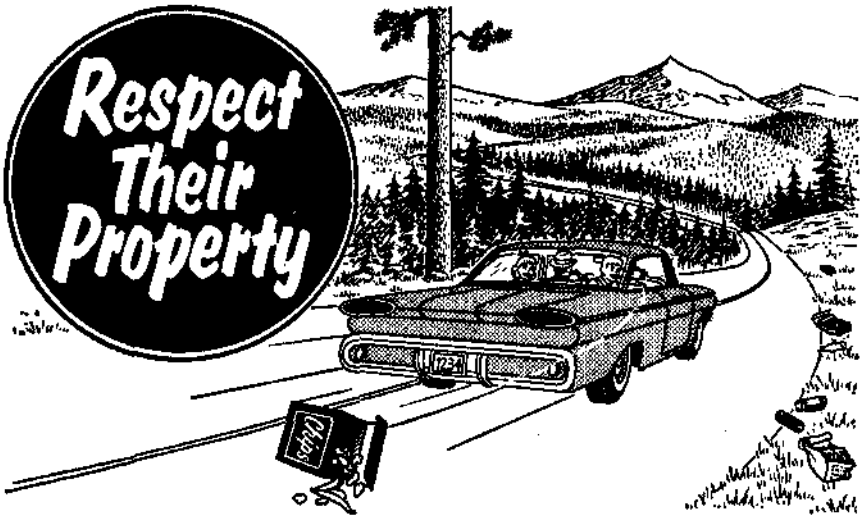
The first paper mill was set up in France about 1350. It was religious persecution that made many French papermakers emigrate to England, where the first mention of a mill is in 1495. The first paper mill in the United States was commenced in 1690 by a Dutchman who emigrated to the new land.

For many years, the papermaking industry remained more or less stationary owing to the lack of materials. Rags were indispensable, and our remote ancestors wore very little underwear and were far less prodigal with their clothes than we are today. It is therefore not an exaggeration to say that the invention and popularizing of the shirt was an important contribution to the development of the paper industry!

The principle of the early processes of making paper by hand was the same as that of machine-made paper. The rags were washed and bleached and allowed to ferment for about six weeks. Then they were boiled in wood ashes, put into bags and immersed for a considerable time in a running stream before being beaten on wooden blocks with heavy sticks. The pulp thus obtained was diluted with water to the required consistency. A rectangular sieve was immersed in the pulp, enough of which was taken out to form one sheet. As the water drained away, the papermaker shook the sieve in order to mat the fibers. The sheet of paper was dried by exposure to the sun and air (later it was pressed between felts). Gradually, the beaters were invented, and finally, in 1798, Nicholas-Louis Robert, a Frenchman, applied for a patent for the first papermaking machine, the ancestor of the modern Fourdrinier.

It was the development of printing and the great demand for paper that caused the manufacturers to seek other materials and experiment in using various vegetable fibers. The famous French naturalist De Réaumur, in his treatise on the habits of the American wasp, describes how the wasp weaves its nest from wood fibers. He observed that the layers that form the structure were a type of paper and concluded that man could surely produce a usable paper from these same wood fibers. It was, however, many years later that his idea was tried out. But nature seems to have had paper first.

Today, we cannot imagine a world without paper. Back in 1945 it was stated that there were 14,000 different paper products, and each year new uses and techniques are coming to the fore. Beyond all doubt, the most useful application of paper is the printed page bearing words of hope and comfort from the Bible, yes, even words of life itself to distressed humanity. The Watch Tower Society's Brooklyn factory alone uses 184 tons of paper a week. While we marvel at the production of paper and its uses, let us not forget to give credit where credit belongs; as the poet so aptly expressed it, "Only God can make a tree."



DO YOU throw your trash into your neighbor's yard? Do you clutter up his flower beds with empty beer cans and pop bottles? Do you litter his nice green lawn with used tissues, disposable baby diapers, newspapers, paper bags, and so forth? Do you chuck rocks, bottles and inner tubes into his fish pond? It is most unlikely that you do. You doubtless have respect for his property and know that he would object to such behavior.

Since you respect your neighbor's property and would not think of littering it with junk, do you have the same respect for public highways? It is surprising the number of people that are careful with their trash at home but carelessly throw it out the window of their car when on the highway, heedless to the trashy appearance it gives to the highway and adjoining properties. This complete disrespect for public and private property by motorists has made the highways of the United States an unsightly mess, and has caused some states to punish offenders with heavy fines. Regarding this nationwide practice the *Reader's Digest* said: "We litter our highways, parks and beaches with beer cans, pop bottles, waste paper, cigarette wrappers and other junk, creating the most appalling mess known to civilized man."

Disrespect for Parks

National parks are places of natural beauty that people will drive thousands of miles to see, yet a large number of these people will show complete disrespect for this public property and its natural beauty by not only leaving a trail of trash through them but even by scarring and destroying things there.

The magazine *Recreation* had this to say about it: "Like a plague of locusts, these careless visitors not only litter and trample, but worse still—sometimes deliberately—destroy and deface those very natural features to which they journey to see and enjoy. . . . Each summer throughout our great out-of-doors is left a trail of trampled flowers, littered lawns and campsites, broken and painted rock formations, trash-dammed springs and pools, initial-scarred trees and signs, mutilated camp facilities." Can it be said that these people have respect for what does not belong to them? Do they have any regard for natural beauty and the preservation of it for others to enjoy? Evidently they do not!

There are some religious zealots who manifest complete disregard for such beauty and for public property by insisting upon painting Scripture quotations on rock formations. They seem to think this defacing of natural beauty is a better way to preach the gospel than by talking personally with

people as Jesus did. Instead of accomplishing what they may have hoped, they cause people who love to view the unmarred beauty of God's creations to be disgusted.

In Yellowstone National Park public disrespect has long been a big problem for the rangers that care for the park. People persist in throwing rubbish into the park's remarkable geysers and hot-water pools. The Morning Glory pool, for example, is famed for its crystal-clear water and delicate coloring, yet people show so little respect for it that they throw all sorts of trash into it. *The Saturday Evening Post* remarked that it is "a target of public abuse that is now privately referred to by the park staff as 'the garbage can.' The ledges under the surface, naturally white and clean and brilliant beneath the blue water, are covered with a dirty brown scab of pennies and befouled with beer cans, pop bottles, sodden cracker boxes and other trash."

On one occasion when the park rangers were cleaning up the pool they caused it to erupt in order to clear the rubbish that had lodged in its funnel. They found 112 different kinds of objects, but these were only a fraction of what was in the water column. Most of it fell back into the pool.

Souvenir hunters add to the damage. The magazine *Natural History* said: "Tons of mineral specimens picked up on or about the hot springs—some of them pried loose from the mounds—leave the Park each season in the pockets of thoughtless or insensitive visitors." In Carlsbad Caverns and Mammoth Cave beautiful stalactites have been damaged by the thousands of people who have broken off fragments as souvenirs. It seems incredible that so many people can have such little regard for natural wonders and natural beauty. An official of the National Parks stated that there are "an extraordinarily large array of those unhappy souls, who, when face to face with grandeur, respond only to the urge to mutilate or destroy."

City Vandalism

The disrespect for public property that is so evident along highways and in national parks does not necessarily stop when the people that are responsible for it return to their home towns or cities. Their trail of litter follows them through their own city streets, and they leave their scarring marks on the public property they use there.

Commenting about the vandalism that is carried on in American cities, the magazine *American Artist* said: "Never in our history has vandalism been more prevalent than it is today. Museums and other public institutions that favor visitors are constantly subject to theft, pilferage and other wanton acts too vulgar to enumerate." There are individuals that seem to take delight in defacing public property. They seem to think they must blaze a trail wherever they go by writing or scratching their initials or remarks on public walls. They may not think so, but they are vandals.

You may not be one that writes on walls or carves your initials in the bark of a beautiful tree, but are you a vandal in a telephone booth? You are if you doodle on the wall when carrying on a telephone conversation. This may be an unconscious habit, but it certainly does not show respect for property that is not yours. If you must doodle, carry a piece of paper with you for that purpose.

How about books you borrow from the public library? Do you take good care of them, or do you, like some persons, deface them by marking them up? There are certain individuals that would never dream of marking up public walls or carving their initials in trees or in the paint of doors to lavatories and public vehicles, yet they will

callously deface a library book by underlining words and making comments in the margins. What right do they have to mark up books that do not belong to them? It is just as much an act of vandalism as is the practice of some persons to tear out pages from library books. Persons that do such mutilating fail to respect the property that belongs to others.

Forgetful Borrowers

Chances are that you faithfully return the library books you borrow, but can the same be said of things you borrow from friends or neighbors? Are you one of those many individuals that can find time to borrow something from a friend or neighbor but can never seem to find time to return it? Many persons have good intentions to return items they borrow, but because they fail to do so as soon as they are through using them, they are forgotten. If the lender does not remind them, they may lie among their possessions so long that they imagine they are their own. By being a forgetful borrower they have unrightfully kept what does not belong to them.

If you respect another person's property you will see to it that what you borrow is returned promptly. It should not be necessary for the owner to come and claim it. Forgetful borrowers are, in a sense, dishonest, because they fail to keep their promise to return what they borrowed, and they keep what does not belong to them. When you borrow something, do not put it away in a drawer or closet where it can be forgotten. Leave it out in the open so you will be reminded to take it back. Do not wait for a convenient opportunity to do so. Make the same special effort to return the borrowed item that you made to get it. In that way you will show respect for property that is not yours and will not be guilty of dishonestly keeping it. (See the Bible at Psalm 37:21.)

Misuse of Property

There is increasing landlord resistance to renting houses and apartments to families because of the damage many parents permit their children to do to rented places. Parents that respect the property of others will not permit vandalism in their rented home. The very fact that the property is not theirs should cause them to be extra careful with it and more alert to discipline their children to respect the property of others.

The same can be said for equipment you may use at your place of employment. Whether it has been assigned to your care or not should make no difference in your attitude toward it. Give it proper care. Because one's employer may be a rich corporation, that is no excuse to misuse the company's property, and it is certainly no excuse for pilfering things from it. Although many people do, that does not mean it is right.

The moral standard all should live by is set out in the Bible when it says: "You must love your fellow as yourself." (Lev. 19:18) This standard requires honesty and respect for the possessions of others. If we follow it we will not misuse, damage or deface property that is not ours; we will not litter public property with trash, and we will conscientiously return whatever we borrow. If all people would live by this Scriptural standard, mankind would have ideal social relations.

¶ "No recorded pestilence before or since has equaled the 1918-1919 death toll in total numbers. In those two years an estimated 21,000,000 died of influenza-pneumonia throughout the world, some 850,000 in the United States alone."—*The Saturday Evening Post* of September 26, 1959.

JAPAN —An Appreciation

BY "AWAKE!" CORRESPONDENT IN JAPAN

AN ADOPTED son of Japan once wrote: "Long ago the best and dearest Japanese friend I ever had said to me, a little before his death: 'When you find, in four or five years more, that you cannot understand the Japanese at all, then you will begin to know something about them.' " The Japanese way of life had endeared itself to this writer, and though he had lived in Europe, in England and in America, he had come to love Japan most of all. He took Japanese citizenship, a Japanese wife and a Japanese name, and yet at the close of his life he felt compelled to write: "After having realized the truth of my friend's prediction,—after having discovered that I cannot understand the Japanese at all,—I feel better qualified to attempt this essay."*

Many others have expressed themselves similarly concerning Japan. One reason is that Japan has grown up during thousands of years in complete separation from Western cultures. The traditional pattern of Japan is entirely different from the pattern of Western civilization. It differs even more than the civilizations of ancient Greece and Rome. Japan cannot be understood by Western standards. However, to look upon this Oriental civilization as something "quaint" or inferior is to make a big mistake. In fact, to those who have become accustomed to Oriental living, there is much in the Western way of life that is inferior and crude.

It must be granted that the Orient is completely different. One author has said of the Japanese that they speak backward, read backward and write backward, but that is "only the *abc* of their contrariety." However, the Japanese might say with equal force that the Westerner does everything "backward." It is all in the point of view. In some matters the Japanese "backward" has much to recommend it. For example, if there were such a name as "John Smith" in Japanese, it would be written "Smith John," consistently identifying the family first, and then the individual in that family. The Japanese, as well as other Orientals, address their mail in the practical order: U.S.A., New York State, Brooklyn, X Avenue, 123 No., Smith John Mr. If it were adopted in the United States, this "backward" order would no doubt aid greatly in mail delivery.

There are many other things, too, that go "backward"—according to Western thinking. Instead of pushing, the carpenter *pulls* his plane or saw. Instead of making a pulling stroke with a pen, the writer *pushes* his writing brush. Instead of pushing the thread through the needle's eye, the housewife *pulls* the eye of the needle

* *Japan: An Interpretation*, Lafcadio Hearn.

over the thread. The wave of the hand, meaning "Good-by" in the West, means "Come here" to the Japanese. In speech itself, the Western and the Japanese ideas of "forward" and "backward" are so far apart that experts declare a foreigner would need to be born a second time and have his entire mind reconstructed from bottom to top in order to speak Japanese as the Japanese themselves speak it.

Unspoiled Charm

Whether considered "backward" or "forward," there are many institutions in Japan that have a grace and charm all their own, as well as being practical in a way often astounding to the Westerner. Where Japan has been unspoiled by the onrush of Western influences, her people are always a joy to mingle with. The author quoted at the beginning of this article suggests that the visitor to Japan spend a few months in some old-fashioned town of the interior, and says:

"From the beginning of this sojourn he can scarcely fail to be impressed by the apparent kindliness and joyousness of the existence about him. In the relations of the people to each other, as well as in all their relations to himself, he will find a constant amenity, a tact, a good-nature such as he will elsewhere have met with only in the friendship of exclusive circles. Everybody greets everybody with happy looks and pleasant words; faces are always smiling; the commonest incidents of everyday life are transfigured by a courtesy at once so artless and so faultless that it appears to spring directly from the heart, without any teaching. Under all circumstances a certain outward cheerfulness never fails: no matter what troubles may come,—storm or fire, flood or earthquake, —the laughter of greeting voices, the bright smile and graceful bow, the kindly enquiry and the wish to please, continue to make existence beautiful. . . .

"I have lived in districts where no case of theft had occurred for hundreds of years, where the people left their doors unfastened by night as well as by day. . . . When you discover no harshness, no rudeness, no dishonesty, no breaking of laws, and learn that this social condition has been the same for centuries, you are tempted to believe that you have entered into the domain of a morally superior humanity."

With the "modernization" of Japan, some of the charm and morality have disappeared, and more so with the recent inrush of Western influences. However, one does not have to look far to find the charm of traditional Japan, and especially if he ventures away from the accepted tourist paths into the more distant islands of Japan. Moreover, he will find a people who are not only courteous, but also industrious and resourceful. Look more closely, now, at some of the practical ways of the Japanese.

In Everyday Living

In these crowded islands, everything must be compact. Each small home must house many people. It is the usual thing to combine lounge room, dining room and bedroom into one. There is very little furniture. No chairs are needed, for the family can sit comfortably on silk-covered cushions on the *tatami*-mat floor. Large storage shelves behind sliding paper doors provide space for clothes and for hiding away the beds—soft roll-up mattresses—until it is time to put them down for the night. During the day a large table, about one foot high, may be placed in the center of the room, but there is little else in the way of furniture, unless it be a hanging scroll picture and tastefully arranged flowers in one corner. The walls of a room are,

in fact, sliding paper doors, and if these are next to the garden they may be opened completely, giving the impression that the garden extends itself right into the simple beauty of the home.

Neither the *tatami* matting nor the surrounding hardwood hallways are ever dirtied by muddy boots. This, indeed, is one of the finest customs in Japan. Though the streets outside are usually much cleaner than those of Western cities, no footwear used outside is ever brought into the house. A large shoebox at the doorway accommodates the shoes, and from that point onward slippers must be worn. The cleanliness of the living quarters is further preserved by using separate sets of slippers for the toilets. These must never cross the threshold from the toilets into the house proper.

Japanese homes may be cold in winter. However, there are compensations. One of these is the neighborhood bathhouse, an institution that has to be experienced to be really appreciated. It is the community bathhouse and usually comprises two large tiled rooms, one for men and one for women, with locker rooms outside. The bath, or *furo,* is not for washing. The bather must first dip water out of the bath, and soap and wash himself on the surrounding tiled floor. When he is completely clean and rinsed down, then only is it time to join the crowd in the bath. Beware, if you are a foreigner who enters for the first time. The water would almost boil a lobster, and that is what you will look like, anyway, when you come out.

To the Japanese the bath is the height of relaxation, and the accepted way to warm up before retiring for the night. Moreover, the bath's heat treatment is calculated to sweat out any cold, though precautions must be taken to keep warm afterward.

There are other ways of conquering the cold. Did you ever think of carrying a stove around in your pocket? That is what many of the Japanese do. The "stove" is a metal container, usually a cylinder, several inches long. A specially prepared charge of fine-grained charcoal is ignited inside and will burn for five or six hours, air for combustion entering through fine holes in the cylinder. The *kairo,* as it is called, is so made that it heats up to the right temperature, and stays just right. It may be carried in the pocket for warming the hands, or it may be strapped to the part of the body that most feels the cold. The gasoline *kairo,* working on a principle similar to the cigarette lighter, has recently made its appearance.

Do you ever tire of signing your name? The Oriental method of making a small oval or square rubber stamp, or *han,* and using this for signatures, is convenient and simple. Many Japanese have the name "Sato," but it is said that no two of the thousands of "Sato" *han* are exactly the same. One may register his *han* at the local municipal office, and it is recognized as his signature on legal documents, in signing for registered mail, for the rice ration, or on checks. Better not lose your *han!*

Do you require the services of a baby sitter? The Japanese mother does her own baby-sitting, or, rather, baby does the sitting, perched high on her back. He is firmly slung and tied on, protected on the outside by the folds of his mother's jacket. He surveys the world over her shoulder. "How strange!" exclaims the Westerner. "How practical!" replies the Japanese mother, and adds, "If we were to adopt the Western style of carrying baby in our arms, how could we work at the same time with our hands?" So mother sallies forth to market, or goes about her household chores, chatting happily over her shoulder to *baby-san,* who, safe from all mischief,

watches, listens and learns from his perch up back.

Food and Eating

Though Japan keeps producing bumper rice and fruit crops, her productive land is limited. The ninety-two million inhabitants of these small islands must tap other fields for necessary food supplies. One of these fields that lend a ready harvest is the surrounding ocean, and it is cultivated to the limit. Almost every variety of seafood is known in Japan, and there is a unique variety of ways of preparing this food. May we pause in this consideration of things Japanese, to sample some of the delightful seafood dishes? Expect surprises!

The connoisseur of tasty fish will surely find pleasure in *tempura*—his favorite fish, supplemented with shrimp, octopus, peppers, ginger, and so forth, all deep fried in the finest soybean oil. Hot rice wine, or *sa-ke,* will help bring out the flavor. However, the more adventurous may wish to sample *fugu,* the "poison fish," which is caught near Hiroshima. Some parts of this fish can be fatal to the eater, and hence in the restaurants only expert cooks, registered with the government, are permitted to prepare it. The less adventurous may wish to explore the realm of raw fish, which is succulent in its variety. Many foreigners have been frightened by the word "raw." Those not frightened have been richly rewarded. Few seafoods can compare with fillets of fresh, raw tuna, cut from near the backbone of the fish, and enlivened with green horse-radish and soybean sauce.

While on the subject of seafoods, let us not ignore the sea "weeds." In the English language this is a terrible misnomer. Call it "weed" if you must, but "sea delight" would give a far truer description of those delicate toasted wafers that grace most Japanese breakfast tables.

Interesting and practical, too, is the method of eating. Here the *hashi,* or chopsticks, replace the knives, forks and spoons. Even the finger-clumsy foreigner can learn to manipulate *hashi* after one or two meals. The Oriental will tell you that these are much easier to handle than knife and fork, and there is the added advantage that only one hand is taken up by the tools of eating. If you are fussy about hygiene or do not like washing up, you can discard used *hashi* and have a brand-new set for each meal, at only a fraction of a cent a time. Or, you may have your own personal set of *hashi,* identified from those of the rest of the family by their own artistic design. The Orient has proved the utility of *hashi* over a period of more than two thousand years. The knives and forks of the West were invented as late as the eighteenth century.

Oriental Inventiveness

The Japanese have come up with very simple answers to many of the complicated problems of life. Traveling presents problems in many countries. In Japan the problems are solved oftentimes by carrying along a *furoshiki.* Literally, it means "bath cloth," and it gets its name from the ancient custom of wrapping one's clothes in a cloth while relaxing at the bathhouse. The *furoshiki* is a square of cloth, carrying usually a bright design. It may be one foot square or twelve feet square, according to the contents it is designed to carry. When not in use, it can be folded up and put in the pocket. Travelers often fold their mattresses and bedding into a *furoshiki* and carry it on their shoulders. The housewife takes a *furoshiki* on her shopping excursion, knowing that her purchases, whether many or few, will fit into this adjustable "bag." These are simply piled in the center of the cloth, the corners are drawn over tightly and knotted diagonally, and the

"bag" can then be carried under the arm, or by the knot.

Oriental "know-how" and resourcefulness stretch far back into the past. Even while the West was slumbering in the "Dark Ages," the Chinese made a "first" in their discovery of gunpowder. Silks came first from the Orient. What about printing? The West points proudly to Caxton and to the Gutenberg Bible of A.D. 1445, claiming this to be the first book printed from movable type. Japan points back to A.D. 764, when the Empress Koken ordered printed one million copies of various Buddhist *sutras*. Printing on a large scale! Ten thousand sets of these *sutras* are still preserved at the Horyuji Temple, at Nara, Japan, and one set displayed by the British Museum, London, is described as the oldest specimen of printing in the world. It is said that the *sutras* were printed from copper or wooden blocks, but some think movable type was used. In any case, movable type was in use in China by 1048, and in Korea by 1403.

In the field of paper, as in that of printing, the Orientals were first on the scene. China first made paper A.D. 105. Japan copied the technique and has been making first-class paper of all kinds since 610. Japan is still exporting large quantities of good paper, produced by the same hand methods of 1,300 years ago.

However, what of the modern Japan? Inventiveness and ingenuity have come to their fullest flower since the end of World War II. Let no one imagine that Japan is any longer a collection of bombed-out cities. Her postwar resurgence has been remarkable—so remarkable that the London *Times* has described it as a miracle even greater than that of Germany. While preserving much of her own picturesque culture, Japan has rebuilt her cities into fine modern metropolises, and has raced to world leadership in many of the industries, such as shipbuilding, textiles, and the fields of photography, optics and electronics. A British author on a recent visit to Japan wrote as follows:

"It will be difficult for me to gain acceptance in Britain for news of the realities in Japan. How can I convince folk steeped in the tales of rice and geisha that the showrooms of a Japanese textile factory I visited in Osaka rival those of the most advanced establishments in ultra-modern Switzerland? That the canteen or cafeteria was spotlessly clean, was situated in a setting of beautiful trees, faultlessly maintained lawns? That the children rode about the excellent roads on new bicycles or tricycles and played on modern swings? That the teeth of the good-looking girls were infinitely shinier, stronger, more evenly placed than among the majority of their sisters in Europe, let alone Britain?"*

Though referred to as a democracy, they do not understand a democracy, and probably never will. However, there are an increasing number who find they can understand theocracy, and these are making their minds over to Jehovah's thoughts and ways, to become Jehovah's witnesses.

When the smoke of Armageddon's battle has cleared, and the Japanese survivors unite with their surviving brothers from other nations in restoring the paradise earth, it will be interesting to see which of their former ways and customs will be blended into the new-world way of life. To be sure, no way of living will then be regarded as "backward," but all life will be "forward" and progressive, and to the glory of Jehovah the Creator, who has provided for beauteous variety among his children in the human family.

* George Bilainkin, the Japan *Times*, June 29, 1959.

Gilead's Thirty-fourth Missionary Class Graduates

THE graduation of a group of missionary students at the Watchtower Bible School of Gilead in upper New York State is always a happy event for the New World society. Certainly all who attended the graduation of Gilead's thirty-fourth class, February 6 and 7, 1960, found this to be true and left with a keener appreciation of Jehovah's organization and its work.

Presiding at the graduation exercises was the Watchtower Society's president, N. H. Knorr. The program of events began Saturday evening at seven o'clock with the regular *Watchtower* study. After this many of the graduating students entertained the 2,090 in attendance with a well-balanced musical program.

The official graduation program was held on Sunday, beginning at 9 a.m. After an opening prayer, John Markus, Kingdom Farm servant, expressed the Farm family's appreciation for the privilege of working with the students for the past five and a half months, and encouraged them always to "keep a balanced viewpoint by 'seeking first the kingdom.' "

The first of the school's instructors to speak was Robert Porter, who commended the graduates for having made wise decisions: selecting the new world as their goal, entering pioneer service, applying for Gilead training, and accepting a foreign assignment. "Now," he said, "you must recommend those decisions to other people wherever you may go."

Jack Redford pointed out that peace brings increased productivity. He cited the wonderful accomplishments of the peaceful New World society as evidence. Then he reviewed the activity of Gilead school life and showed that this had been "vigorously productive."

Maxwell Friend reminded all that there would be ups and downs, good days and bad ones, in the missionary field. "But," he said, "do not quit when you are down. Be plucky; stick to your work and you will have blessings from God."

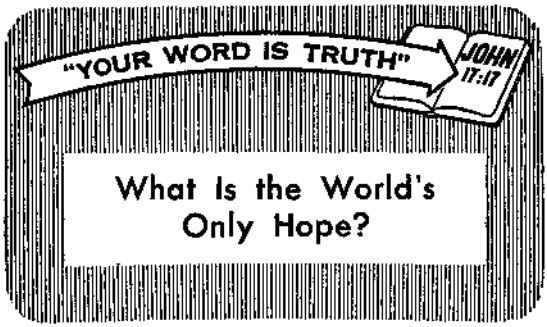
The School's registrar, A. D. Schroeder, spoke to the class on the faculty of effort. He quoted the words of Jesus at Luke 13: 24: "Exert yourselves vigorously to get in through the narrow door." "Therefore, continue to press forward in the missionary work," he admonished.

After this, N. H. Knorr delivered the principal discourse. He spoke for approximately an hour on the subject "Building to the Future." He cautioned the graduates not to tear down, but to build up. He said: "The New World society is growing and there is much building to be done. Each of you here has a responsibility to have a share in that building work." Especially did all 2,476 present appreciate his extensive comments on the fruits of the spirit, as listed in Galatians chapter 5. He pointed out that these fruits of the spirit were really the building blocks of the New World society. Following this talk, each of the seventy-seven graduates filed up to the platform to receive, for most, a diploma and, for all, a gift from the Society.

At 2 p.m. the audience heard the concluding session of the weekend. Eighteen of the graduates took turns expressing their feelings about Gilead. Some amusing experiences were related as well as heartfelt expressions of gratitude. President Knorr added a few words of counsel and encouragement, and the program came to an end. Surely, this was a most blessed weekend.

Thirty-fourth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Webb, D., Larson, B., Vasquez, E., Malenfant, S., Zohe, Z., MacPhee, D., Rempel, L. **Second row:** Dolinski, M., Lowmaster, F., Manion, C., Reed, E., Dyck, L., Pysh, J., Schuh, J., Clement, N., Martinelli, J. **Third row:** Rossi, M., Ward, A., Simmons, S., Shimkus, H., Thomas, S., Mega, K., Walthard, M., Aspinall, S., Waytho, P. **Fourth row:** Nesbitt, V., Weissman, S., Zenke, E., Smiley, J., Stago, D., Irvin, C., Reynolds, L., Spidel, A., Ouellette, E., Smiley, D. **Fifth row:** McDougall, J., Reynolds, L., Walthard, P., Stago, S., Martinelli, A., Schuh, L., Hood, A., Nesbitt, G., Belobaba, W., Ward, L. **Sixth row:** Pate, R., Irvin, M., Thomas, W., Kite, E., Wendell, A., Niemann, T., Waytho, K., Kammerer, W., Read, T., Howell, M. **Seventh row:** Spencer, J., Young, D., Reed, R., Holmes, L., Lengel, C., MacPhee, R., Koivisto, G., Hoett, B., Lowmaster, M., Manion, E., Stewart, W. **Eighth row:** Malenfant, W., Shimkus, L., Simmons, A., Buttinelli, L., Zelenak, M., Aspinall, J., Spidel, B., Rossi, L., Larson, F., Zenke, N., Williams, K.



IN 1949 Cardinal Spellman, the cardinal archbishop of New York city, called the United States "the whole world's hope." More recently, as reported in the New York *Times*, October 14, 1959, the Cardinal referred to the United States as "the Good Samaritan of the world." He said that this nation "has become the world's Good Samaritan, symbol of Christly charity to the world's bereft and exiled, hope of the Church throughout the world."

It is generally admitted that an unprecedented standard of physical well-being does exist in the United States, but thoughtful men are concerned about the moral standards. They point to the shocking figures on crime, divorce, gambling, alcoholism, juvenile delinquency, and evidence of corruption in labor unions, business and government. Still the Roman Catholic Cardinal sees this comparatively youthful, predominantly Protestant nation, despite its moral status, as the "hope of the [Roman Catholic] Church throughout the world" and "the whole world's hope."

There are, of course, those who disagree with the Cardinal. One of such is the Chairman of the Council of Ministers of the Soviet Union, Nikita S. Khrushchev, who toured the United States last year. The Russian leader admitted that capitalists live comfortably, but he still felt that communism held out a better hope for mankind. In a television address he said that if religious people "are guided in accordance with their morals by the principles of world peace and love for their fellow men, [they] should not oppose, we think, the new socialistic system, for it is a system asserting the most humane and truly just relations in society." Of course, there are those who strongly differ with Premier Khrushchev on this point and others.

Many militarists and a number of Western statemen have placed great confidence in the North Atlantic Treaty Organization, or NATO. A pamphlet published by the American Council on NATO, Inc., referred to NATO as the "hope of the free world." The pamphlet stated that NATO is "a deterrent to aggression, a guarantor of peace, a protector of freedom, and a model for international co-operation."

There are others who look elsewhere for hope. Kenneth B. Keating, a member of the United States Congress, writing to the *Christian Science Monitor*, hailed the United Nations as "the world's best hope for a peaceful tomorrow." He said: "Because the UN, in a sense, telescopes the hopes, dreams, aspirations and fears of the world's two billion peoples, it represents a unified though partial fulfillment of man's ageless search for peace by adherence to the principles of morality and law." Yet despite the United Nations and the hope it inspires, fear grips the minds of men. Suspicion and mistrust are everywhere. The world knows only too well that total annihilation can come at any hour without warning. The presence of the United Nations in the face of such danger is of little hope and comfort to the masses.

Other men, such as David Lawrence, have searched and have concluded that "the hope of the world is really to be found dormant within our own bosoms—within ourselves." Lawrence believes that when the collective masses of humanity have virtues to communicate, when these masses have good inside themselves, then

they will be able to inspire goodness and virtue in others. Then, he says, there will be hope for the world. There will be peace.

Little wonder the people remain bewildered, confused and fearful for the future. Dr. Frank N. D. Buchman, initiator of Moral Re-Armament, says that the trouble with humankind is that they fail to listen to God. "God is the answer to the modern confusion that dogs us," says Buchman. "What a revolution it would be if confused *statesmen in every nation* had this conviction that God has the answer. Today people just expect to live in chaos. The tragedy is that they accept leadership confused by compromise, when there could be the executive genius that comes when people normally listen to God. If we were willing to tune our ears to God we could simply settle our earthly confusion."

But what nation is about to turn an ear to God to listen to his direction for a way out? Communism denies the very existence of God, whereas Christendom professes God with her lips but her heart is far removed from him and his ways. Indeed, if Christendom half proved her faith in the principles of Christianity by her works, communism would not have, in fact, could not have been born.

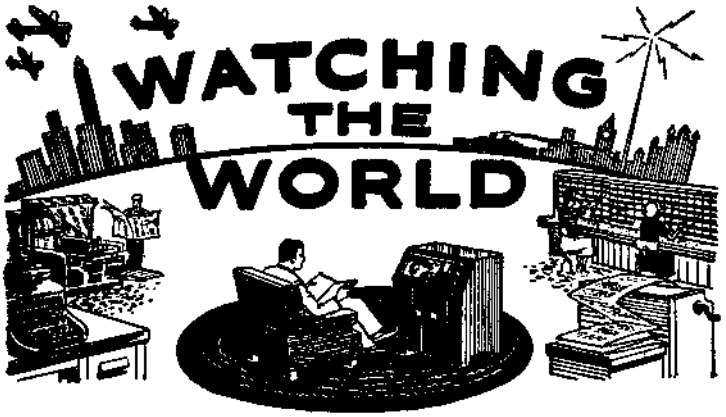
How, though, can taking heed to God settle the confusion among men as to what nation is the world's only hope? It can settle the confusion because God's Word, the Bible, identifies the true hope for all men. God inspired his prophet Isaiah to foretell this hope to be Jesus Christ, the Messiah, and his kingdom. Hundreds of years after Isaiah's time the prophet's words were restated and applied to Christ, saying: "Indeed, in his name nations will hope." (Matt. 12:21) What nations? Peoples of all nations that would believe on Jesus Christ as the Redeemer and King of the new world.

The present confusion and bewilderment in the world are the fruits of a misguided people. The clergy and politicians have misguided the masses by setting forth false political hopes. These have brought nothing but disappointment. Wisely, therefore, the psalmist advises: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground, in that day his thoughts do perish. Happy is the one that has the God of Jacob for his help, whose hope is in Jehovah his God, the Maker of heaven and earth."—Ps. 146:3-6.

The Bible sets forth the kingdom of God as the only hope for mankind. God's kingdom is his government by Jesus Christ. It is a heavenly government, possessing all power to bring about a happy world for men. That is why Jesus taught his disciples to pray: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:10) The Bible sets forth no other hope before mankind. No other hope is needed, because the Kingdom will fulfill all man's fondest dreams.

The Kingdom government will in a very real way bless men with peace, because its King is the Prince of Peace. The Kingdom will cause prosperity to flow to all men everywhere, for he will judge in righteousness. The Kingdom will do more. It will bless men with a life free from sickness, sorrow, pain and even death. Yes, men will live forever in the realm of the Kingdom. Said John: "This is the promised thing which he [God] himself promised us, the life everlasting."—1 John 2:25; Rev. 21: 1-4.

So, happy are the people who have made the kingdom of God their hope. That heavenly government and it alone can guarantee a happy world. Why settle for less? Why be led from one frustration to another? Why not make the Kingdom your hope? It is God's government for a people hoping for a better world.



French Explode A-Bomb

◈ France is number four on the list of nuclear-power nations. The United States, Great Britain and the Soviet Union precede her. The French made their successful plutonium bomb explosion in the Sahara Desert on February 13.

Khrushchev in India

◈ Premier Khrushchev of the Soviet Union was cordially welcomed in India, where he made a six-day tour. Beginning February 11, his busy schedule included speech-making, sight-seeing and talks with India's Prime Minister Nehru. Khrushchev called U.S. capitalism an 'old, worn-out, limping horse.'

Trujillo on Trial

◈ The Roman Catholic Church and Dominican Republic Dictator Rafael L. Trujillo have been on good terms for years. Four years ago Archbishop R. Pitini, primate of the Americas, praised Trujillo. He said he was "loved and honored by his people." In 1954 the Dominican dictator signed a concordat with the Vatican. He even served as "godfather" at Catholic baptisms of at least 3,800 children. At present his government is building a "magnificent church in Higüey." But something went wrong with this lovely relationship, because in the early part of February Trujillo received a stern warning from the church. The warning came in a pastoral letter signed by all six bishops of the Dominican Republic. The letter was read in the churches. It demanded human rights and the freeing of the innocent from prisons. The letter jarred the dictator sufficiently to send his foreign minister to the Vatican for an explanation, but it did not slow down arrests.

Mikoyan in Cuba

◈ First Deputy Premier Anastas I. Mikoyan of the Soviet Union praised the Cuban revolution and "agrarian reform." He also told Cubans that the Soviet Union was willing to sell military aircraft to them and that he hoped for an early re-establishment of diplomatic relations.

Britain Raises Her Guard

◈ The British plan to raise their defense outlay from $4,200,000,000 of the 1957-58 fiscal year to $4,536,000,000. Prime Minister Macmillan stated that Britain would join the Soviet Union in working toward relaxation of world tensions, but it would at the same time keep its guard well up.

Farmers Riot in France

◈ Some 30,000 farmers had come from various parts of northern France to listen to speeches exposing governmental farm policy. After the speeches a three-hour riot broke out in which considerable damage was done to the city of Amiens. About 100 stone-throwing farmers were injured. The farmers objected to the government's policy of removing agricultural products from the mobile price index.

Growing Japanese Sea Power

◈ Starting from zero after World War II, when the Japanese Imperial Navy was scrapped, the Japanese have built a navy numbering 196 ships, and by March 31, 1960, they expect to have 208 vessels in the Imperial Navy. This practically equals that maintained by Red China.

A Murder a Day

◈ Not a proud record is Chicago's murder a day, but it is in keeping with the times. Of the city's forty murders since the first of the year, it was reported early in February that none had been solved.

Call for a More Catholic Press

◈ "The Catholic press represents the Catholic mind at work," said editor Robert G. Hoyt of the Catholic weekly *Reporter*. He argues that the Catholic press should be more catholic, that is, more universal. At present the Roman Catholic Church in the United States has some 580 newspapers and magazines, with a total weekly circulation of 25,000,000. Hoyt believes that as the Catholic press now stands it does not reflect a very profound acquaintance with homeowners, voters and parents or "even much interest in them." He feels that the Catholic mind is misrepresented thereby.

Echo from Sun's Corona

◈ U.S. scientists have bounced radar signals off the sun's corona, which is some 93,000,000 miles away. It took

the radar waves 16½ minutes to make the trip. An official called it "a notable achievement," stating it was "by far the greatest distance man has ever sent anything and been able to get part of it back."

Parks Draw Peak Crowds

◈ The 183 units in the national park system of the U.S. were visited by 62,812,000 tourists during 1959. This was 4,315,000 more visitors than the records show for 1958 and 3,627,000 over the previous all-time peak set in 1957.

Big Meat Eaters

◈ On the average each of the 175,000,000 citizens of the U.S. is expected to eat 83 pounds of beef, 67 pounds of pork, seven pounds of veal and four and a half pounds of lamb during 1960.

Color Pictures on Tape

◈ Thermoplastic recording is a new process invented by Dr. William E. Glenn of General Electric Research Laboratory in Schenectady, New York. The tape recorder takes black and white as well as colored pictures on what resembles a 16-millimeter motion-picture film. No developing is required. The tape is ready for instant playback. The pictures can be erased by a simple process of heating. If there were a way to turn pages fast enough, a set of 24 volumes of any encyclopedia could be taped on a reel no larger than a spool of thread in about 24 minutes.

Educationwise

◈ The U.S. census bureau reported that half of the adult population has eleven years of schooling compared with 9.3 years in 1950. Almost all Americans over fourteen years old can read and write. Nonwhites have shown the greatest progress. While 80 percent of the nonwhites could not read or write in 1870, in 1959 that figure was down to 8 percent.

New Fuel for Cars

◈ A new fuel for modern cars and trucks has been under development in Cuba. The fuel has an alcohol base and other derivitives from sugar cane. It promises greater mechanical efficiency as well as other advantages. It is anti-knock, responds quickly on cold days, gives faster acceleration than gasoline and allows the motor to operate at lower temperatures. The new fuel is nontoxic, produces no carbon to damage moving parts. Sounds like a promising development.

Flu Deaths Up

◈ In the first five weeks of 1960, 108 large U.S. cities reported 4,033 deaths from influenza and pneumonia. This is 20 percent higher than during the 1957-58 Asian flu epidemic and about 44 percent more than for the same period in 1959.

Do Married Women Live Longer?

◈ Women between the ages of 20 to 45, who marry and lead a normal life, seem to have fewer diseases and the death rate is lower than among single women of the same age group. However, after 45, married women appear to be more susceptible to circulatory diseases and other ailments. But single women seem to get twice as many colds and appear more susceptible to pneumonia and diabetes.

More Tractors, Fewer Horses

◈ A United Nations report disclosed that the number of tractors in the world total 8,728,000. This figure does not include the number of tractors in Russia or in Red China. In the past ten years the number of tractors has increased about 70 percent, while horses have decreased by 7 percent. About 93 percent of the world's farm tractors are located in North America, Europe and Oceania.

Tranquilizer Costs Upsetting

◈ At least the druggists are tranquil about the handsome profits reaped from the close to seventy brands of "happy pills" purchased by them. Annually they buy about $200,000,000 worth from manufacturers, mark prices up an average of 40 percent and sell them to the public for a measly $80,000,000 profit.

Heart Therapy with X-ray

◈ X-ray is being used to treat diseased heart muscles, and the results are encouraging. Experiments with animals that had diseased hearts showed that only 10 percent of them that did not receive X-ray treatments survived, whereas 40 to 50 percent of the irradiated animals did survive. There were no visible bad effects from the treatment.

Pea-size Receivers

◈ Dr. S. W. Herwald, in charge of research at Westinghouse, demonstrated an amplifier used in a high-fidelity phonograph in which the preamplifier was the size of a match head and the power amplifier was smaller than a dime. "If this can be accomplished now," said Herwald, "it isn't difficult to foresee development of a complete communications receiver the size of a pea within a few years."

Artificial Kidney Introduced

◈ An artificial kidney in three months' time has helped to save the lives of six persons whose kidneys have failed. The man-made kidney can operate continuously without human monitoring. Further experiments are needed before such instruments can be approved and built for general use.

Ultrastrong Materials

◈ Think of a material that can withstand forces of 1,800,000 pounds per square inch! The Russians say that they

have developed just such a super product by condensing the atoms in the material. Whether Russian scientists have found ways to make large slabs of such "super material," there appears to be some question.

Bantus Surprise Doctors

◈ Why the African Bantu is relatively free of many diseases that afflict the white man is still not known. Many scientists say it is because their blood coagulates slowly. Nutritionists claim it is because of their diet, but the Bantu's diet is relatively poor according to nutritionists' standards. Yet among the Bantus heart disease, diabetes, peptic ulcers and appendicitis are practically unheard of.

An 18-Hour Workday

◈ Six hours of work followed by two hours of rest may not be the best schedule in the world, but trained pilots find it quite tolerable. This amounts to an 18-hour workday. This schedule is about the greatest amount of strain a man can stand without losing too much of his efficiency. Endurance tests have been made to test man's reactions in outer space.

A Long Hike

◈ To prove that "women can do all that man can" fifty-six-year-old dietitian Barbara Moore walked the full length of Britain, that is, 1,000 miles in 23 days.

Man Bites Dog

◈ Samuel Wilson, 29, a Jamaican, is serving a six months' sentence for disturbing the peace and for biting a police Alsatian dog called Laddy. Wilson seized Laddy while the animal was minding its own business. When the dog was about to retaliate with a bite of its own, police officers stepped in.

Soviet Population

◈ The total population of the Soviet Union is 212,000,000. Three out of every four Soviet citizens alive today were born after the Bolshevik Revolution.

Government Forgery

◈ A four-cent U.S. stamp approved and released by President Eisenhower on January 20 has on it a forged signature of George Washington, the country's first president. Because Washington's signature did not meet the present legibility standards of the U.S. Post Office Department, an artist was called upon to produce a more readable signature. It is this fake that appears on the stamp. Charles Hamilton, a leading New York autograph expert, called the switch "a travesty on the American public. Washington's signature is one of the most famous signatures in the world, and to tamper with it is sacrilegious."

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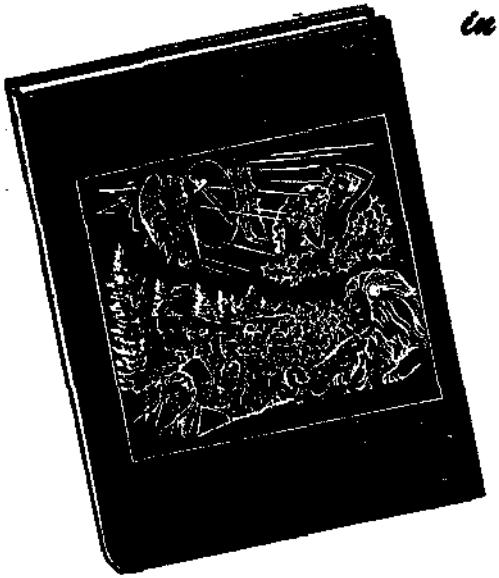

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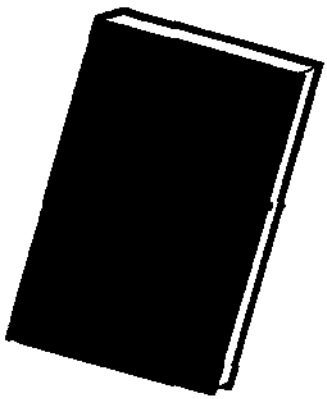

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Awake!

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APRIL 8, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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PUT YOUR HEART INTO YOUR WORK

A MODERN expression sometimes heard is, "I have half a mind to do it." Not much determination there! How much does a man with half a mind accomplish? Very little; yet it seems that many persons go about their daily work with this half-a-mind attitude, not much drive, enthusiasm or heart being shown. So for many persons their "on" hours are virtually "off" hours, since they work and live for their leisure time.

This halfhearted attitude toward work is especially noted among many young persons. "More than ever before," Britain's Lord Feversham recently said, "large numbers of young people regard work merely as a means, a boring, irksome means, of providing income for leisure, which to them is the real business of living."—London *Daily Telegraph,* May 1, 1959.

No wonder many persons go about their daily work with no professional attitude toward what they are doing! They do the minimum amount of work required to collect their pay checks. Much energy that could be used on the job is often squandered complaining about the place and about the shortcomings of their associates. With only halfhearted interest in their work, they exert themselves very little to understand it; they do practically nothing to improve themselves on the job.

A person with ability can often do his work halfheartedly and still get by without losing his job. This is evident in the large number of indifferent salespeople that one meets up with in the stores. They collect money, ring up figures on cash registers and wrap merchandise; but something is all too often lacking. Besides showing a reluctance to answer reasonable questions that arise in a customer's mind, they often fail to show even a minimum amount of courtesy. And the merchandise itself was probably displayed on a "here-it-is" and "take-it-or-leave-it" basis. At the National Sales Executives' convention in Washington not long ago, Charles H. Brower declared that salesmen were often guilty of mediocrity, but he also mentioned that the country "is populated with laundrymen who won't iron shirts, with waiters who won't serve, with carpenters who will come around some day maybe, with executives whose minds are on the golf course."—*Time,* June 2, 1958.

How many customers must be lost by stores with indifferent salespeople! If it could be measured, what a price must be paid by organizations with halfhearted workers! A dozen stores may sell the same

articles, but people tend to go to the place where someone seems to be glad to see them, where someone is interested in them and their needs, where someone shows kindness and courtesy.

How much inconvenience the halfhearted worker must cause others! A person buys some appliance supposedly inspected and approved before it leaves the factory and all too often finds it glaringly defective. Even when a slight lack of spirit is shown, it inconveniences others, as it did recently at New York's Grand Central Terminal. An engineer, getting into the locomotive, noted that it had a dirty window. It was not his duty to clean windows, so he waited until the workman of the proper classification arrived to do the job. The train was delayed. A spokesman for the railroad explained that the engineer was completely within his rights; but yet, the spokesman added, the engineer showed something of a "lack of spirit" in not cleaning the window himself when it became apparent the train could not leave on time. So a thousand passengers were delayed twenty-three minutes.

How helpful, on the other hand, are those who put their heart into their work and who never fail to show the right spirit! Such workers have not only intelligence of the brain but sincerity of the heart; thus they are not only efficient but they respond to what needs to be done.

The craftsman may be said to put both his mind and heart to work. He is, in fact, a craftsman because of the way in which he performs his work, whatever that work may be. The painter, the factory worker, the master mechanic, the business executive—these all need to be craftsmen.

There are, of course, jobs that have more interest appeal than others. But just because the interest appeal of a job does not measure up to one's expectation does not mean that the work cannot be performed with full heart and determination, that one cannot at heart be a craftsman in the performance of that job. As *The Royal Bank of Canada Monthly Letter* of March, 1958, pointed out:

"Every job has its own dignity. A person may develop pride in his work regardless of what it is. . . . There is no job in the world so dull that it would not present fascinating angles to some mind. It is true that one job is more interesting than another, but not nearly so true as that one mind is more interested than another. . . . Every job may be looked upon as responsive to our ideal, inviting us to infuse new goodness into it. No material with which we work, whether it be cabbages or gold, asks us to be content with it as we find it. It asks us to take it in hand and change it by putting value into it. As Dr. Jacks says [in *My Neighbour the Universe*]: in each piece of material 'the universe stands represented and speaks as a whole, saying to the worker, "Make me better." ' . . . The craftsman achieves that happy state by putting something of himself into whatever he is doing, great or humble. His skill and ideals affect not only the material thing he works with but those who put the finished product to use."

Christian work should especially be done in a craftsmanlike way. There is not only the satisfaction of a job well done but the happiness that comes from doing the divine will. But whatever proper work the Christian does, let him heed the principle stated at Colossians 3:22-24: to work "with sincerity of heart, with fear of Jehovah. Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance." Not with half a mind but with a sincere heart is the way the Christian works, showing the determination and spirit that please God.

WHAT IS YOUR FUTURE IN THE SPACE AGE?

Do scientific advances insure a peaceful future? Is a paradise earth possible?

HUMAN imagination has been fired in recent years by the remarkable accomplishments of the many space rockets sent up by the United States and the Soviet Union. Since October, 1957, when the first artificial satellite was put into orbit about the earth, man has been reaching for outer space. His rockets have made deep probes into it, two having been sent into orbit around the sun. Two others have been shot to the moon.

These accomplishments have caused many persons to imagine great things for the future. They envision manned space flights to the moon and the stationing of men there in specially designed dwellings. They predict the placing of space platforms into orbit about the earth from which telescopes can study the stars and from which space ships can be sent to other planets. For them the future looks so promising that they speak about conquering space. Yet man is like a flea that has succeeded in hopping to the outside of a windowpane, and because of this success thinks it can conquer by exploration all the space that lies beyond that windowpane.

Before getting excited about these imaginative predictions for the future consider one of the big problems that must first be solved. Unless it is solved, many fear that man will have no future at all. It is the problem of how all humans can live peaceably on earth. This is of far greater importance than trying to learn how to get to the moon and how to live on its inhospitable surface.

Effect of Space Efforts on World Peace

Since World War II weapons have been produced with fantastic powers for destruction. Their effectiveness has been increased by space efforts, because those efforts are helping to perfect powerful rockets that can span oceans in minutes and strike a target with uncanny accuracy. Such efforts also make possible the orbiting of special satellites that could be used for war purposes. Thus the space race coincides with the race for super weapons.

In the past, wars were confined to certain sections of the earth, but the space age has changed that. No place on earth can now be considered as safe. Mighty rockets have expanded man's battleground so that it takes in the entire earth, even extending into outer space. No place on earth is safe from a so-called fighting front and from the destructive power of nuclear bombs or of chemical and biological weapons.

The shadow of fear lies heavily upon this modern generation and makes the future lose the glowing appearance that some persons think man's space achievements give it. It is a fear that man may destroy himself. Regarding this Dr. Brock Chisholm, former director-general of the World Health Organization, said: "For the first time in history we must recognize that we cannot survive at the cost of other groups. We must survive as a human race or not at all. Warfare and racial suicide have become synonymous terms." A similar expression of fear came from Dr. Robert Oppenheimer: "If we do not treasure the great inheritance on which all our work and life are based, and understand the radical novelty and the gravity of the situation in which we find ourselves there will be few of our children to ask again of the need for new knowledge."

God's Word foretold long ago this heart-gripping fear that has descended upon the world. When speaking about the last days of the world it says that men would "become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:26.

The future appears to be dismal because the world has greater love for scientific achievements than it has for right principles. Instead of being truthful with one another, the leaders of the nations speak lies at their conference tables. They dare not trust one another. Each greedily seeks his own advantage instead of unselfishly seeking it for the other person, as the Bible commands. "Let each one keep seeking, not his own advantage, but that of the other person." (1 Cor. 10:24) They fail to exercise the quality of love, although it is a fundamental requirement for peace. The Scriptural command is to "love one another intensely from the heart." (1 Pet. 1:22) But love is totally lacking among them.

God's Purposes for the Future Unchanged

Man's powerful rockets, city-smashing bombs and lack of wisdom cannot alter the future God has purposed for the earth and for the human race. Their awful threat to the future of mankind does not mean the earth will eventually become a dead, radioactive planet. The One that created the earth made it to be inhabited, not to be depopulated and to become a waste. "For this is what Jehovah has said, the Creator of the heavens, He The true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited." (Isa. 45:18) It is to be inhabited eternally, as is shown by another prophecy. "The righteous themselves will possess the earth, and they will reside forever upon it." —Ps. 37:29.

That God purposed the earth to become one big garden, a paradise, was revealed by the start he gave man in the beginning. He placed the first human pair in a beautiful park and commanded them to multiply and fill the earth. As they did, it would be necessary to expand the boundaries of the garden of Eden until the entire earth would eventually become a paradise. The reason the earth is not a paradise today is that the first human pair failed to obey their Creator. Nevertheless, God's purpose for an earth-wide paradise will be carried out notwithstanding man's efforts to ruin the earth. His purposes never fail. "So my word that goes forth from my mouth will prove to be. It will not return to me without results."—Isa. 55:11.

Despite the threatening developments of this space age, eternal peace is certain, but it will not come by the efforts of men. They have shown themselves incapable of permanently establishing it. A paradise earth with permanent peace will come by the hand of Jehovah God. He will cause

wars to cease and will cause implements of war to be destroyed. By means of him man will at last experience true disarmament. "He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces; the wagons he burns in the fire."—Ps. 46:9.

It is evident that a future of peace cannot be realized as long as mankind is ruled by imperfect and selfishly ambitious rulers. What is needed is a perfect ruler that can exercise dominion in justice and righteousness over all humans. Associated with him must be faithful, peace-loving representatives of his sovereignty. God has chosen such a ruler and has already enthroned him as earth's king. In due time this king will rule the entire earth in righteousness without interference from man-appointed rulers. "Look! A king will reign for righteousness itself; and, as respects princes, they will rule as princes for justice itself." "To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Jehovah of armies will do this." (Isa. 32:1; 9:7) Jesus Christ is this divinely chosen King.

God's purpose is to destroy the present wicked system of things, and nothing man can do with his newly acquired scientific knowledge can alter that purpose. He will "bring to ruin those ruining the earth," as he has promised. (Rev. 11:18) Destruction of the unrighteous is the only way to insure a peaceful and secure future for the human race. God did it once in the days of Noah, and he can do it again. It will be impossible for anyone adversely judged by him to escape destruction at the coming battle of Armageddon. Not even space rockets can carry any of them beyond his reach and from what is justly due them. "Though they dig into Sheol, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down."—Amos 9:2, *AS;* 2 Thess. 1:6-9; Ps. 145:20.

By removing wicked people from the earth and giving it to meek persons who obey him, Jehovah God will produce the conditions that are most ideally suited for permanent peace. With the only ones living on earth being persons that love peace and that obey the Most High, man's future will never again be endangered.

Future of New World Society

As Jesus Christ foretold, the good news of God's kingdom is now being preached earth-wide as a witness to the nations, with the result that a great crowd of people are manifesting themselves as desiring to obey Jehovah God. These peace-loving people have ceased to identify themselves with the old world, that they might be friends of God. It is written: "Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 4:4) Like Jesus Christ, who kept separate from the world and its unscriptural activities that he might have the approval of his heavenly Father, so do these people. The kingdom of God under Christ is their hope for the future.

Although coming from all nations of the world, they are united as one people despite national boundaries. Unlike people who are still part of the world, they manifest love for one another. Political rulers cannot change that love to hate by lying propaganda or by international differences. They obey Christ, who said: "This is my commandment, that you love one another just as I have loved you."—John 15:12.

The future of this New World society is the eternal peace that God has promised for those that love and obey him. Already

they have shown their love for peace and for their fellow man by ceasing to use weapons for war purposes. They are doing as was foretold: "In the latter days it shall come to pass, that . . . they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Mic. 4:1, 3, *AS*) Since the New World society can live peaceably now, there is no reason to think it will be unable to do so after the present unrighteous world has been put out of existence by God.

The hope of these people for a secure world is not placed in the weak arm of flesh. They are not trusting in the armed might of any nation or group of nations to bring it about. Their trust is in the Most High, Jehovah God. They know that his kingdom alone is capable of making the many changes necessary for a secure and peaceful world. "This is what Jehovah has said: 'Cursed is the able-bodied man who puts his trust in earthling man and actually makes flesh his arm and whose heart turns away from Jehovah himself. Blessed is the able-bodied man who puts his trust in Jehovah, and whose confidence Jehovah has become.' "—Jer. 17:5, 7.

The future of the New World society is not only one of peace but one of eternal life. This too Jehovah has promised for those that love and obey him. "This is the promised thing which he himself promised us, the life everlasting." (1 John 2:25) Being able to live forever is a wonder that exceeds by far all the scientific wonders of the space age. God's promise of eternal life must not be dismissed as impossible because it is beyond man's scientific know-how. Jehovah is well able to fulfill it, but only for those exercising faith. He has no intention of giving it to anyone that is unworthy of it. "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life."—John 3:16.

What Will Your Future Be?

Will your future be the same as that of the space-age nations that will pass out of existence at the coming battle of Armageddon? Or will your future be the same as that of the New World society—peace and eternal life in God's new world? What it will be depends upon you. You can choose life with the New World society or you can choose death with the old-world society. You are free to decide whom you will serve —God's kingdom or the unscriptural interests of the nations of the world. You cannot serve both. The choice you make will place you in one of the two classes mentioned by Jesus Christ: "When the Son of man arrives in his glory and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats." The goats will "depart into everlasting cutting-off, but the righteous ones into everlasting life."—Matt. 25:31, 32, 46.

To make the right choice it is necessary for you to get an understanding and an appreciation of God's purposes as they are revealed in his written Word. Jehovah's witnesses are trying to help you do just that. By calling frequently they try to build up your faith and your knowledge of the Scriptures, so that your future in this space age will not be the same as those whom Jehovah God judges adversely. Show true wisdom, then, by seeking Jehovah, his kingdom and his righteousness. Seek the peaceful future he has promised to those that trust, love and obey him. Surely eternal life in a permanently peaceful world is the most exciting future any human could contemplate.

EVEN in this age of jet airplanes, rockets and missiles, nature's travelers are impressive and at times utterly amazing. Expert travelers are what nature has in regard to speed, distance covered, unusual methods of travel and ease in long-distance travel. Claimants for the title of nature's champion traveler range from insectdom's monarch butterflies to mammaldom's gargantuan whales—accomplished travelers all!

Free-moving creatures of the air and oceans, of course, have a decided advantage over land-bound animals. So in considering the traveling accomplishments of land-bound animals, we should not expect them to travel enormous distances. Yet they do all right for themselves, especially when food is involved. Elephants will travel hundreds of miles to certain palm groves when the fruit is ripe, the succulent fruit being well worth the trip.

Tigers also, in the interest of a well-balanced diet, become expert travelers. "Tigers," says Ivan Sanderson, "are great travelers." Their travels, interestingly, take a definite pattern: scent stations are marked out at various intervals; and tigers make the rounds, so to speak. Their scent stations are much like scheduled stops along a bus route, since sooner or later the well-traveled tiger will stop by. Rivers present no difficulty to the travel-minded tiger; the big cat just plunges in and enjoys bathing and a good swim. Yet, oddly enough, tigers have an aversion to getting their fur wet from dew, so beaten paths are just fine for their travels.

In comparison with the monarch butterfly, though, the tiger can hardly be called a traveler, for this beautiful North American butterfly thinks nothing at all of fluttering its way on a thousand-mile trip. Called the "only long-distance migrants among insects," the monarchs with the deep orange with black and white patterns leave their northern birthplace and go southward, traveling to California and Florida and even as far as Central and South America. For such exploits their name "monarch" seems apt indeed; but there are many other creatures that might well be king of nature's travelers.

Another midget but impressive traveler is the bat. Not all bats go in for long-distance traveling. But three species of American bats do: the red bat, the larger hoary bat and the silver-haired bat. Life in caves does not seem to fascinate these tree-dwelling bats, so they take to their wings when cold weather arrives. No mere one-night flight, their travel southward takes them progressively closer to the tropics, where insect food is active. These bats with the traveling urge are occasional visitors to the Bermuda Islands, about 580 miles east of North Carolina.

Nonstop and Leisurely Trips

Impressive as bat travel may be, it does not seem to compare with the exploits of the

American golden plover, nature's champion traveler as to nonstop flight. Golden plovers, according to Frederick C. Lincoln, American authority on migration, travel over an oceanic route covering "the entire distance of 2,400 miles from Nova Scotia to South America without stop, probably requiring about 48 hours of continuous flight. This is accomplished with the consumption of less than two ounces of fuel in the form of body fat." Some ornithologists dispute the nonstop claim made for the plover; but even if the birds do rest occasionally upon the water their trip is remarkable, since they are shore birds that seldom swim or alight on water.

For effortless long-distance travel, there are at least two claimants for the title of champion: the wandering albatross and the polar bear. A master glider, the wandering albatross sails effortlessly, without flapping a wing, a performance that never ceases to amaze the onlooker. Only in periods of calm does this living glider need to flap its wings. And what wings! Nature's glider extraordinary has the greatest wingspread of any bird (about twelve feet from tip to tip) and spends its whole life at sea, searching out land only at breeding time.

Hardly a sailor fails to tell some story about albatrosses following his ship for several days. Dr. William Beebe says that one albatross followed the same ship for 3,000 miles. An albatross was shot off the coast of Chile in 1847; it had a message within a vial tied around its neck. From a whaling ship, the message gave the ship's position and the date, December 8, 1847. When the distance between the ship's position and the site where the bird was shot was calculated, it was found that this living glider had traveled a minimum distance of 3,150 nautical miles. Since the bird must have searched here and there for food, adding more mileage to the journey, it possibly covered as much as 4,000 land miles in twelve days! Master of air currents, the wandering albatross sails with ease, breezing its way along, when a stiff wind blows, at over a hundred miles an hour.

To the polar bear speed is for the birds. Found all about the Arctic Ocean, the polar bear believes in leisurely travel. What is more suitable for such travel than an ice raft? So for idyllic living the polar bear delights in taking a winter cruise on an ice floe. The seriously travel-minded polar bear rides his ice floe great distances, sometimes as far as Iceland, northern Norway, Greenland and even as far south as the St. Lawrence River. The cruising polar bear on its icy yacht could well be a trademark for luxury, leisure travel.

Ease in traveling is not what matters to the Arctic tern; what really matters is distance. This bird has won for itself a reputation as long-distance champion traveler, for the Arctic tern has the longest migration of any known creature: a yearly journey of 22,000 miles! This champion globe-trotter nests as far north as there is any land to nest on; one nest was found just 450 miles from the North Pole. When the young are able to fly, they leave their Arctic nests and set out for their winter homes in the Antarctic, 11,000 miles away. Because of its traveling back and forth between the Arctic and the Antarctic, the Arctic tern is constantly in areas where the daylight hours are the longest and so wins for itself another record—that of enjoying more daylight than any other living creature. During a year's time the bird must fly many miles foraging for food so that the travel each year for the Arctic tern must add up to a distance equal to the circumference of the earth, nearly 25,000 miles.

Even birds that do not fly seem to do well at traveling. The seagoing penguins

love to travel, and the Adélies are probably the greatest travelers among penguins. They winter at the northern rim of the ice pack, and in spring they travel 500 or more miles back to their Antarctic rookeries. Some Adélies have been observed 900 miles from home.

Great Ocean Voyagers

Seals and whales are both great ocean travelers, swimming thousands of miles at migration time. Female Pribilof seals and their new pups swim some 3,000 miles each year from their breeding grounds in the Bering Sea to waters near southern California and then make the return trip in the spring. Whales like long trips, but unfortunately man's knowledge of whale travel is incomplete. It is believed that some whales possibly circumnavigate the globe. Whether there are globe-girdling whales or not, the gray whale is an outstanding traveler. During the summer it lives in polar waters off Kamchatka and the Bering Straits. With the arrival of cool weather, the gray whale swims off for Mexican waters some 6,000 to 7,000 miles away. In transit the whales take little time out for feeding, pushing through storm and calm to get to their destination. Once they hit the North American coast, they hug it closely all the way down to Mexico. When the gray whales travel back to the Arctic in March and April, many of them rendezvous in a great mass off Vancouver Island before they disappear into the northern Pacific.

Tuna fish seem to be born travelers and speedy ones at that; some have been clocked at speeds of more than forty miles an hour. They always seem to be on the go. "No one has ever seen a tuna that was not swimming, unless it was dead or dying," says the volume *The Animal Kingdom*. "It can be estimated that a fifteen-year-old tuna must have traveled on the order of a million miles during its life."

Traveler with Determination

If any of nature's travelers are to receive a crown for unusualness in long-distance travel, perhaps it ought to go to the eel. Each autumn mature eels that have spent so many years up the rivers leave their fresh-water homes and go downstream till they find the ocean. Then they swim hundreds of miles to their spawning grounds. For the European and American eels this is the Sargasso Sea, a sea within a sea. This is a large area devoid of ocean currents in the North Atlantic Ocean. Here eels are born and here, after years in faraway places, eels return to reproduce and die. The distance from their fresh-water homes to their ocean breeding grounds may be over 2,500 miles. It is not known with exactness how long it takes eels to travel this far, but estimates are that it takes at least six months of swimming at the rate of about a half mile an hour.

In the Sargasso Sea the larvae of both the European and American species float for a time several hundred feet below the surface. Later they rise into the upper layers and finally move slowly northward. When they reach the latitude of Bermuda, they separate. The European species move eastward and their tiny American relatives turn toward the coast line of America. When the baby eels reach the coast line of their respective continents, they change into semitransparent elvers. The females go upstream, while the males remain in the brackish waters of the lagoons and estuaries, where they grow to maturity and await the downstream migrations of the females years later.

Eels are found in almost all fresh-water streams and lakes, whether the altitude is low or high. In Swiss lakes 3.000 feet above

sea level eels have been found. Eels are even found in ponds that have no outlets or inlets. Eels seem to surmount almost every kind of obstruction. How do they do it?

Amphibian Antics

For one thing, well-traveled eels have amphibian skills. They are able to slither through fields wet with dew and thus reach isolated ponds even as much as half a mile from the nearest stream.

Note the following exploits as described by David G. Stead in *Giants and Pigmies of the Deep:* "Although the young eels in making their way up into the land after they have come ashore, do not have to climb great precipices directly, but can find their way round in wet weather, they are able to climb what are apparently the most unscalable rock surfaces. Many examples of this have come under notice, and several photographs have been taken of the elvers in the process of ascending the falls on the Hopkins River, near Warrnambool, in Victoria. Anyone viewing the vertical face of the cliff over which these falls descend, could be pardoned for believing it to be impossible that any living creature could climb such a face. Photographs which have come under my personal notice have shown many elvers in the act of climbing the wet, sticky edge of the overflowing water stream. I have many such records, including one from a water supply dam on the Wollondilly River, not far from Gouldburn, New South Wales. Officials were amazed one day to see young eels slowly and laboriously working their way up the almost vertical face of the concrete. Though they frequently fell back when quite near the top, they tried and tried again."

DO YOU LONG FOR A RIGHTEOUS WORLD?

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All in the next issue!

In *Animal Legends* Maurice Burton examines long-established animal legends in the light of modern knowledge and finds eel exploits to be authentic. "Part of the secret of the eel's amphibious antics," he says, "lies in the structure of its gills, which are enclosed in a pouch, with only a small opening to the exterior. Thus they are prevented from rapid drying when out of the water so that eels can stand a longer stay out of water than most fishes. There must be, however, some subsidiary method of breathing. This, it is thought, is through the skin. We have called the eel (*Anguilla anguilla*), the common eel. Common and familiar, and held somewhat in contempt—except when jellied. Yet it seems to have conquered everything but the air: It can travel by sea, in fresh water and overland, and is not above burrowing into the ground, in the river bank. If it were not common, we should make a great story of it, as we do of the mudskipper of the tropics, merely because it can come out on land and, by dipping it in the water, breathe through its tail. The performance of our common and familiar eel is certainly more remarkable."

Remarkable indeed are nature's travelers! A crown to the eel for unusualness in travel; another prize to the Arctic tern for yearly distance covered; one to the wandering albatross for effortless long-distance flight; and, of course, there is also that unforgettable character, the polar bear—nature's long-distance leisure traveler extraordinary.

the MYSTERY OF SLEEP

YEARS ago a poet asked: "What probing deep, has ever solved, the mystery of sleep?" That question is still fitting today, for modern man has only scratched the surface of sleep's mystery.

Even though its why's and wherefore's are little understood, definitions of sleep are not lacking. According to one medical authority, sleep is "a physiological state of relative unconsciousness and inaction of the voluntary muscles, the need of which occurs periodically. It is a period of regeneration."

Of course, if our bodies were constructed like that of a cow and other cud-chewing animals the word "sleep" might not even be in our vocabulary. When lying down they must keep a certain fixed position, with their heads up to permit food to pass from one stomach to another. Medical researchers have been unable to discover cows in a state of complete muscular relaxation and loss of vision, which are two basic characteristics of sleep. But man, being differently constructed, cannot get along without sleep, and if we are prudent we will not neglect it.

Sleep is a wise provision of a loving Creator. Some men, however, disparage sleep. For Socrates sleep was but the absence of wakefulness, as sickness is the absence of health. Edison once said: "Sleep is the heritage of our cave-dwelling days. When the sun went down, there was nothing to do but to go to sleep." And today Russian scientists boast that, due to their efforts, within a century "no one will need to sleep more than one or two hours a night."

Appreciating Sleep

Sleep, however, is not merely the absence of waking; it is its necessary complement. Sleep charges our batteries as it were, "winds up the clock of our brains," as someone well put it. In sleep there is release from tension and strain, as well as the restoring of vitality to meet the morrow's strain. In sleep the hungry, the thirsty, the friendless and forlorn are unaware of their plight. Shakespeare called sleep the "chief nourisher of life's feast." He was not exaggerating, for experiments with animals have proved that death comes sooner from deprivation of sleep than from a lack of food and drink.

We need sleep primarily to rest our cerebral cortex, the "bark" or gray matter of our brain with which we reason, imagine, remember and judge. The five and

more senses continually bombard it with sensations, and if it did not get relief we simply could not stand it. When forced to stay awake for too long man becomes irritable, mentally disorganized, suffers hallucinations, gets out of touch with reality and borders on insanity. In fact, in tests made to determine how long man could stay awake, some who remained awake from four to eight days became insane and required as much as two years to become normal again. Not without good reason has it been said that of all the organs of

our body the brain "is the most vulnerable to the stresses of sleeplessness."

Sleep is especially vital for recovery from illness. As a recent authoritative publication stated: "In ministering to the sick, physicians uniformly recognize that nothing favors recovery from illness more than sufficient sleep." Did not Jesus' disciples state that if Lazarus were sleeping he was doing well?—John 11:11-14.

How Much Sleep?

The theory of some, such as Edison, that man's sleep habits are determined by the lack of sunlight has been repeatedly proved wrong. In the land of the midnight sun, people's sleeping habits vary little throughout the year, although the daylight hours vary from twenty-four to none at all. Arctic explorers who, under similar conditions, were permitted to sleep all they wanted to, were found to average 7.9 hours of sleep in twenty-four.

Since sleep is so necessary, we should make sure that we get enough of it, although not going to the other extreme: "A little more sleep, a little more slumbering, a little more folding of the hands." (Prov. 6:10) Both our mental efficiency and emotional balance have been found to depend upon our getting sufficient sleep. Doubtless, many accidents in industry and on the highways are caused by a lack of sleep. The fact that protracted loss of sleep has such serious consequences argues that no lesser deprivation of necessary sleep is without harm.

An unborn infant may be said to be sleeping all the time. After birth it has ever longer periods of wakefulness and by the age of five a child should have at least as much sleep as it stays awake, including a daytime nap. With adults the average is two hours waking to one of sleep; women slightly more, men, perhaps, slightly less. Of course, this varies with individuals. That much sleep is not a waste of time; less may harm you. At any rate, do not sacrifice valuable sleep hours on the altars of either ambition or pleasure!

Says one authority on sleep: "If you go to sleep easily upon retiring and if you awake refreshed and ready for the day's activities, you probably have had sufficient sleep." Whether you need an alarm clock or not to awake appears to have little bearing on the matter.

But it should not be overlooked that how we feel upon rising depends not only on the hours we slept but also the quality of our sleep. Emotions can play havoc with the soundness of our sleep, and this is especially true of children. Researchers have found that attending motion pictures on the part of children ten years and older results in a loss of soundness of sleep that is "positively detrimental to health and conduct." The same would be true about watching television programs. This should be food for thought for parents.

Characteristics of Sleep

Latest medical research indicates that we sleep in cycles: heavy sleep for about an hour and a half, followed by ten to twenty minutes of light sleep, then heavier sleep again. The first sleep period is the most sound and when we truly sleep sound we neither dream nor can we learn anything, unlike periods of light sleep.

Not only the mind but also the body gets a "break" in sleep. Body temperature and wakefulness go hand in hand and so the deeper the sleep the lower the temperature. The circulation of the blood also slows down and the blood pressure decreases sharply. The metabolism rate, that is, the rate at which the body consumes fuel, is greatly reduced, to a mere .25 calories a minute—that of a dying man.

Further, in sleep the digestive juices flow less freely, breathing becomes shallower, the peristaltic action in the intestines and the output of urine in the bladder also decrease, but perspiration increases.

In sleep the muscles of the body relax, with the exception of certain sphincter muscles (a fortunate exception, or the contents of our bowels and bladders would be in our beds!). The heart of a sleeping man beats one fourth fewer beats a minute, even as it beats slower when we are sitting than when we are standing and when we are lying down than when we are sitting. If we lose one whole night's sleep we will not need to sleep an extra eight hours to make it up. It seems that at such times we sleep more deeply and so make up the loss partly in the quality of our sleep. Also, if we were to go without sleep for several days we would feel the lack more at our regular time for sleeping. We would, therefore, be more sleepy during the second and third nights than during the third and fourth days.

We might liken sleep to the activity that goes on at night in a modern factory when all production is shut down. Comparatively little power is used, but cleaning crews and repairmen are very active putting everything in shape for the next day. But if such a factory demanded that its night crews work in the daytime in production, soon it would not be able to operate any more because of no cleaning and repairing work being done at night. Or, if, because of too much overtime work the cleaning and repairing crews were unable to complete their work, there also would be trouble. So also with the human body. At night our bodies get a cleaning and repairing job done, but if we overdo in the daytime we will be too depleted in nervous energy to be able to go to sleep at night and let the recuperative processes function.

The Mystery of It

Important and common as sleep is, man is still pretty much in the dark regarding it, as can be seen from the following quotations: "The specific physiological reasons underlying man's need for sleep are not yet clear." "Medicine is still in the dark on what causes sleep. Just what produces sleep is not known." "Its salient feature, unconsciousness, is little understood at present." "Just how the body goes to sleep—what physiological and chemical process causes it to lose feeling or consciousness—is still an almost wholly unsolved mystery." "The greatest mystery of all is the exact reason for the coming of sleep."

One theory claimed that sleep resulted from decreased blood flow to the brain. Modern studies, however, have established that both the volume and speed of the blood flow to the brain increase during sleep. Now it is believed that sleep is the result of chemical changes in nervous tissue, just as fatigue is the result of chemical changes in the muscles, and that sleep is brought on by fatigue products accumulating in the brain after prolonged activity, such as lactic acid, but no one has been able to isolate such substances. As one authority expressed it: "We do not know where such changes take place in the tired brain, and we have no chemical test to detect them even if we knew exactly where they take place."

Why we awake when we do is equally not clear. Awakening centers must know when we have had enough sleep. That the mind plays a part can be seen from the fact that some can awake earlier if they set their mind to it.

For some time the hypothalamus was held by many to be the sleep center of the brain. Recent research, however, indicates that there is another part that is more vital to sleeping and waking known as the

"reticular activating system." It is located in the brain stem, that part of the central nervous system that connects the brain with the spinal cord. It serves as a screen for all sensations that reach the body through its various nerves, determining which should go to the brain. Without this screen we would be hopelessly confused because of all the sensations that our senses pick up. This reticular formation, as it is also called, is capable of being trained and accounts for the fact that we become unusually sensitive to certain sensations while ignoring others that may be even more pronounced. Thus the slight whimper of an infant may awaken his mother but not the other members of the family. This also accounts for the fact that city noises, which keep a farmer awake, do not at all disturb his city cousin.

The role the reticular formation plays in sleep has been established by experiments on animals and by observing humans in whom it was damaged or destroyed. When the cortex of the brain, with which we do our mental work, is fatigued and needs rest, it appears to send signals to the reticular formation, which then starts cutting off messages to the brain. To use a crude illustration: the reticular formation may be likened to an automatic control tower of an international airport that signals which of the many planes flying overhead may land, when and where, with the brain being the landing field. During cleaning and repairing operations, corresponding to sleep time, only emergency landings would be permitted.

Dreams and Wooing Sleep

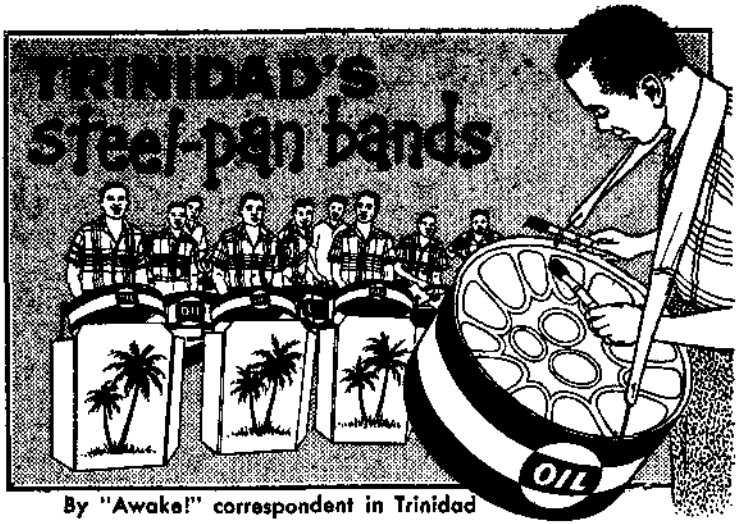
Recent evidence is quite conclusive that dreams, far from lasting but a few seconds, last from three minutes to an hour or more, with an average of fifteen minutes. This has been verified both by the type of brain waves dreams make as well as by the movement of the eyeballs; they literally watch what we see in our dreams!

When it comes to wooing sleep, parents must do this for their children, as they are not likely to appreciate going to bed on time. Going to sleep or to bed should not be used as a punishment. Reason should be appealed to and that in a kind manner. There should be a regular time for sleep, and children should gradually be prepared for it, not one minute playing games or watching television and the next in bed. Then be firm: "If you hold firm that bed is the place for him, he will accept the inevitable," says one authority on the subject.

How can you woo sleep? First of all, by slowing down before bedtime. As one of America's leading physicians puts it: "The man who spends a quiet, restful evening is likely to fall asleep as soon as his head touches the pillow." Secondly, do not overdo. Avoid excesses of both mental work and physical pleasures. Do not worry about not sleeping, for worry is hard work and keeps your mind from going to sleep. Third, relax all your muscles; doing so, you will most likely also relax your mind, for you cannot think without moving some of your muscles, either in your eyes or in your throat! Other aids are a nap in the daytime, a hot bath before going to bed and keeping the feet warm. Warm milk with cream or a dab of butter added, sweet or port wine, beer, a light snack—any of these may at times do the trick.

Sleep is a wonderful gift of the Creator to fit us for our daily tasks. Show appreciation for it by living wisely. Then, mystery though it still largely is, we will be able to say as did David and Jeremiah: "Entirely in peace I will lie down and sleep." "I awoke and began to see; and as for my sleep, it had been pleasurable to me."—Ps. 4:8; Jer. 31:26.

TRINIDAD'S steel-pan bands



By "Awake!" correspondent in Trinidad

AS WE made our way into the wharf area of Port of Spain to see our new-found friends back on ship, a strange assortment of sounds reached our ears. Not strange to us after many years in Trinidad, but strange to our friends and the other tourists, now saying good-by and resuming their journey. Those sounds were from one of Trinidad's famous steelbands and were aiding the departing ones to leave in a happy frame of mind. A hundred or more milled around the bandsmen, some listening to their rhythmical drumming, some watching, some dancing to the rhythm of the first steelband they had ever seen or heard.

Tourists, no matter how they reach Trinidad, inevitably come in contact with steelband music if their stay is of any duration at all. Hotels, dance halls and other places of entertainment feature steelbands frequently. Of course, the time to see steelbands in all their glory and variety is during the annual Carnival celebrations. Then the people, native and tourist alike, turn out en masse to fill the streets by the thousands to dance, or "jump up," behind the band of their choice. Then the air is filled with the cacophonous yet rhythmical strains of the road march of the year.

What is a steelband? It is a group of young men who are usually without formal education in music or training in playing orthodox musical instruments. Their "instruments," to an untrained eye, appear to be nothing more than a collection of various-sized steel drums and pans or parts of such. Indeed, on the occasion of a band's going abroad their instruments are generally classified for customs purposes as used oil drums.

Bandsmen and many Trinidadians certainly do not agree with the above classification. Those instruments are not ordinary pans or drums but have been carefully altered so that, in the hands of experts, it is possible to produce music from them. Some bands not only can but do play classical and popular music that will appeal to the ear of the foreigner as well as the native. For the most part, however, classical music arranged to a calypso beat is the favorite. The steelband is made up entirely of percussion instruments, so is well suited for rhythm, either simple or intricate. Such rhythm is in ideal harmony with the average Trinidadian's temperament as well as that of inhabitants of the Caribbean area in general. It is also reaching out to an ever-increasing number of supporters in other lands.

No written music for steelbands exists. Some claim that such arrangements cannot be written. This, however, is true only because the bands have not as yet been standardized. W. A. Simmonds, who has produced a short history of steelbands entitled "Pan," claims that these self-made

musicians may be responsible for originating a new musical scale. From his work and other sources it is possible to gain some grasp of the origin and development of this unique form of musical expression.

Origin and Development

Trinidad is a real melting pot of races and languages. Because of this blending of races, cultures and customs no one source of the steelband can be pinpointed. It has been a gradual development reaching back into days of slavery and what entertainment was possible to the Negroes of those days and following. Most of the slaves were of the Yoruba and Madingo tribes. They worshiped the god Shango and held festivals in his honor. In Trinidad to this day there is a Shango religion, which is partly African and partly so-called Christian. The rhythms of the steelband are strongly influenced by these ancient Shango rhythms, a majority of bandsmen themselves having been associated with Shango to some degree. Most bandsmen are of African descent.

Indentured East Indians to replace the freed slaves on the sugar plantations have also had their influence on Trinidad music and expression. The Indian is a perfectionist in his conception of art, particularly music and dancing. Both go hand in hand. His music is produced largely by drums, or percussion-type instruments. Seeking to display art rather than self, Indian bandsmen have produced quality background drummers for Trinidad's steelbands.

Steelbands really came into their own following the victory celebrations at the end of World War II. A popular form of entertainment long before that had been Tamboo-Bamboo bands. These bands were an outgrowth of a ban on drums among the Negro population by the authorities. This was a safety measure, since the Negro population was far larger than the European, and it was feared that drums would serve to incite them during their celebrations. Hence the improvised Tamboo-Bamboo band. They were popular from about 1890 to 1934. The instruments of these players consisted of various lengths of bamboo that had been well cured and that could produce different notes. A collection of these would form a band. There would be the basses, the qua qua, the fullers and the cutters. These bands were very busy during Carnival and Christmas celebrations.

Another instance of the ability to improvise was to be seen at homes of people during fetes. After beverages had been drunk the empty bottles were filled with varying amounts of water and tapped with a spoon. A capable performer could do a creditable job with some local tune and provide an accompaniment for the revelers to join in with vocal music. From this ability to improvise, together with the other influences, came the steelband.

Birth of Instruments

Many tales circulate as to the actual beginning of the use of steel pans as instruments. The following seems reasonable:

The Calvary Boys of Newtown Band, a Tamboo-Bamboo band, were celebrating Carnival Tuesday in 1936. While beating their bamboos and marching down the street they were passing around a bottle of rum when the bottle was dropped and shattered. A broken bottle meant a fight in those days, as fights began with the participants breaking bottles and using the jagged edges as vicious weapons. Just that sound was sufficient to cause the bandsmen to scatter in all directions. One lost his bamboo and, on rejoining the band, picked up an empty paint drum off the street where it had been knocked during the flight. The sounds he got by beating it pleased the band so much that next day

they began to plan their next year's celebration with metal pans instead of the bamboos. They also changed their name to Alexander's Ragtime Band. Later on someone discovered that hammering a paint pail from the inside made it possible to obtain different notes from the bumps and hollows he had made.

By Carnival, 1937, the idea of steel pans had spread widely. Destitute but enterprising boys "collected" garbage pail lids or empty biscuit drums or other metal containers for their instruments. Discarded paint drums from the wharf area were favorites. While burning the dried paint out of them it was discovered that the tone improved, and thus opened the way for them to be tuned at a later date. It was found that a satisfactory sound could be gotten from an empty biscuit container that was hung around the neck in a horizontal position with the open end opposite the beating hand. Beating it with the fist or heel of the open hand caused a drum-like note.

These early bands were seen only during Carnival season and were suppressed along with Carnival during the major part of World War II. It was during the victory celebration that they revived and started on the road to their present position of popularity.

The first crude instruments could produce rhythm but little more. With their limited note capacity, no tunes were possible. Noise was their chief asset. Some bands, however, did develop a kind of three-note tune or one more complicated. One of the first was "Mary Had a Little Lamb." Another was "Alan Ladd, This Gun for Hire," followed later with "Bournes Road Bury Buller for Me" or "River Vine Cavalli." They had a large following, especially at Carnival time, but they were generally ostracized by society. This attitude gradually changed with improvement in instruments and their musical capabilities and in the technique of the players. The "Taza" of East Indian music became incorporated into the steelbands in the shape of a sawed-off pan that was hung around the middle of the player and beaten with drumsticks. Now a variety of beats was possible.

A final phase of development came with the discovery that the end of an oil drum could be tuned for a variety of notes. It is marked with evenly spaced radii by means of a hammer and chisel. It is also stretched concave. The pan is then heated and tempered at the right moment by throwing water on it. Tuning is then accomplished by ear with the use of a tinker's hammer and a small sledge hammer. The tuner must be an expert and must have a keen ear to get the desired sound. Up-to-date tuners use a pitch pipe for accuracy of tone.

Present Standing of Steelbands

With these innovations and improvements the present steelband has come into prominence. Each band has certain standard instruments but in varying numbers and combinations. There are the full-size oil drums or tuned-boom for the bass. Then there is a shorter version of the oil drum called the cello-pan, which has five or six notes, to compare with the three or four of the boom. Usually players of the cello-pan will hook two together for a greater range of notes for chording. Guitar-pans have a still greater range, of fourteen notes. The present-day Ping-Pong is the melody instrument of the band. This is only a six- or seven-inch section of one end of a steel drum. After being hammered and stretched and marked, and so forth, it has at least twenty-six notes and may have as many as thirty-two. With a good combination of these pans a group of experts who have practiced together to perfect

their beat can produce many different kinds of music.

Some of the best bands have gone abroad to fill engagements. Among the better known are Trinidad and Tobago Esso Steelband, Merry Makers and the Trinidad All-Steel Percussion Orchestra, which was an outstanding success at the Festival of Britain in 1950. The Invaders, Dixie Land and the Katzen Jammer Kids have filled many engagements abroad.

A local record industry has recorded a number of steelband renditions with names such as "Wild Bananas," a calypso by the Boys Town Steelband, or a popular number such as "Love Letters in the Sand" by the Tropical Harmony Steelband. The Invaders have made many recordings. The demand for the records is considerable. The local market favors calypsoes, with a steady demand for new recordings. Tourists generally ask for recordings of numbers that they are familiar with in their homeland. Tourist centers such as Puerto Rico and the Virgin Islands find steelband music popular.

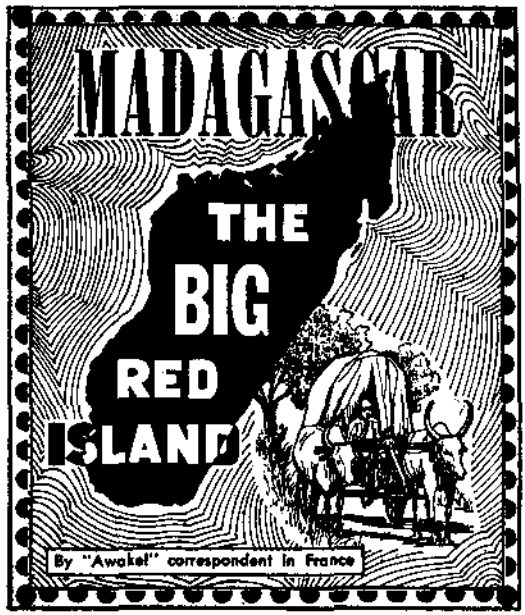
Delinquency

One aspect of steelband activity in Trinidad has struck a sour note in the minds of many persons and has had an adverse effect on its popularity. Much delinquency has been associated with some bands, especially in the Port of Spain area. This has a reasonable explanation and is due to several influences. When the bands were in their infancy and made more noise than music they were looked down upon by the majority and so had to practice in out-of-the-way places and more or less secretively. This appealed to hooligan elements who associated with the bands and engaged in band practice to some extent. Mischief was more to their liking and was soon occurring regularly.

Keen rivalry between bands added impetus to the growth of delinquency among bandsmen. Sometimes a rival bandsman might steal a prized instrument, and then trouble really began. Even within some bands there was jealousy over who could play certain instruments best. This jealousy was more evident between supporters of the various bands than between the ones who beat the pans themselves. Female supporters of the bands have probably been the chief cause of band wars. These fights have been violent at times and have resulted in murder.

Much of this delinquent element has now been purged out of the bands, according to ardent supporters of this new art. The Trinidad and Tobago Steelbands Association is largely responsible for this, as they have organized and disciplined the bands and their members. Some ninety-two bands now belong to the association and there are a few nonmembers. The association has provided employment for many of its members who make a profession of "beating pan." It has done much to raise the social standing of bandsmen. Bands have reached a point of public acceptance and respectability that does not attract the hooligans as in days gone by. There are still outbreaks between rival bands at Carnival, but this too is being watched and controlled more closely than in former times.

From the viewpoint of those who support this expression of Trinidad emotion and art the future seems bright for the steelband. Their association has given them a much better standing in the community. Their better bands are making names for themselves in the field of entertainment, and recordings of their better known works are having a ready sale. Whatever may be the opinion of the tourist or the native about steelbands, it seems certain that the steelband has become a permanent part of Trinidad music.



THE French call it *"la Grande Ile"* and, assuredly, a "Big Island" it is, in fact, the fourth largest in the world, excluding the island continents. But many of its inhabitants are more accustomed to call it *"l'Ile rouge,"* for much of Madagascar's surface is covered by reddish-colored dust, clay and decayed rock, called laterite. "Big"—without a doubt, and just as surely "Red," so why not let us compromise and call it the "Big Red Island"?

A thousand miles long and a third as many wide, Madagascar appears on a map like a giant left foot situated in the Indian Ocean about three hundred miles off the southeast coast of Africa, with the big toe pointing north-northeast toward Pakistan, three thousand miles away. Its nearest mainland neighbor to the east is Australia, and to the south, Antarctica!

Madagascar can be divided geographically into three very distinct regions running the entire length of the island, from north to south. First, the eastern coastal strip, about fifty miles wide; then a strip of highlands at an average altitude of between three and four thousand feet, and, finally, the western half of the island that slopes gradually down to the Mozambique Channel, separating Madagascar from the African mainland.

The first two of these regions lend themselves to various kinds of farming, and much of their area is covered by forests. The third is mostly savanna-type country used mainly for cattle raising. It has been estimated that sixty percent of the land area of Madagascar is subtropical pastureland, twenty percent is covered by forests and only a little over two percent is cultivated.

The Big Red Island is situated at the southern limits of the tropics and lies in the path of the monsoon, which sweeps down from India in the northeast, and of the trade winds that, in the Southern Hemisphere, blow up from the southeast. Both of these winds bring rain, but they drop much of their precious liquid cargo on the eastern and northern parts of the island, losing their moisture as they rise over the central highlands. The west coast is swept by dry west winds from Africa and equally arid north winds from Arabia.

This variety of prevailing winds brings about an uneven climatic situation that ranges from hot, humid, tropical weather in the east and the northwest to dry semi-desert conditions in the south, whereas the central highlands, which have the highest density of population, enjoy a pleasant, temperate climate.

In January or February of each year the east coast generally experiences at least one hurricane that causes damage to the crops. You may remember that five particularly devastating tornadoes hit the Big Red Island early in 1959. But hurricanes that violent are the exception rather than the rule in Madagascar.

The mountain backbone running down the island forms a watershed, sending the

longer, slower-flowing rivers westward across the isle to the Mozambique Channel, and short, rapidly flowing rivers plunging down eastward to the Indian Ocean. These numerous eastern rivers fall between three and four thousand feet in sixty miles of forest and brush, forming one of the world's richest areas in scenic waterfalls, many of which are hundreds of feet high.

Madagascar's varied climate is faithfully reflected in the great variety of fauna and flora found on the island. The latter includes, in addition to known trees like the ebony, mahogany, tulipwood, palm, mango, eucalyptus, breadfruit and screw pine, such odd species as the rondroroho, nicknamed by Europeans the sausage tree. It has no leaves and its branches look for all the world like (you guessed it) strings of sausages! Then there are the fantsiholitra trees, whose branches, pointed straight up and waving in the wind, resemble the trunks of a herd of elephants on the warpath. The mosotsé has been called the coral tree, for its branches and twigs, rigid and leafless, are coralline in appearance. Of much more stocky mien are the baobab trees of southern Madagascar. These have mammoth trunks that give promise of reaching sequoia-like heights but which fizzle out disappointingly in a few sparse branches, just as if the huge trunk had been lopped off at mid-height and had begun to sprout again.

Madagascar is also the home of the raffia palm, whose leafstalks provide the fiber so useful in basket- and hatmaking, and for tying up plants. The forests in the eastern part of the island have a rich undergrowth of tropical creepers, giant ferns and many sorts of colorful flowers, including the treasured orchid. The dry regions of southern Madagascar, although far less luxuriant than the well-watered east, display, nonetheless, a wide variety of cacti and spurge shrubs that demonstrate perhaps even more than the lovely orchids the Creator's infinite ingenuity in drawing beauty out of aridness.

Strange to say, nearly all the mammals and birds of Madagascar differ from those of the African mainland. So much so that the Big Red Island constitutes a distinct zoological region called the Malagasy Region. This region is especially characterized by the lemur, a fox-faced, woolly-furred, long-tailed monkey. Other wild animals on the island include the mongoose, the civet cat, the wild boar, crocodiles and various lizards and chameleons. Birdlife includes black parrots, owls, cuckoos, guinea fowls and the ibis. Madagascan domestic animals consist principally of zebus (humped cattle), broadtail sheep and some pigs and goats.

People, Language and Religion

An official Madagascan government publication concedes that "what lacks most in Madagascar, it must be admitted, is a long history." Little is known of the origin and background of Madagascar's five million inhabitants.

The great variety in population is something of a headache to ethnologists. Some say that most of the Madagascan tribes can be traced to Africa, others believe the bulk of them are of Malayan origin, still others say they came from Melanesia (the islands to the northeast of Australia). Most of them admit that they are probably a mixture of all these.

One strong indication that there exists some connection between the Madagascans and Oceania is the language they speak, called Malagasy. This language, which is spoken in many different dialectic forms throughout the Big Red Island, does not belong to the African family of languages but to what is called the Austronesian family, and more particularly to the Tagala branch of the subfamily of Indonesian lan-

guages. It is a very beautiful, smooth-sounding language, and is said to resemble the Battak dialect of Sumatra. The official languages now used in Madagascar are Malagasy and French.

Interestingly, the Malagasy version of the Greek Scriptures uses the divine name Jehovah, and is listed as item 6 in the chart of missionary versions given in the Foreword of the *New World Translation of the Christian Greek Scriptures*. In fact, those possessing this English-language translation can see an example of the smooth-flowing Malagasy language by looking at specimen 2, on page 26 of the above volume.

Religion plays quite an important part in the life of the average Madagascan. The following is a description of the local religious beliefs of the Malagasy people, as given by a minister of Jehovah's witnesses who has spent several years on the Big Red Island:

"The religion of the Malagasy is a mixture of monotheism and fetishism. He believes in one Supreme God, the Creator of heaven and earth; but he also venerates secondary divinities, such as the spirits of nature, genii, and so forth. However, ancestor worship and wizardry are the main threads of his spiritual life. Throughout his entire life, the Malagasy regards his ancestors as his natural protectors and permanent intermediaries between himself and the Supreme God. A Malagasy proverb says: 'Request by the mouth of your ancestors the good you wish God to do you.'

"The Madagascans believe that the dead come back from time to time in the form of shadows and phantoms to visit their relatives. The latter regard these visits as being of either good or ill omen, depending upon the way the spirit acts. They often put a silver coin in the mouth of a deceased person so as to be sure that his 'post-mortem' visits will always be pleasant ones!

"If a shadowy visit turns out to be an angry one, efforts must be made to find out the reasons for the wrath and then to appease it by an offering or sacrifice. If the hostile manifestations continue, the help of a diviner or of an exorcizer must be sought. After having consulted his *sikidy*, he will indicate the object to which the spirit can be transferred. It may be a handful of earth or a tuft of grass that can be blown away by the wind, or a calabash that can be smashed at the end of the ceremony. The latter is held at sunset of the day chosen by the exorcizer.

"As his life draws to a close, the Malagasy waits calmly for death, which he regards as a transition between the present life and the hereafter. He believes he will go to join his ancestors and be venerated by the future generations, just as he venerated his ancestors."

That description gives a good general picture of the inherited beliefs of the majority of the Malagasy natives. The picture varies, of course, from place to place, and various cults have been grafted onto the original pattern of ancestor worship. In the north, the Antankarana natives are Moslems. Catholic and Protestant missionaries have endeavored to "Christianize" the natives, but have only succeeded in leading many of them from one group of superstitions to another. Whereas the "pagan" Malagasy used to envisage death calmly, expecting to join his ancestors, now that he is converted to so-called "Christianity" he fears he might end up in hell torment. Where is the progress? Whereas, as a pagan, he used to pray to God through his ancestors, now that he is converted to Catholicism he prays to the "saints" or to the "virgin." Where is the difference?

Happily, it can be reported that the Madagascan people are now beginning to have

the opportunity of being freed from both the "pagan" and so-called "Christian" brands of superstition, and of learning what true Christianity is. Two French pioneer ministers of Jehovah's witnesses began preaching in the Madagascan capital of Tananarive in September, 1955. A year later a small congregation was formed. The year 1957 saw the printing of the first Witness publication in Malagasy, the tract *Life in a New World.* Since then, three more pioneer Witness ministers from France and Switzerland have gone to serve in Madagascar, where the need was very great. It still is great, for, although there are now forty-one Witnesses on the Big Red Island, this is far from enough for a population of over five million. These Christian Witnesses find the Malagasy people God-fearing, kind and humble. A ripe field indeed for spreading true Christianity.

Political and Economic Situation

On August 22, 1958, General de Gaulle stated in a speech he made in Tananarive: "We will offer Madagascar all the possibilities imaginable. The texts to be submitted to the people will not exclude any solution, even secession." That statement speaks volumes for the rapid progress made by the Malagasy people in recent years and also, it should be added, for the opportunities afforded them by the French to develop their abilities.

Today, Madagascar is fast developing into a modern state. For example, not long ago, the Sakalavas were warlike natives. Now it has been found that they make excellent lawyers. Their bellicosity has found a peaceful outlet! Other Malagasy tribes have furnished good parliamentarians, doctors, veterinary surgeons, teachers, industrial and agricultural managers, and so forth.

The appearance of this elite among the native population has not taken place without political repercussions. The idea of independence has been gaining ground rapidly over the past few years. It caused a nasty flare-up that was put down by the French in 1947. On the same day that General de Gaulle made the statement quoted above, Monsieur Tsiranana, the then prime minister of Madagascar, declared: "When I let my heart speak, I am for total independence immediately, but when I listen to my mind, I know that is impossible." But in almost the same breath, he ventured the opinion that "Madagascar should be independent within five years."—*Le Monde,* August 23, 1958.

On October 14 and 15, 1958, the French law of 1896 annexing Madagascar was annulled and the island was proclaimed a republic within the French Community. On April 28, 1959, the constituent assembly of the new Malagasy Republic voted into being a constitution that states in its Preamble that the Malagasy people "affirm their belief in God and in the eminent dignity of the human person." The Preamble also states that "all men have equal rights and duties without distinction of origin, race or religion" and that "freedom to express oneself, to meet, to associate and to belong to unions, is guaranteed subject to the conditions laid down by the law." Article 1 states: "The Malagasy Republic is One, Indivisible, Democratic and Social. It affirms its neutrality with regard to the different religions. The state and the churches are autonomous within their respective fields. They deny themselves the right to encroach upon each other's prerogatives."

On May 1, 1959, Monsieur Tsiranana was elected to be the first president of the Malagasy Republic. Although a Catholic in private life, he is not a member of the Clerical Malagasy Christian Rally, but of the Social Democrat party. The latter considers the Madagascan people to be not

quite ready for total independence from France and advocates co-operation between the two republics for the time being within the French Community.

The Catholic Malagasy Christian Rally is in favor of total independence right away. In an article on Madagascar published in its issue of August 12, 1959, *Le Monde* spoke of "Catholic-inspired nationalism backed up by a fraction of the bishops and animated by the Jesuits and the Salesian priests [belonging to the order of 'Saint' Francis of Sales]." How strange it is to see a church that claims to be Christian, and that should therefore keep out of politics, taking sides against the very power that has permitted her to spread her influence throughout the colonial territories. A French official closely related to Madagascan affairs confided to the writer in Paris: "The Catholic Church is playing a double game with us in Madagascar, as in a good many other places."

However that may be, the present president of the Malagasy Republic seems to be of the opinion that total independence right away would be good neither for France nor for Madagascar and he admits that even if the island soon accedes to independence, it will still need a lot of help from French capital investments and technical skill.

The Madagascan economy has good possibilities, but needs organizing and developing. The soil produces enough food to feed the population (main items: rice, cassava, groundnuts, sweet potatoes and maize) and also some items that can be exported, such as coffee, vanilla (Madagascar supplies four fifths of the world production), cloves, tobacco, sugar and raffia. Experiments are being carried out in western Madagascar with a view to introducing cotton farming into the economy. It has been found that the soil is particularly appropriate for this plant.

Cattle raising provides meat for exportation, and also animal skins. Incidentally, in 1958, the island exported forty-one tons of crocodile skins! The mineral resources of Madagascar have hardly been tapped, except for two items that have been exported for many years: mica and graphite. Radioactive minerals have recently been discovered in the central highlands and promise to provide a welcome boost to the Madagascan economy.

The development of industry in the Big Red Island will require the help of many engineers, technicians and skilled workers. Teachers are also needed to combat illiteracy. Frenchmen can go to the island with nothing more than their French identity card, a round-trip ticket (or caution-money covering the return journey) and a recent vaccination certificate (for smallpox). Other nationals require a valid passport and visa.

Prices in Madagascar are generally higher than in Europe. Clothing needed on the island is of the usual European type, except in the coastal regions, where light cotton clothing is preferable. Housing presents a problem, but furnished or unfurnished rooms can generally be obtained through agencies, and a government-sponsored building program is gradually making new property available. As far as schooling is concerned, at one time it was done exclusively by the missionaries, but now public schools exist throughout the land. The teaching is done in the two official languages, Malagasy and French. The standard of education is far higher than in most of the other French territories.

That about completes the picture of the Big Red Island of Madagascar. It is a place full of promise, from every standpoint, and it presents a challenge to the Madagascans themselves and to any others who are willing to help them courageously. Are you?

PLANS TO START A DENOMINATION END

"MY EXPERIENCE began in the year 1955. At the age of 21 years I had never been baptized. I did not know what the Bible was. Due to secular teaching in the schools I doubted the creation of Adam and Eve. In 1955 I came to live in Brooklyn, and for the first time I came in contact with some religionists who identified themselves as Seventh-Day Adventists. I studied with them for five months and decided to be baptized.

¶ "A few days after having been baptized they appointed me as the director of the Youth Society. I distinguished myself among the youths, and I was very zealous and a faithful keeper of the weekly sabbath. The next year I stopped being director of the youths of the church, and they appointed me vice-president of the Federation of Young Spanish Adventists for the City of New York. This society is composed of all the youth societies of the churches of New York city.

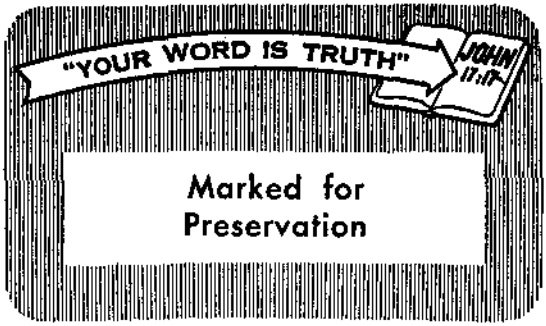
¶ "In the year 1956 I began to doubt the Adventist organization. I noted, for one thing, the social levels that existed. The Adventist ministers were considered the great ones, the only ones that know. I understood that in order for one to be someone in the church he had to go to their schools and be educated in theology, and therefore a short time afterward I went to study at one of their schools of liberal arts. Before going to school I had met one of the most faithful Adventists, and from time to time we used to speak about the precious truths of the Bible. On one occasion and with timidity I began to talk to this friend about the trinity. I doubted that this dogma was Scriptural. I felt surprised upon noting that we both had the same ideas concerning this doctrine.

¶ "Time passed and we continued studying. I went to the libraries and spent long hours investigating the background to the trinity doctrine. The more I learned the more I spoke of these truths. Wherever I went I preached concerning the falseness of the trinity. My Adventist friend joined me in the campaign against this unscriptural doctrine. One day the officials of the church called us and asked us to let go of those ideas. The pastor added that I had a great future in the organization and that I should forget these things. In spite of my convictions, I had no thought of leaving the church. My purpose was to bring about a reform and change all the doctrinal points that did not have Scriptural support.

¶ "I did not even know about Jehovah's witnesses, although in the summer of 1955 one of Jehovah's witnesses had a study with me about the Father and the Son; but I was so new in Scriptural things that I did not realize he was a witness of Jehovah. After my doubts about the trinity became conclusive, I again got in touch with this witness of Jehovah and we began to study. I was delighted that we could speak the truth about the trinity, but when he spoke of the 'Law' I did not like it, since I feared he was going to prove that I did not have to observe the sabbath. After a few more studies this witness of Jehovah saw that I was not sincere, so he did not spend any more time with me. I continued on in the church as always and my friend told me: 'Let us not speak any more about the trinity. Go to the school to study and when you graduate, study for the doctorate. Then between the two of us we will start a denomination that will be called Adventist Church Non-Trinitarian of the Seventh Day.'

¶ "I went to college, getting excellent grades in the classes on Bible and History; but many times I had to sacrifice my principles when answering questions on examinations. Meanwhile, one of Jehovah's witnesses had begun to study with my friend, and he came to the conclusion that there was no need to raise up an organization of God on earth because this already existed; and this organization was Jehovah's witnesses. He wrote me at college and told me he was willing to be baptized. This surprised me, and that night I went to bed thinking about the New World society of Jehovah's witnesses. I prayed to Jehovah, asking him to reveal to me which organization is his people.

¶ "Days afterward I abandoned the college studies and returned to New York city. Then I got in touch with the brother I had once studied with and shortly made my dedication. Then my mother decided to study with Jehovah's witnesses together with my three little brothers. My Adventist friend and his wife were baptized. I give thanks to Jehovah God, who because of his infinite mercy has brought me to a knowledge of the truth through his his holy spirit and his visible organization on the earth."—From a brother recently baptized.



Marked for Preservation

THE prophet Ezekiel received a vision of the judgment that was to be executed on unfaithful Jerusalem in 607 B.C. The vision showed that only those guilty of abominations against Jehovah were to be destroyed, that the innocent would be spared alive. Their preservation, however, depended upon whether they had a mark on their foreheads or not. What that mark symbolized and why it was placed on the forehead should be of interest to all persons today desiring to be spared alive at Armageddon when God's executional forces will march through antitypical Jerusalem, that is, Christendom, and destroy the wicked.

During Ezekiel's time it was a common practice to set brand marks on slaves and servants to distinguish them from others. Idols were also distinguished by different markings, and worshipers would wear the mark of their idol or god on their forehead or arm. The Egyptian god Apis was distinguished by a white triangle or a square. Today Hindus and other devotees in India mark themselves with the mark of the god they worship. The mark is worn in plain sight so that the worshiper is easily identified with the god that he worships.

In the vision the prophet Ezekiel saw a man clothed in linen, who had a writer's inkhorn by his side. Jehovah said to this man: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof." (Ezek. 9:4, *AS*) The Hebrew word for "mark" is *taw*. It is the name of the last letter in the Hebrew alphabet. The old form of the letter was that of a cross. In fact, on extant ancient Samaritan coins, the letter *taw* is in the form of "+." This, however, does not prove that the linen-clad writer was to mark the foreheads of Jews in Jerusalem with a cross. The word *taw* means "mark" or "sign." What form of sign or mark it was is not revealed, but the mark was symbolic of something else.

Jerome and others maintained that the mark was representative of the "sign of the cross." Others have concluded that by this "mark" or "sign" God was instructing men through prophecy that there could be no redemption or salvation outside the "cross" of Jesus Christ. The historian Origen tells us that the Jews interpreted the "mark" variously. Some reasoned that, since *taw* was the last letter in the twenty-two-letter Hebrew alphabet, it denoted completeness of the sorrow for sins in those upon whom the mark was placed. Others observed that, since *taw* was the first letter of the Jewish word "law" or *Torah*, the mark identified those who were completely obedient to that law.

What, then, did that "mark" represent? The Hebrew word itself gives us no indication as to what that "mark" or "sign" was. Whatever type of sign it was, it served notice to the destroying forces of the ones that should be spared. It was a mark of preservation. So, too, at Armageddon Jehovah will make a distinction between the innocent and the guilty, between the hardened sinner and the one calling on him for salvation. As Peter declared: "Anyone that calls upon the name of Jehovah will be saved."—Acts 2:21.

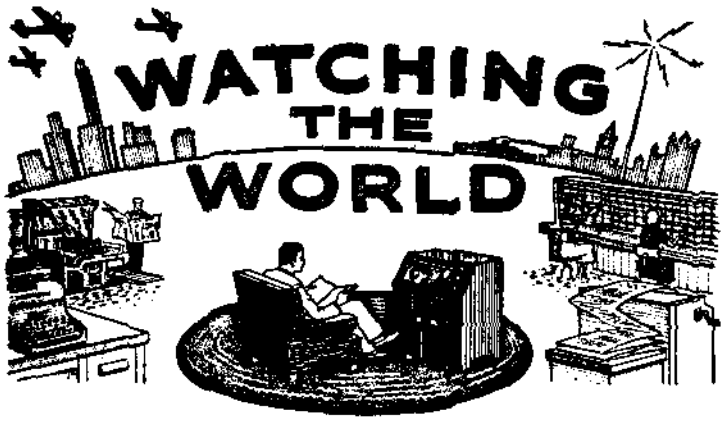
It was in the year 1931 that the mean-

ing of this vision was first correctly understood. The restored remnant of spiritual Israel, pictured by the man with the writer's inkhorn, became keenly aware of a lifesaving work that had to be done. The marking work done by the early writer pictured a great Bible educational work to be carried on throughout Christendom at the end of this system of things. The marking, then, is done by giving people information from God's Word, the Bible, that they may intelligently get an understanding of Jehovah's purposes, which will enable them to flee out of the wicked system of things and be preserved from destruction. So it is the truth of God's Word that marks those who sigh and cry. It makes an impression on their minds. It is as though they were branded on their foreheads, the place where one's intelligence is located.—Rev. 18:4.

This marking represents a witness work, for, in the year that this prophecy was made plain, the "faithful and discreet slave" class, the spiritual Israelites, appreciated more fully the work Jehovah gave them to do, that they were to be his witnesses: " 'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen,' . . . 'you are my witnesses,' is the utterance of Jehovah, 'and I am God.' " (Isa. 43:10-12) So in that year, 1931, they embraced the name by which they have been known ever since, namely, "Jehovah's witnesses."

Those who "sigh and cry" are persons that love righteousness; that is why they grieve at the abominations carried on in Christendom. Many of these wrongs are done in the name of God and by professed "Christians." The class that "sigh and cry" long for pure worship. God hears their cries and sends the "man in linen" class to find these and mark them on their forehead. The remnant go from house to house, as no doubt the man with the writer's inkhorn did, to search out those that sigh and cry because of the abominations done in the land. They do this marking work by preaching the Kingdom message. When the Kingdom message strikes a responsive cord, they then make return calls and cultivate the interest. Through home Bible studies they drive home the points of God's truths, thus impressing on the minds of those who sigh and cry the need to identify themselves openly as true, clean worshipers of Jehovah. The truth of God moves them to dedicate their lives to Jehovah and to symbolize that dedication by water baptism. It transforms their lives into new personalities, so that by Scriptural intelligence and by conduct they identify themselves as genuine Christians, true footstep followers of Jesus Christ. The mark identifies them as Jehovah's witnesses, as ministers of God. The "marked ones," then, join the sealed remnant in searching for others who sigh and cry, and comfort those mourners.—Col. 3:5-9; Isa. 61:1, 2; Rev. 22:17.

The marking work comes to an end when God's executioners take over in Armageddon. (Ezek. 9:5, 6, *AS*) None of the marked ones will be executed. Only persons who did not allow themselves to be marked, that is, did not want to be identified with Jehovah's "faithful and discreet slave" class, will be slain. The prophecy shows that the "man in linen" class, the anointed remnant, will complete the witness work faithfully before Armageddon. The mark upon the "great crowd" shows they have obeyed God. (Rev. 7:9, 10) They, together with the remnant, will survive Christendom's destruction in Armageddon and live to enjoy life in God's new world of righteousness.—2 Pet. 3:13.



Salesman Ike in South America

◈ President Eisenhower's trip to South America was to cover some 15,560 miles. His schedule called for him to visit Argentina, Brazil, Chile and Uruguay. The U.S. government and business are keenly interested in South America. At present U.S. loans and investments in South America exceed $11,000,000,000. The principal aim in making the tour through that continent, however, was to counter the Communist drive to subvert Latin Americans and establish a Red beachhead there. In Brazil Eisenhower declared: "We would consider it intervention of any American state if any power, whether by invasion, coercion or subversion, succeeded in denying freedom of choice to the people of any of our sister republics." The trip, however, was marred somewhat by the collision of two planes over Rio de Janeiro. A section of the U.S. Navy Band that was to have played for President Eisenhower perished in the crash.

A Pledge Dead and Buried

◈ The 1950 declaration by the West to preserve the Arab and Israeli borders against aggression has long been considered dead by many Arab politicians. On February 22 President Gamal Abdel Nasser of Egypt added his voice. He said that the ten-year-old Western pledge, as far as he was concerned, was "dead and buried," which made the burial official.

Red-China Army at Work

◈ Communist China is using its army man power as a labor force. In 1959, 40,000,000 mandays of army labor were contributed to the building of industry and agriculture. In recent months some 2,000,000 Chinese were working round the clock in shifts "to overcome the lack of water resulting from small snowfall" during the winter. Those drought fighters were able to irrigate 1,165,000 acres a day.

Perils of Disarmament

◈ There will be no disarmament for disarmament's sake, if U.S. Secretary of State Christian A. Herter has anything to say about it. He said that the free world depends on U.S. strength for survival. "We will not compromise it out of a desire for quick but illusory results in arms control," Herter said. He warned of the danger of "war by miscalculation." A nation may think an enemy nation is about to launch an atomic attack and launch one of its own instead. The world must work out ways to keep other nations from making the bomb, because the more nations that have the power to trigger off a nuclear war, "the greater the chance that some nation might use this power in haste or blind folly," said Herter. To prevent this from happening effective inspection must be enforced. Herter stated: "We are concerned lest the spread [of nuclear weapons] becomes wholly unmanageable."

A Prince Is Born

◈ On February 19 Queen Elizabeth II gave birth to a son. The new prince is the first child born to a reigning sovereign since Princess Beatrice was born April 14, 1857. In London, and in Commonwealth countries, there were shouts of joy and, "It's a boy!" There were also 21-gun salutes. The new son, who is second in line of succession to the throne, is the Queen's third child. Prince Charles, 11, and Princess Anne, 9, are her other two children.

On the other side of the world, Japan, too, was celebrating the birth of a boy, to Crown Princess Michiko. The child, born on February 23, is next in line to his father, Crown Prince Akihito, in succession to the Japanese throne.

Few Official Congratulations

◈ The specter of annihilation in a thermonuclear war is haunting all mankind. Every thoughtful, observant person knows that if nations continue in their present direction making larger nuclear bombs, total annihilation will be the outcome. So when France set off its first nuclear bomb February 13, there were few cheers and congratulations for her. Japan and India called it a "regrettable" occasion. Russia threatened to resume testing her own bombs if France explodes any more. East Germany called the explosion "an atomic crime." Morocco called her ambassador to Paris home. Ghana seized all French assets. A bloc of African nations called on the United Nations to censure France. There was not even a congratulatory word from Uncle Sam, the world's first

atomic nation. It seems as though the world has had its fill of atomic bombs and explosions.

U.S. Through Soviet Eyes

◈ A three-week tour of the United States by twelve Soviet leaders left them unimpressed with the capitalistic way of life. They deplored the New York Stock Exchange as an "awful speculation." "We cannot understand how there can be one restaurant for whites and another one for Negroes," said a Soviet official. Another said: "America produces so many cars that they have become as much a hindrance as a help." The U.S. has a lot of good housing, but "most of it is out of the average man's reach." In the race between the U.S. and the Soviet Union, they say, the U.S. will be the loser —naturally. Why so? Because American universities are turning out lawyers, whereas Russia is turning out scientists, engineers and technicians. "We feel that your country will be the loser because of this situation," they said.

Chiang Offers to Quit

◈ The aging Nationalist Chinese leader President Chiang Kai-shek, 73, apologized for failure to recover the mainland of China. "So great is my fault," he said, "that I wish sincerely to surrender myself to you for punishment." Chiang warned the Western world not to appease the Communists, because such a course "will eventually plunge the whole of mankind into the abyss of a disastrous war." It is very likely that Chiang will be elected president for a third term.

Earthquake Strikes Algeria

◈ The poor isolated community of Melouza, with about 4,000 population, was shaken by an earthquake on February 21. The quake claimed 44 lives, injured over 100 others and destroyed some 200 dwellings. Most of the victims were women and children. The menfolk were out with the nationalist rebels or in the fields at the time of the tremor.

Oxford Drops Latin

◈ Latin has long been a dead language, but tradition has tried desperately to keep it alive, but, alas! in vain. Oxford University announced that it was dropping Latin as an entrance requirement. This was viewed as a victory for science. Those who voted for the change stated that modern languages are needed, particularly Russian. It is believed that soon now Cambridge University will follow suit.

Some Pastors Red, Says Manual

◈ A United States Air Force training manual said U.S. churches are infiltrated with Communists. It stated that, of the 95 persons who were used to produce the Revised Standard Version Bible, "30 have been affiliated with pro-Communist fronts . . . projects and publications." The National Council of Churches of Christ in America said the statements were "absurd." But Chairman Francis E. Walter of the House Committee on Un-American Activities said: "The charges that were made are true." Leaders of the American and International Councils of Christian Churches and the Church League of America also said the statements were true. The manual was promptly withdrawn from circulation and special investigations were ordered to find out how the manual came to be issued and who was responsible for it.

Abolish Easy Divorce

◈ Easy divorce in the United Arab Republic will soon be a thing of the past. The passing of new laws is aimed at strengthening family ties. After October 1 a husband will have to do more than just say, "I divorce thee," to free himself from his wife. He will have to prove his case in court with reasons. Adultery or desertion are given as sound reasons for divorce. Wife beating is forbidden by law. Even though Moslem law allows a man to have four wives, very few men practice polygamy. The new law allows the first wife the right of divorce if her husband marries another.

Wives, Keep Your Husbands Alive

◈ Not many wives set out deliberately to kill their husbands. Many do it quite unintentionally though. A British physician, Dr. Kenneth C. Hutchin, says: "The wife who always insists on having the last word, often has it." He advised wives to watch their husbands' waistlines more closely than their bank accounts, not to nag their husbands and to stop finding "little jobs" for their men to do. He suggested that wives humor their husbands a little; anger and frustration are dangerous emotions for middle-aged men with coronary problems.

Olympic Games at Squaw Valley

◈ The eighth winter Olympic games opened in Squaw Valley, California, on February 18. Some 740 athletes from 30 nations participated in the events. The Russians walked away, as expected, with most of the gold medals.

Earth's Inner Radiation Belt

◈ The earth's inner radiation belt is estimated to be about 1,000 miles thick. The center of the inner zone of the belt lies some 2,000 miles above the earth and is steady. For some time it was a question whether the belt would be a barrier to space travelers. Information gathered from satellite Explorer VII shows that any space traveler in a vehicle covered with a millimeter of steel will be able to go through the radiation belt without biological effects. The satellite makes five trips daily through the belt, providing ground

crews with five to fifteen minutes of information each time it passes through the belt.

Indians Resist Invasion

◈ The Chichicastenango Indians of Guatemala accepted the gods of their early Roman Catholic tutors, but they insisted on worshiping their old gods as well. Indians, therefore, lit candles to both Catholic saints and pagan gods. On their special three-foot-high stone idol of the pagan god Pascual-Abaj, they place food, liquor and crosses. When villagers recently learned that James Flaherty was to be installed as Quezaltenango's full-time Catholic priest, they became worried about their idol. A crowd of 1,500 villagers began to shout, "Down with the catechists! Long live King San Pascual." When priest Flaherty heard the shouts he retreated. Soon the governor and the bishop made an appearance with soldiers. The village plaza was cleared. The church was elevated to parish status, but not without much objection and resentment from the Indians.

Ban on Export Animals and Birds

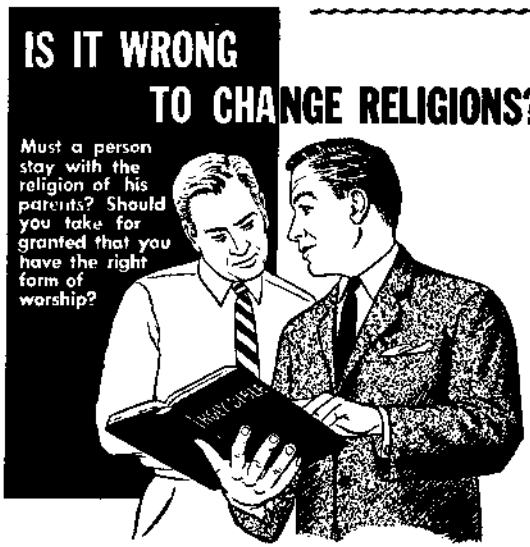
◈ The Australian government has placed a ban on all animals and birds exported for commercial purposes. The ban has specific application to birds and animals native to Australia. Even though many requests are received from all parts of the world for koalas, platypuses and lyre birds, none will be shipped out unless for scientific studies or for zoological purposes on a zoo-to-zoo basis, with the understanding that no animal or fowl will be sold commercially.

Automatic Translation in Sight

◈ The difficult job of translating may soon be made easy by a machine that will translate one language into another. A group of Harvard University professors are now analyzing Russian sentences for their structure for computer use. The professors are using a simple method called "predictive analysis," which may some day provide automatic translation. The machine will also be able to detect errors in sentence structure and make a note where the error occurs. Only perfectly constructed sentences will pass through the machine. If predictive analysis can work for the Russian language, then it can work for English or any other written language.

Texas Outmatched for Size

◈ If you think Texas is big, wait till you visit the land of ice and snow down under—the land of Antarctica. It is twenty-one times the size of Texas, or 5,500,000 square miles.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not strong

—and yet in the summer
they prepare their food
Prov. 30:25

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Awake!

IS A RIGHTEOUS WORLD POSSIBLE?

A righteous guide for our day
Sound basis for hope
in a new world

APRIL 22
1960

SPECIAL ISSUE

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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The BIBLE —guide and force for righteousness

THE Bible, like no other book ever written, appeals to open-minded lovers of what is right. As a guide and force for righteousness it is without equal. By its revelations, by its appeals to reason, by its examples and by its precepts it uniquely instructs one in righteousness as well as inculcating a love for it. The very depths to which so many peoples and nations have descended who have ignored or have been ignorant of its principles bear further testimony to its being indeed the guide and force for righteousness. The caliber of the governments that have banned the Bible bears similar testimony.

The Bible serves as a guide and force for righteousness, first of all, by revealing and extolling the righteous God, Jehovah. What incentive for righteousness could we have if the One we worshiped were not righteous? So we read: "Jehovah is righteous in all his ways." "Righteousness and judgment are the established place of his throne." "Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity." Since the Bible shows that we were made in the image and likeness of God, it is but fitting that we endeavor to imitate him as regards righteousness. As Jesus Christ expressed it: "You must accordingly be complete, as your heavenly Father is complete." Yes, by its very revelation of the righteous God, Jehovah, the Bible proves to be a guide and force for righteousness.—Ps. 145:17; 97:2; Rev. 15:3; Matt. 5:48.

What God requires of us to be complete as he is complete his Word also makes clear. His foremost and greatest commandment is this: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." Or otherwise stated: "I Jehovah your God am a God exacting exclusive devotion." The righteousness of this requirement is evident from the fact that Jehovah God is our Creator, Life-giver, Sustainer and Owner. By revealing to us this requirement and the righteous basis for it the Bible further proves itself a guide and force for righteousness.—Mark 12:30; Ex. 20:5; Ps. 95:3-7.

The Bible is equally explicit as to what is righteousness in dealing with our fellow man. How logical, reasonable and righteous the way Jesus summed up our duties! "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean." What a sound prin-

ciple! Would we want anyone to take our life, our mate, our property or our good name from us? Of course not! Then, logically, we have no justification for taking such from others!—Matt. 7:12.

What a different world this would be if that simple Biblical principle were followed in all human relations, between husbands and wives, between parents and children, between employers and employees, between mothers-in-law and daughters-in-law; yes, and between tribes, nations and races! By repeatedly stressing this obvious, reasonable and righteous principle the Bible further shows itself to be a guide and force for righteousness.

Another way in which the Bible serves as a guide and force for righteousness is by its record of Jehovah God's judgment acts against unrighteousness. It reveals how, time and again, his anger blazed against willful violators of God's righteous requirements. Among those who deservedly received the brunt of God's righteous wrath were disobedient Adam and Eve, the wicked antediluvian world, corrupt Sodom and Gomorrah, God-defying Pharaoh and his hosts, the apostate Israelites and lying Ananias and Sapphira. All such judgment acts against unrighteous persons "were written for a warning to us . . . Consequently, let him that thinks he has a firm position beware that he does not fall." —1 Cor. 10:11, 12.

But what about those who sincerely try to keep God's righteous requirements and who yet come far short of God's righteous standard? In fact, due to inherited sin all of us must say, 'The good we wish to do we fail to do and the bad we do not wish to do is what we practice.' Here also the Bible serves as a guide and force for righteousness, for it points to "the Lamb of God that takes away the sin of the world." By exercising faith in Christ's blood, by sincerely repenting and determining to do better in the future, we can have a righteous standing in the sight of God, a clear conscience, as those who "have washed their robes and made them white in the blood of the Lamb."—Rom. 7:19; John 1:29; Rev. 7:14.

Finally, and most important of all, the Bible serves as a guide and force for righteousness by foretelling the ultimate triumph of righteousness. It reveals why God has permitted unrighteousness for so long and assures us of the end of this greatest unrighteousness of all, the reproach heaped upon the fair name of Jehovah God. —Ezek. 25:17.

A group of people that are proving to themselves that the Bible is indeed a guide and force for righteousness are the Christian witnesses of Jehovah. As New York city's leading newspaper once put it, these people "have sought and found . . . a framework that provides them with both the purpose and strength for the kind of personal morality all religions seek to espouse." And why is this? Because they let the Bible be the guide and force in their lives.—New York *Times*, August 19, 1958.

Yes, we cannot escape it. Man, as a special creation, was made in God's image, being endowed with the capacity for wisdom, justice, love and power. To use these attributes of his properly, man needs a guide, for "it does not belong to man who is walking even to direct his step." That guide is not instinct, as with the lower animals, but is Jehovah's inspired Word, the Bible.—Jer. 10:23.

Are you a lover of righteousness? Would you like to gain God's approval and the blessing of endless life in happiness? Then heed the divine command: "Seek ye Jehovah, . . . seek righteousness, seek meekness." What follows in this magazine will help you to make the Bible a guide and force for righteousness in your life. —Zeph. 2:3, *AS*.

MORAL CRISIS GRIPS THE WORLD

A RIGHTEOUS world seems farther from realization than ever before. Wickedness reigns supreme. Everywhere nations and people writhe under the heavy oppression of a moral breakdown. "This loosening of our behavioral codes," says a writer in the New York *Mirror Magazine* of June 14, 1959, "underscores a dangerous situation that—world-wide—could plunge us all into moral confusion, an age of anarchy that could destroy us without the sound of a bomb explosion."

Many are the shocking aspects to this moral crisis. One glaring feature is the sexual laxity that has gripped the world. In his book *Sex, Vice and Business,* Monroe Fry tells of "the willingness of communities to accept vice when it brings an indirect profit to their respectable businessmen. Partly as a result of such community attitudes, we have achieved a 90-percent increase in sex crimes in the past ten years, and now, every 6½ minutes, day and night, somewhere in the United States, a sex crime is committed."

After a nationwide survey, writer Fry also reports: "The hiring of call girls and the use of other types of vice to entertain customers is now an established technique in the way many Americans do business. . . . Prostitution has been used to achieve every imaginable objective. It is illegal everywhere in this country except Nevada, but it is practiced in all states and in virtually every community of any size. Evidently the mere passing of a law which makes prostitution illegal means nothing. . . . We read in newspapers of American children who engage in sex orgies under the guidance of an adult, such as one group raided in March of 1959 in New York. But the decline of moral standards is not just an American phenomenon. In February, 1959, prominent Parisians were indicted for participating in sex orgies that came to be known as the 'Rose Ballet,' orgies said to have been organized by a Paris police inspector. The indictment accused the men of 'offenses against public morality' with a dozen girls between 14 and 18."

Violence and Child Crime Everywhere

Another facet of the moral crisis is the frightful increase of vicious, violent crimes. In the United States crimes such as murder, rape, stabbings and violent assault continue to increase. J. Edgar Hoover of the Federal Bureau of Investigation says that vicious crimes rose seven percent in the first nine months of 1959. (New York *Times,* December 1, 1959) Still another alarming aspect of the moral crisis is the lawlessness that breaks out like an epidemic disease among young people. In Daytona Beach, Florida, almost 4,000 teen-age automobile enthusiasts battled with police and firemen for five hours in riots that began when police ordered a group of youngsters to stop making acceleration tests on a main street. The youths slashed tires of cars and smashed shop windows before police could disperse them.

Around the world crime and delinquency rage. Almost every country has coined some name for their trouble-making young people. In the United States they are called "rebels without a cause," in Britain "Teddy Boys," in West Germany the *"halbstaerke"* or "half-strong," in Sweden the *"skinnknutte"* or "leather-jackets," in France *"blousons noirs"* or "black windbreakers," and in Japan *"taiyozoku"* or "children of the sun."

In Australia the moral crisis is spotlighted by reports such as that appearing in *The Northern Star* (Lismore) of December 17, 1959: "The Police Commissioner [in Sydney], Mr. Delaney, said today that the N.S.W. Police had never been called upon to solve so many serious crimes as in 1959." New Zealand has not escaped the moral crisis. Crimes and offenses during 1958 totaled 85,153, an increase of 3,155 over the previous year. Police Commissioner W. S. Brown described the increase as disturbing, since the more serious crimes increased at a more rapid rate than less serious ones.

Britain has come face to face with the moral crisis. When London's commissioner of police sent in his report dated July, 1959, it was found to be the longest and blackest on record. Every kind of serious crime increased. The most serious increase of crime was among the young. "Perhaps the most distressing feature of the rise in crime today," said Police Commissioner Sir Joseph Simpson, "lies in the fact that neither the absence of real poverty nor the progressive methods employed in dealing with delinquents appear to have done anything to reduce the volume of crime."

Worse than in Britain and America

If officials in Britain and the United States think their delinquency increase rates are the highest, then they ought to read this report appearing in the November 23, 1959, issue of the *Evening Post* of Port Elizabeth, South Africa: "The Director of Education in the Free State, Mr. A. J. Jacobs, said at a weekend function in Welkom that juvenile delinquency had risen more sharply in South Africa during the last decade than was the case in the United States, Canada or Great Britain. . . . The rate of increase in the number of convictions over the last 10 years for girls was twice as rapid as that for boys."

In Japan a report issued by the Tokyo police showed that the average age of delinquents was lower in 1959 than ever before. The report said that minors committing crimes averaged fourteen or fifteen years of age compared with the previous average of seventeen or eighteen. "Japan is in the middle of the biggest crime wave in its history," said a report in Australia's Sydney *Morning Herald* of November 7, 1959, "and most of its criminals are juveniles."

What a change in the moral situation in India! This remarkably candid report appeared in *The Illustrated Weekly of India* of September 6, 1959: "People in their sixties still recall with nostalgic memories their early days, when crime sometimes took a holiday. . . . Today few care to display the old-world courtesy which only a few generations ago was characteristic of our people. It has now become fashionable to be crude and arrogant. . . . When you X-ray [Bombay] you will find a cesspool of drunkenness, debauchery, corruption and public apathy, gangsterism, racketeering, pandering and plundering."

From behind the Iron Curtain comes news of a moral crisis. Newspapers in the Soviet Union complain of youthful hoodlums in their big cities. When Communist newspapers admit a thing like this, it may well be that juvenile crime in Russia is more critical than in other parts of the world.

Even small-sized countries have not escaped the moral crisis. Throwing the spotlight on the Netherlands is a report in Amsterdam's daily *Het Parool* of October 8, 1959: "Juvenile crime in Amsterdam has had a 42 percent increase between 1951 and 1958. . . . The increase of juvenile crime is a national phenomenon, which moves ahead more rapidly than crime by adults."

In Sweden, regarded by many as the most modern of the welfare states, newspapers increasingly complain about the arrogance of gangs of adolescents that know no restraint. And in Finland the president of the University of Helsinki, Edwin Linkomies, described the situation in that country in words that well fit the entire world:

"Everyone who examines our present conditions free from prejudice has to admit that our society is in a certain sense sick at present. The symptoms of an abnormal condition are to be seen just anywhere you turn your eyes. . . . If governmental life is passed over, attention is drawn to the increasing brutality of the crimes of violence. There have been committed such terrible acts of violence in the country that even still twenty years ago it would have been thought that such could never happen in Finland. . . . Juvenile delinquency has taken on more and more dreadful forms, and barbarism that causes concern has spread to a very large portion of the youth. The line between right and wrong, proper and improper, seems to be seriously confused everywhere. A thinking person cannot really help asking himself, Where are our people really going to? . . . If the development is permitted to go unhindered in the same direction in which it is now going it may lead to the ruin of our people."—*Valvoja,* Nov. 4, 1959.

Meaning of Moral Crisis

Similar reports could be multiplied *ad infinitum,* but from the few you have just read is it not clear that the moral crisis is world-wide? And what is the significance of it all? It is this: That a righteous new world is nearer at hand than ever before!

How could this be? Simply because a world-wide moral breakdown was certain to grip the world in the "last days." It is impossible for the world to escape this critical condition, because it was the inspired apostle of Jesus Christ who foretold it:

"Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God. . . . Wicked men and impostors will advance from bad to worse."—2 Tim. 3: 1-4, 13.

Was it not Jesus Christ himself who foretold "the increasing of lawlessness" for the "last days" of this old world? Yes, indeed, and he foretold this along with other happenings which, together, constitute the sign of the "last days." Though we should take a serious view of the moral crisis, Jesus Christ shows the time is at hand for rejoicing: "As these things start to occur [including the moral crisis], raise yourselves erect and lift your heads up, because your deliverance is getting near." Blessed are those who recognize the moral crisis for what it is and who act upon it. For them deliverance into a righteous new world is at hand.—Matt. 24:12; Luke 21:28.

Christians MODERN MEDICINE and Blood

LIFE in God's righteous new world depends upon obedience to his commandments. One of God's commandments concerns blood. After the great deluge Jehovah said to Noah and his sons: "Flesh with its soul—its blood—you must not eat."—Gen. 9:4.

¶ This commandment regarding blood applies to all mankind. Men are not to eat blood. In the law given to the nation of Israel through Moses, God's commandment concerning blood was stated, along with the penalty for violation of it: "I said to the sons of Israel, 'You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off.'" (Lev. 17:14) Death was the penalty for eating blood.

¶ Did God's view concerning blood change with the coming of Christianity? No, though the Mosaic Law passed away, the command given to Noah concerning blood still applies. How do we know? The governing body of the early Christians met in Jerusalem to determine whether the Law of Moses should be applied to Christians.

¶ God's holy spirit guided the deliberations, and the outcome was stated at Acts 15:28, 29: "For the holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication. If you carefully keep yourselves from these things, you will prosper." —Acts 15:28, 29.

¶ But this world has not carefully kept these things. God's law concerning blood is even treated contemptuously. Especially is this noticed in the matter of blood transfusions. Modern medicine's transfusing of blood amounts to the same thing as eating blood, only the mouth and digestive system are bypassed, as in intravenous feeding. Anything that transgresses God's law is certain to have some harmful effects. No wonder blood transfusions are fraught with peril! Discussing this, Dr. John B. Alsever writes in *The New England Journal of Medicine* of August 20, 1959:

¶ "Undoubtedly the most unsatisfactory situation in blood banking today is the inability to exercise any real control over the hazard of transmitting homologous serum jaundice by whole-blood transfusions. The risk is inherent in every bottle of blood issued. The problems of control are multiple: no donor's history is really reliable; any donor may be an innocent carrier; no laboratory test, or group of tests, is specific for the virus of hepatitis . . . There now seem to be an increasing number of damage suits brought against blood banks because of injuries sustained by reason of alleged transfusion hepatitis."

¶ And Japan's leading newspaper, *Asahi Shimbun*, of November 26, 1959, reported: "More than 14 out of 100 cases where blood transfusions were used showed harmful aftereffects This was the result of a fact-finding examination made by the Yokohama Medical Practitioners' Association over a period of three years. . . . According to Dr. Misao Kurihara, Head of the Association's Public Health Department, who checked the data, 5,479 blood transfusion cases were examined, and the percentages of harmful effects caused through transfusions were: 15.0% in 1956, 13.0% in 1957 and 14.3% in 1958. Among these effects were allergy, fever chills, shock, and in the more serious cases the type of jaundice known as transfusion hepatitis has been reported."

¶ Some doctors, knowing the danger of blood transfusions, are more and more using blood substitutes such as dextran. According to Dr. Thorsen of Karolinska Institute, Stockholm, dextran mixes with any type of human blood; moreover, it can be used immediately and causes no allergic reactions. Not containing blood, dextran is not Scripturally prohibited.

¶ "Thoughtless prescription of blood transfusion is playing Russian roulette with bottles of blood instead of a revolver," says Dr. William H. Crosby, Jr., of Washington's Walter Reed Army Hospital. (*Time*, June 1, 1959) But it is not this danger of allergic reactions alone that is the reason why Jehovah's witnesses abstain from taking blood into their veins. Their stand is based on God's law concerning blood, a law that applies to Christians.

WHY IS *Wickedness* PERMITTED?

NO REASONABLE person will deny that there is wickedness in the world. It is too evident to be denied. However, the thing that puzzles many honest-hearted people is the presence of wickedness. "If God is all-powerful and all-loving, why," they ask, "does he allow people to suffer and wickedness to continue? Why does he not put an end to it?"

In fact, the presence of wickedness has for ages been adduced as an argument against the existence of God. The Epicureans denied that God existed, because of the presence of wickedness. The ancient Persians believed that wickedness was due to two equal principles in the universe, a good and a bad, and that these two were continually battling against each other. Many moderns do not deny the existence of God, but they offer other explanations for the abnormal conditions in the world. Some consider God to be subject to all the limitations present in the things of this world. God, according to them, is continuously warring against wickedness through self-improvement. Others maintain that God created the world as it is, with wickedness in it, that "physical evil is a normal feature of the world." Still others say the world is too evil to be the product of a good God. Leibnitz believed that this wicked world was the best that God could create. And the founder of Christian Science, Mary Baker Eddy, would have men believe that all evil is nothing but an illusion of "mortal mind."

On the other hand, Bertrand L. Conway of the Paulist Fathers states: "The Catholic Church does not pretend to give an adequate, but merely a partial solution to the problem of evil. 'For who among men is he that can know the counsel of God? or who can think what the will of God is?' (Wisd. ix. 13.) She considers it a stupendous mystery which will be perfectly understood only in the world to come." In his partial explanation, Conway says: "The sufferings of the good, therefore, are to be regarded as part of the punishment due their sins, and as a great opportunity of merit, while the prosperity of the wicked is to be looked upon as their reward in this life." "Moreover," he continues, "our Savior made our ignorance, our concupiscence and our sufferings the occasion of supernatural satisfaction and merit. The supreme value of our spiritual struggle for heaven is, as Father Rickaby has pointed out (*In An Indian Abbey*, 245), the real purpose of God's permission of evil."

To maintain that wickedness is permitted by God to teach men the bad effects of sin, and thus show them that it pays only to do right, is not sound doctrine. Such teaching suggests that God is a party to wickedness. This is not possible, for God can do nothing wrong. The psalmist declared: "Righteousness and judgment are the established place of his throne." (Ps. 97:2) Furthermore, what valuable lesson have men learned from wrongdoing? They have gone from bad to worse. And another thing, many of earth's inhabitants have

died in infancy before ever having any lesson in good or bad. Others have died mentally unsound, so they could learn no lesson. These arguments prove the falsity of such teaching and press for a more reasonable answer for the permission of wickedness.

The Scriptures are definite that "with God all things are possible," that "with him there are wisdom and mightiness," that "God is love." The Scriptures also give positive proof that the wicked are going to be destroyed forever: "When the wicked ones sprout as the vegetation and all the practicers of what is hurtful blossom forth, it is that they may be annihilated forever." To the believer these scriptures establish God's eternalness, wisdom, justice, love and power, and that he will destroy the wicked. However, they leave two questions unanswered, namely, Why has God allowed wickedness? and, When will he put an end to it? Both are clearly explained for us in the Bible.—Matt. 19:26; Job 12:13; 1 John 4:8; Ps. 92:7.

Beginning of Wickedness

The fact that wickedness exists in the earth does not argue that it was always here, any more than the presence of skyscrapers and airplanes argues that they have always been here. The Bible is plain that wickedness is an unwelcome invader of our earth. When God made man and placed him in the Paradise of Eden, all was perfect. There was no wickedness, for all Jehovah's works are perfect. Moses wrote: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." Man had a perfect beginning.—Deut. 32:4.

Wickedness began when a heavenly spirit son of God became ambitious. He desired to be worshiped by man. God's Word tells of him millenniums later in these words: "You have said in your heart: 'To the heavens I shall go up. Above the stars of God I shall lift up my throne . . . I shall make myself resemble the Most High.'" "Thou wast in Eden, the garden of God . . . Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee." To fulfill his unrighteous, ambitious desires to be worshiped he set about to estrange man from his Maker by base slander and by sowing distrust in the minds of the first human pair. He succeeded in causing both Adam and Eve to disobey God.—Isa. 14:13, 14; Ezek. 28:13-15, *AS*.

When the spirit son of God schemed in his heart against God, this was the beginning of wickedness in the universe. God called this rebellious one Satan, meaning opposer of God; Devil, meaning slanderer; Serpent, meaning deceiver; and Dragon, meaning devourer. When Satan the Devil managed to get perfect man to join him in his rebellion against God, that was the beginning of wickedness on earth. God's penalty for rebellion against his righteous laws is death. Sickness, sorrow, pain, disease and suffering came as a result of man's imperfection and dying condition. Crime and corruption are a product of rebellion. Now, who is to blame for wickedness on earth? Jesus Christ pinned the blame on Satan the Devil, saying: "That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. . . . he is a liar and the father of the lie."—John 8:44; Rev. 12:9.

Why Permitted

Why did not the Almighty God destroy Satan and Adam and Eve and start a new race of people? Had he done so we would not be alive today, because we are descendants of Adam. The course that God took was not for his own benefit, but for the benefit of all creation; therefore, it was a

course of love. The deflection of Satan and the human pair brought into question the quality of God's creation. The name of God and his word were misrepresented by the course of these creatures. In fact, Satan challenged God that God could not put creatures on earth who would remain true and faithful to Him under test. Satan argued that creatures serve God out of selfishness and not out of love, and that they would do anything to save their lives. The Bible book of Job reveals the challenge in these words: "Satan answered Jehovah and said: 'Is it for nothing that Job has feared God? Have not you yourself put up a hedge about him and about his house ...? But, for a change, thrust out your hand, please, and touch everything he has and see whether he will not curse you to your very face.'" And again Satan said to Jehovah: "Skin in behalf of skin, and everything that a man has he will give in behalf of his soul." (Job 1:9-11; 2:4, 5) Simply destroying the Devil along with Adam and Eve would not have answered these challenging questions. Only by permitting Satan to remain over a suitable period of time, during which period mankind could bring forth offspring, and then by permitting these descendants to be tested under all conditions could the answer finally be determined. God must vindicate his name and word so that all creation may confidently rely on him as just and true.

According to Scripture, God accepted the challenge, allowed Adam and Eve to live on and have children, that these children might have opportunity to prove integrity toward God, thus proving Satan a liar. (Prov. 27:11) Those who keep integrity toward God will be rewarded with life everlasting. God granted the Devil 6,000 years in which to prove his boast. Jehovah told Satan, of whom Egypt's Pharaoh was a symbol: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." When that purpose has been fully served, then Jehovah will make a complete end of Satan and all his wicked supporters, just as he did to Pharaoh and his army. This God will do at Armageddon, the war that he will fight to remove wickedness from the earth. —Ex. 9:16; Rev. 16:16.

In permitting wickedness to continue for the sake of settling the issue of sovereignty Jehovah is not unjust. This allowed Adam and Eve to enjoy a measure of life and have children. Their offspring were thus afforded an opportunity to declare themselves on God's side of the issue. While the vast majority of the human race has fallen under the wicked influence of the Devil, still there have always been a few who have remained true and faithful to God. We have in Jesus Christ a perfect example of integrity-keeping. His blameless, faultless life made a new, righteous world possible for humankind.—Heb. 11:1-40; 2 Pet. 3:13.

The issue of sovereignty is to be settled in our day. Armageddon is at hand. Hundreds of thousands of integrity-keepers are flocking to God's side of the controversy, proving the Devil a liar. The presence of the New World society of Jehovah's witnesses on earth at this time is proof positive that Jehovah will vindicate his name in this generation. The warning and wise counsel of God is: "Watch one of integrity and keep the upright one in sight, for the future of that man will be peaceful." "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth; and as for the treacherous, they will be torn away from it."—Ps. 37: 37; Prov. 2:21, 22.

DO THE CHURCHES HAVE THE ANSWER?

FACED with a delinquent world in which the practices of unrighteousness exercise a powerful influence on human society, honest-hearted people everywhere feel the urgent need for reliable guidance. If they are to meet the problems forced upon them by this modern world and keep from being sucked into its cesspool of ungodliness, they need in their lives a strong force for righteousness. Do the churches have the answer?

There is no doubt that many persons sincerely feel that the answer to the situation does lie with the churches. Surely if an organization is doing the will of God, teaching the people his requirements as set out in the Bible, and setting the example in applying these principles to everyday life, it is going to be a force for righteousness. To determine whether the churches qualify in this regard, it is well to consider the facts, giving sober attention to the testimony of the clergy themselves, their own church members and the Bible.

In discussing the situation, a writer in the *Rand Daily Mail* of Johannesburg, South Africa, expressed grave concern about the waning influence of religion in the lives of the people. He said: "As a member of the Church of England, I believe also that the Church is failing to maintain its influence over the rising generations because its approach to them and their problems is out of date." While it is recognized that the churches continue to have considerable social appeal, yet it is reported that 'the working classes nave almost abandoned the church in England, France and Germany." People who are faced with the hard realities of life are in many cases looking elsewhere for guidance. Why?

The Churches, God and the Bible

The reason for this attitude on the part of the people is, to a large extent, found in the viewpoint of the clergy themselves. While some claim to accept and teach the Bible, many have adopted a modernist viewpoint, rejecting the Bible as the inspired Word of God, yet using it as a means to lend authority to their position. The Foreword to *The Interpreter's Bible,* under the heading "The Bible: Its Significance and Authority," expresses their viewpoint in this way: "Scholarly research into the Gospels has convincingly shown that they cannot be accepted in detail as they stand. The evidence is clear that they contain inaccuracies, inconsistencies, interpolations, omissions, overstatements, and so forth. . . . Moreover, it has become clear that the Gospels were written from the angle of an overmastering religious faith in Christ as the Savior sent from God . . . This immediately raises the question whether we must not allow for the possibility that this faith has colored and distorted the historical facts which the Gospels purport to describe."

In other words, they are persuaded that the Bible is filled with errors—although no

archaeological discovery or any scientific fact in any field of research relevant to the Bible has ever disproved a single statement in it, while overwhelming proof has been brought to light to corroborate it. On what, then, do they base their contention? On the unproved opinions of higher critics and on the speculative theories that have been set forth in the name of science. When they call into question the reliability of the Gospel writers on the basis that the writers obviously believed the things they recorded, these religious leaders only spotlight their own lack of faith. Is it reasonable to look to those who lack faith in the Bible to be zealous advocates of the righteous principles it contains?

There are many devout church members who read the Bible. However, can it be said that the churches have inculcated in their members a knowledge of God and of his purposes? How many, as a result of their attendance at church, know that the name of Almighty God, the Father of Jesus Christ, is Jehovah? The removal of that name from the Revised Standard Version of the Bible shows that it is not their intention to teach it. Yet the Lord Jesus Christ taught it to his disciples and, in prayer to his Father, said: "I have made your name known to them and will make it known, in order that the love with which you loved me may be in them and I in union with them." (John 17:26) Jesus did not say that he merely taught people that there is a God; he said that he made His name known. He further showed that the result of proper instruction about God would be that his disciples would appreciate God's love and demonstrate it in their own lives. "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) If they did not demonstrate this quality, they would thereby show that they were not his disciples and that they did not really know God, because it is written: "He that does not love has not come to know God, because God is love." (1 John 4:8) The obvious lack of love evident in war, adultery, delinquency and dishonesty, which dominate the news in nearly every newspaper in Christendom, are unmistakable evidence that the churches have not caused their people to come to know God and be the disciples of Jesus Christ.

It is of interest to note that the foremost religious celebrations of the year, the occasions that stimulate the greatest response from those associated with the churches, have their roots in paganism. So general is the recognition of this fact in regard to Christmas, that in almost any encyclopedia you can find details concerning the practices from the licentious Roman Saturnalia and the sun-honoring Yule feast that have become part of the celebration. Of Easter the *Encyclopœdia Britannica* says: "There is no indication of the observance of the Easter festival in the New Testament, or in the writings of the apostolic Fathers." Rather, while the name of Christ has become part of it, Easter reflects the characteristics of ancient fertility rites. Can such practices possibly be said to lead the people to God?

Spirituality or Worldliness?

Those who sincerely seek guidance through their church usually are persons who recognize that it is not possible for man to cope with all the problems of life in his own strength, and they seek divine aid. They realize that if ever a righteous world is to come about, it must be from God. However, instead of having their attention directed to God and his kingdom, the majority of churchgoers in Christendom have repeatedly heard sermons that urge them to have confidence in the United Nations and to support it as man's hope for world peace.

In its issue of September 14, 1959, *Life* magazine reported on the worldliness of the Russian Orthodox Church, saying: "Church and state have turned a bloody conflict into a strange and mutually profitable marriage of convenience." As to the effect of such conduct, one man said: "How can I feel moved by a service which begins with a blessing for the Presidium of the Communist Party of the U.S.S.R.? How can I confess to a priest who, for all I know, might report me to the secret police?"

Further evidence of this cancer of worldliness on the part of the churches is shown in a report by Church President Dr. Niemöller in Frankfurt, Germany. He said: "Instead of fulfilling her duty, the Church has sought to insure her existence and in this way let herself be fitted into the ranks of those viewing things from a worldly standpoint." This is not an isolated viewpoint, but one that is widely recognized and openly admitted. *Kerknieuws*, official publication of the Dutch Reformed Church at Charlois, Rotterdam, confessed: "Jehovah's witnesses see clearly the demonism that rules commerce, industry and politics . . . They reprove us that we go along too easily with the course of things in the world, that we yield too slavishly to the state, yes that we back up the state to such an extent, that we can no longer stand up to the state. Industry, commerce and politics are indeed so impure, so in the grip of the evil one, that you shudder when you just hear one thing and another about them. But we are so afraid of losing our jobs, or so keen on a better job, that we co-operate with all sorts of injustices." Thus the churches testify to their own condition of worldliness.

Such testimony is cause for serious consideration on the part of those who want to serve God and gain life in his righteous new world. Why? Because, regardless of the general apathy toward the righteous principles in God's Word, "the form of worship that is clean and undefiled from the standpoint of our God and Father is this: . . . to keep oneself without spot from the world." "Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." Those who gain life in God's new world will not be the ones who practice false worship and who are therefore his enemies.—Jas. 1:27; 4:4.

A Force for Righteousness?

In view of these facts, can we honestly expect the churches to be the force for righteousness that men need? Are they the instrument by which the surging tide of communism will be halted and men will be *turned back to God? To the contrary, the* traditionally Catholic countries of Italy, France and Poland have become hotbeds of communism. And a leading Evangelical clergyman from the East Zone of Germany wrote: "The traditional National Church existent since Constantine's time is clearly suffering under the blows of military atheism. The Church has done her service to the West. She has left her impression. But her time is now up. She can no longer tell the world that it is worth while to be taken into the service of Christ and of God's Kingdom. . . . The National Church as she has been up until now is not a witness-bearing church."

Are the churches the means by which men's minds are being renovated to a love of righteousness, to bring to a halt the scourge of immorality and delinquency? From South Africa a news report answers: "The first Union Evangelical congress . . . here last night unanimously adopted a resolution expressing regret over the attitude of indifference by the members of its Church over the dissolute and dissipated

conduct of its members." The report went on to say that superficial religious instruction and pastoral neglect were among the causes of the situation. It is obvious that the problem is not one that is peculiar to Africa.

It is well known that there is a wide margin between the moral standard professed in Christendom and that which is practiced. In fact, a German newspaper, the *Frankfurter Allgemeine Zeitung,* declared that the viewpoint of the Asiatics now is: "If you really want to keep your son from becoming a Christian, send him to Europe!" Why? Because he will see first-hand that the churches of Christendom do not have the answer. So little influence does the church exercise on the average member, that "there is little to distinguish a church member from a nonmember in most communities," declared Dr. Barry of the New York City Mission Society.

In too many cases religion has become simply a game at which people play. They go to church because others do, but they do not take it seriously. Said an article on "The Agony of Religious Doubt" in *Cosmopolitan* magazine: "Pastors and laity are . . . all playing a game of 'Let's Pretend.' The members confide to each other that they no longer believe their church's doctrines, but 'would not dare let their minister know they felt that way.' The minister tells his confidants that he does not believe the doctrines either, but 'would not dare to say so from the pulpit.' " Religion of that kind is no force for righteousness.

True religion should turn the people to God; it should equip them with a knowledge of his Word the Bible. It should affect one's way of life, bringing about a renovation of the mind and a change in conduct. It should fill one with hope and give one a sound basis on which to build it. The churches have failed to do this.

That does not mean that all religion has failed, that all have forsaken the Bible and its standard of righteousness, that no religion exercises a profound effect on the lives of those who adhere to it. Millions are aware of the fact that there is a religion that does accomplish these things. The Parish Bulletin of the Saint-Roch Roman Catholic Church, in Paris, put it this way: "Why do people become Jehovah's witnesses? . . . Three factors contribute . . . —The discovery of warm and brotherly communities; —The discovery of the Bible; —The discovery of lively preaching easily understood by all. If they had found these things here, they would not have looked elsewhere." But today people are looking elsewhere. They are looking for a sound and righteous guide, and they are finding it in the Bible. They seek association with people who show true Christian love in their daily lives, and they are finding it in the New World society of Jehovah's witnesses. They seek a dependable hope, and they are finding it in the kingdom of God, in the new world of righteousness of which Jehovah's witnesses preach.

CHRIST WOULD NOT RECOGNIZE IT

¶ "With sorrow, but in all honesty, I must offer my opinion," said the clergyman Norman Vincent Peale, "that the returning Jesus Christ of the twentieth century would scarcely recognize his own teaching in some churches. He would experience difficulty in locating his straight and simple message amidst the cold, unvital formalism which passes for that dynamic, life-changing power called Christianity."—*Cosmopolitan,* December, 1958.

Guidance to Happiness in FAMILY LIFE

THE many romantic stories that end with the hero and heroine getting married and living happily ever after give the *impression* that a happy home automatically accompanies marriage. Unfortunately this is not true in real life. A happy home does not come like a wedding gift but must be built by the united efforts of the married couple. The extent to which it is wanted is reflected in the effort each makes to build it.

Although many couples have been successful in marriage, a surprisingly large number *have not. This is* revealed by the hundreds of thousands of marriages that fall apart every year worldwide. In Germany, for example, it has been found that every twelfth man that married before he was twenty years old was divorced within six years. In Australia, wife desertion has more *than doubled since* 1947. In Brazil, separations are swamping the courts. On one occasion Rio de Janeiro had fifty legal separation suits filed in the courts and only twenty applications for marriage licenses. The situation in the United States is very bad, as is indicated by *the some* 400,000 divorces that were granted in 1958. It has been estimated that approximately ten million Americans living today have been divorced. Around the world the story is much the same. More and more marriages are breaking down. The problem that must be considered by *persons* contemplating marriage and persons already married is how to hold a marriage together in an unrighteous world. It can be done by following a few suggestions and the guidance of God's Word.

Laying the Foundation

Any structure that is to last a long time must have a firm, well-planned foundation. The same is true with marriage. The building of a successful marriage begins long before the wedding day. It begins with childhood training, and in some countries a dating and engagement period are part of the preparation for marriage. Where custom permits, this latter period allows the couple to become thoroughly acquainted with each other. Long, frank discussions can bring out the attitude, viewpoint, standards and traits of each person. It is good *to know how the other thinks about han*dling money, having children, training children and obeying the Word of God. Sharp differences of opinion on these matters can be the cause of bitter quarrels after marriage, and quarrels cannot engender love. Another danger sign of future trouble is a competitive attitude of one toward the other.

Among couples in the Western world it has been observed that those with the best prospect for happiness in marriage are those that dated each other for three or more years before marriage. There are habitual traits of behavior, for example, *that creep to the open only after a* long acquaintance. Sometimes they are revealed in the way a boy behaves toward his parents or a girl toward hers. If such behavior in a girl is distasteful to the boy, he must not think he can change her after marriage. Long-standing traits can seldom be changed. Instead he can expect her to treat him in the same manner. This is the time when incompatible traits can be discovered. A long acquaintance and a long engagement with frequent association are,

according to experience in Western lands, better foundations for a happy home than a short acquaintance and a quick marriage.

Love Binds a Marriage

The emotional feeling that attracts a boy and a girl toward one another and causes them to desire one another's companionship is not love, despite what movies and stories of romance say to the contrary. Love is something that develops by close association over a period of time. The book *Love and Marriage,* by F. Magoun, says regarding this: "Love is a different thing from romance, for it is created by a sense of the other individual's worth, not by how the other individual makes the lover feel. . . . We think we are in love because of the way another person makes us feel. This is a desire for the blissful emotions created in us by the other individual at the moment. It is not loving him. . . . For love, each must be willing to give fully and freely of himself, and to accept the other for what he is, not for what he can give. . . . Two people do not suddenly 'fall in love.' They develop it together over a long period of time."

When a husband has love for his wife he will have as much concern over her welfare and her feelings as he has for his own. The same will be true with the wife toward the husband. Where there is love, there cannot be selfishness, there cannot be brutality, there cannot be deceit. It is a Scriptural command that a husband must love his wife and care for her as he does his own body. "Husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh, but he feeds and cherishes it."—Eph. 5:28, 29.

In every marriage there are bound to be differences and occasions when there is friction. Love makes it possible for a couple to ride through these stormy times. They will do as the Bible says: "Love is long-suffering and obliging. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury." (1 Cor. 13:4, 5) The person that loves does not brood over an offense but dismisses the injury to his pride or feelings. He does not keep account of it. By exercising love in its true sense the husband and wife will overlook the trivial things and personal faults that so often are the cause of quarrels.

Happily married people learn to be sensitive toward one another's feelings by being able to perceive how the other person feels about something that is said or done. Out of love one will withhold sharp responses that may hurt the other, and will not do anything that will aggravate the other. This means a wife will not nag a husband. He feels no happiness about coming home at the end of day to face a nagging wife. The Bible wisely says: "The contentions of a wife are as a leaking roof that drives one away." (Prov. 19:13) The loving wife learns to hold her tongue.

Although she may be intellectually superior to her husband or better educated, she will not make him conscious of this by belittling him or correcting him before other people. By such action she tears down her home. "The truly wise woman has built up her house, but the foolish one tears it down with her own hands." (Prov. 14:1) To build it up she will speak in a constructive way to her husband, giving him encouragement.

The husband, on the other hand, will not continually complain and criticize his wife. It is much better for him to compliment her whenever possible. Then when constructive criticism is offered by him, she will be more willing to accept it. What was just quoted from the Bible book of Proverbs can be applied to the husband as well as to the wife, for he too can tear down his home by failing to control his tongue. It requires maturity for the man and wife to let irritating things pass without raising a fuss about them. Lack of maturity is shown when a husband or wife sulks after a difference, refuses to speak or resorts to threats. Such childish action does not build a happy home.

One of the complaints many wives have made about their husbands has been the failure to show affection. Marriage need not bring an end to affectionate expressions employed in courtship. Rather than taking his wife for granted, a husband should continually show his love for her, not only by endearing words but by little things he can do for her. He can show an interest in what she has done, notice little changes she makes in the house or in her clothing, compliment her and express appreciation for what she does for him. Complimenting her when her appearance is nice encourages her to avoid a slovenly appearance that many husbands find objectionable in their wives. She wants to be reassured of her husband's love by being understood, given special attention, appreciated, thought of, planned for and respected. Affectionate expressions by him with affectionate responses from her cause their love to grow.

Talk Things Over

A home cannot be happy when the man and wife compete for headship. It is necessary for the wife to recognize and submit to the headship of the man for a marriage to run smoothly. This is a Scriptural arrangement and is the best course. The Bible authorizes this view by saying: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation." (Eph. 5:22, 23) This does not, however, give the husband the right to act like an unreasoning despot. A husband that loves his wife will consider her wishes and opinions in family matters. They will always talk things over, coming to mutual understandings and agreements. This involves co-operation, which is probably one of the greatest problems of married people. Both should remember that they made a contract for a lifetime of co-operation, not competition.

In any union where co-operation is necessary there must be a willingness for the ones involved to compromise and to make sacrifices for the happiness of all. When differences arise they should be discussed, with each mate striving for agreement. This is best done when both feel rested. There can be no happiness when there is no willingness to give in. But the giving must not always be one way. Love will grow cold if one stubbornly demands and the other mate does most of the giving or adjusting.

The need for couples to talk things over cannot be stressed too strongly. It can often avert emotional explosions that can wreck a marriage. Unwillingness on the

part of the husband to do this has been one of the major complaints of many wives.

Companionship is a basic requirement for a happy home. Note what J. T. Landis says about this in his book *Building a Successful Marriage:* "In a love that is adequate for a lifetime of marriage, for the two to be congenial friends is more important than any other phase of their relationship. . . . Two who love each other must be friends in the same sense that any two people of the same sex are friends. This means they enjoy each other's company because of genuine congeniality, aside from sex interest; they want to confide in each other, to talk things over, and to share amusement, ideas, disappointment, or grief. They tend to see life through each other's eyes. They are at ease and comfortable with each other, as good friends always are."

Rearing Children

The need for co-operation after children have become part of the home is even more important than when the couple had only themselves to think about. The wife may find it difficult to remain silent when the father is disciplining a child, especially if she feels the discipline is unjustified or too severe. But, while the child is present she must remain silent. She must not undermine his authority and the child's respect for it by countermanding what he has said to the child or by arguing with him about it. When this is done it is extremely confusing to the child and irritating to the husband. She should wait until the child is out of the room and then quietly discuss it with him. The same holds true with the husband if the wife is doing the disciplining. Both should discuss the matter objectively. At all times they should be consistent in their discipline and the rules they place on the children. Something that is wrong today must not be overlooked tomorrow.

It is vitally important that both parents have time for their children. A father should never be so busy providing for the family that he never has time to be with the family. The same can be said of a working mother. She should, if possible, be home when the children arrive from school. It means so much to them to find her there. Regarding this matter of family association, the West German magazine *Kristall* said: "The family is losing all its common interests of association. In place of the understanding fatherly type, we now have the rushed robot that arrives home from work worn out and unapproachable. . . . Our children's world is a world without mothers! . . . Should we wonder then that to the eighteen-year-old, the family is only a filling station for eating and a parking place for sleeping?"

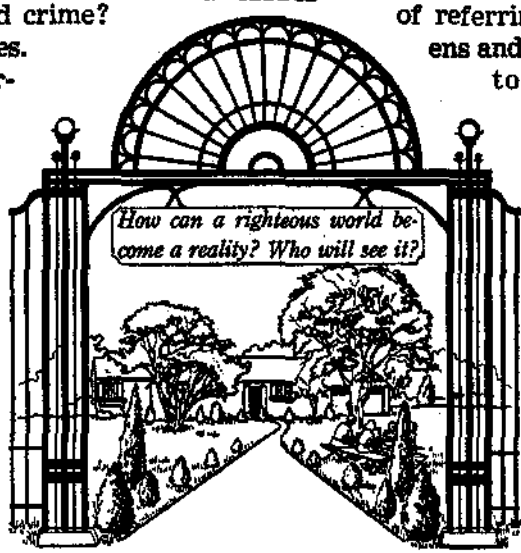
For a home to be happy it is vital that children feel that they are wanted and are loved. They should feel secure, knowing that their parents are near them and ready to help them, no matter what happens. They should feel free to approach father or mother with their problems, knowing they will get a listening ear and an understanding answer. Parents that are arbitrary and that refuse to see the viewpoint of the children can never cultivate this feeling.

If you want a happy home, to the extent the present unrighteous world permits, you must be willing to make the effort that is necessary to get it. What you get out of your marriage will be directly related to what you put into it. If you are willing to give, willing to sacrifice, willing to be unselfish and willing to be objective about how the other person thinks and feels, you will be moving in the right direction for a happy home. Think how wonderful such a home would be in the righteous world God has purposed for mankind!

A Righteous World at Hand

IS IT unnatural to yearn for peace while living in a world armed for war? Is it strange to want righteous rulers while being governed by unrighteous men that are often corrupt and sometimes tyrannically unjust and cruel? Is it foolish to hope for long life where there is security, honesty and mutual love while residing in a world infected with hatred, greed, dishonesty, violence and crime? These are sensible desires.

Because a person fervently longs for a righteous world, that does not mean he is being unrealistic. It does not mean he is a dreamer of something that is impossible. To some it may appear so because human history is a bloody record of vicious conflicts and total disregard for what is righteous. But this bad record does not mean that a righteous world cannot become a reality. It does not mean that humans are incapable of living together in peace with love for one another.



This is said with full realization of the formidable barriers to a righteous world that now exist. So great are they that man lacks the wisdom and power to surmount them. Nevertheless, a righteous world is at hand.

Its existence is assured by the fact that the all-wise Creator of our wondrous universe has promised it. "Look! A king will reign for righteousness itself; and, as respects princes, they will rule as princes for justice itself. And the work of the true righteousness must become peace, and the service of the true righteousness quietness and security to time indefinite." —Isa. 32:1, 17.

This divine promise is not limited to one group of people or to one locality. It takes in the entire earth. The apostle Peter made that evident by saying: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:13) Instead of referring to the literal heavens and earth that do not need to be replaced, he was speaking of a new world in which earth's inhabitants would live in righteousness and be ruled in righteousness. Even the heavenly, or invisible, rule of earth will be new.

For many hundreds of years people who have loved righteousness and who have known of this marvelous promise have, like Peter, looked to the day of its fulfillment. They have longed for it and prayed for it. Now that day is at hand. The promised righteous new world is immediately before us. It is a promise that is certain to be fulfilled because it was made by God. "So my word that goes forth from my mouth will prove to be. It will not return to me without results."—Isa. 55:11.

A Great Change

Racial, national and economic discrimination, as well as the selfish motives that keep the present world churned into fighting factions, have to be removed permanently for a righteous world to exist. Crime

must be done away with, immorality must cease and dishonesty must be no more. All this requires immense changes, especially in social behavior. But that is not all. Mankind cannot continue under many forms of government and have the lasting peace God has promised. All must come under one government, and that will require rulers of far greater wisdom than the human race can produce.

God alone can and will bring about these changes. He has already established in heaven the one government to rule all mankind and chosen its rulers. He foretold its coming long ago through the prophet Daniel: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Another prophecy that foretold what this government would do to the nations of the world says: "Why have the nations been in tumult and the peoples themselves kept muttering an empty thing? I, even I, have installed my king upon Zion, my holy mountain. Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession. You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces."—Dan. 2:44, *AS;* Ps. 2:1, 6, 8, 9.

This is the kingdom in which Christ was appointed by God as King. Associated with him is a body of corulers also divinely chosen. Regarding them it is written that they will rule "with the Christ for a thousand years." (Rev. 20:4) As you will note from the prophecies just quoted, God's kingdom will break in pieces and consume the man-made governments of this world, notwithstanding the mighty nuclear weapons some of them possess.

By removing from men the power to rule other men and by giving that power to a body of spirit creatures that can exercise it with greater wisdom, God will end forever political strife, favoritism, graft, blundering, injustices and oppressions. This will be a welcome change for suffering humanity.

Another major change for the better will be the elimination of lawlessness. Human governments have been unable to remove the known and unknown criminals that abound in human society today. God's kingdom, however, will succeed where they have failed. It can root out the criminal element and bring to a permanent end lawless acts. "The transgressors themselves will certainly be annihilated together; the future of wicked people will indeed be cut off." (Ps. 37:38) A righteous world has no place for wicked people.

The establishment of a righteous world necessitates a change in present-day thinking. It cannot have people that think only of their own selfish interests, especially at the expense of others. It cannot have those that think little of high moral standards and believe that the end justifies the means. It has room only for people that transform their thinking according to God's Word and are willing to do as Jesus Christ said: "You must love your neighbor as yourself." (Matt. 22:39) When this is done earth-wide, how could there ever be criminal acts or another war? Sane humans do not injure or kill those they love.

With all people having love for God and mutual love for one another and being ruled by righteous and wise rulers, peace will always prevail earth-wide. It is written: "There has been a son given to us, and the princely rule will come to be upon his shoulder. . . . To the abundance of the princely rule and to peace there will be no end . . . The very zeal of Jehovah of armies will do this."—Isa. 9:6, 7.

Another prophecy that accentuates the striking change God's one government for earth will bring says: "Loving-kindness and trueness themselves have met each other; righteousness and peace themselves have kissed each other. Trueness itself will sprout out of the very earth, and righteousness itself will look down from the very heavens." (Ps. 85:10, 11) Is this the world you dream of? Is it the world you would like to live in? If it is, you will not take lightly the evidence that proves it to be at hand.

Last Days of Old World

Because God's promise of a righteous world was made a long time ago and has not, as yet, been fulfilled, that does not mean the day will never dawn when it is fulfilled. As certain days in the future that man selects for doing or celebrating something eventually arrive, so do the days that God selects, but with unfailing certainty. It matters not that the days God selects may be hundreds of years in advance. Eventually they arrive, and he does what he said he would.

As God set a time for the establishment of a righteous world, so he set a time when he will bring this old world to its end. The old one must be brought to an end before the new one can become a reality. But it is difficult for some persons to conceive a time when this old world, with which they are so familiar by long association, would be no more. They cannot imagine a day dawning on them when they would not find themselves in it. They take for granted that each new day will bring no change from the way things are. They are inclined to think as the ridiculers foretold by Peter: "Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning." (2 Pet. 3:4) But as they have continued, God's chosen day has steadily approached.

The time for ending the old system of things is so near that our generation will experience it. We are now living in the old world's last days. Ours is the generation of which Jesus spoke when he said: "This generation will by no means pass away until all these things occur." (Matt. 24:34) What things? The things he foretold as coming upon the world in the last days. The world-wide trouble that has come upon the world since 1914 is unequaled in any similar period of time in all human history. It makes this the unique period that the last days of the world are indicated to be by God's Word. This period has been just as the apostle Paul foretold: "Know this, that in the last days critical times hard to deal with will be here."—2 Tim. 3:1.

It was when this period began in 1914 that God established in the heavens his chosen government for earth. He did this by enthroning Jesus Christ as its King. The great trouble that has come upon mankind since then is visible evidence of this great event, because the prophecies that foretold the Kingdom's birth associated great trouble with it. This is found, for example, in the book of Revelation, where, after mentioning the Kingdom's birth, the prophecy says: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12) The end of the world will bring an end to his invisible, or heavenly, rule of it. Thus the heavens of which Peter spoke will pass away.

The prophet Daniel spoke another prophecy that indicated that there would be great trouble in the last days when Jesus Christ, whom he called Michael, would stand up in Kingdom power. He said: "At that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of

trouble, such as never was since there was a nation." (Dan. 12:1, *AS*) Still another prophecy that speaks of it is found in the eleventh chapter of Revelation. The establishment of the Kingdom is referred to in it by speaking of Jehovah God taking his power and beginning to rule with respect to the earth, which he did by enthroning Christ to represent his sovereignty. It says: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful." (Rev. 11:17, 18) Thus the unprecedented world trouble that began in 1914 not only marks our time as the last days of the old world, but it reveals that the one government God has chosen to rule earth has been established in the heavens and is now ruling and proceeding to subdue its enemies.—Ps. 110:1, 2.

COMING IN THE NEXT ISSUE

● "God Is Not Slow." Have you ever asked, "Why doesn't God do something about the terrible conditions in the world?" The answer is that he has done something about them, and soon they will be gone forever. How so? Read the Bible answers in the next issue.

● "Could Contact Lenses Be for You?" Did you know that six million people wear them? Do you know their advantages, their disadvantages, their cost? You will after reading the next issue.

● "Are You Troubled with Constipation?" It is a major health problem, but it does not have to be a major problem for you. Learn why—in the next issue.

New World Living

Many thousands of people have responded favorably to the world-wide preaching of the good news about God's established kingdom. They have exercised faith in Jehovah God's promises of a righteous world and look forward with keen anticipation to the fulfillment of them. Instead of being unrealistic, they are facing reality, even as Noah did in the days before the great Flood. They are confident that God's purposes will be carried out at his appointed time, whether the old world wants to believe it or not.

These lovers of righteousness will survive the end of the old world to enjoy the lasting peace of the righteous new world. They will see this earth beautified and made into a paradisaic home for mankind. These are the meek referred to at Psalm 37:11, which says: "The meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace."

New-world living will be everything that a lover of righteousness would want, and it will continue indefinitely, because God's kingdom is an everlasting kingdom. His judgments will be carried out in all parts of the earth for the good of mankind, just as it is written: "When there are judgments from you for the earth, righteousness is what the inhabitants of the productive land will certainly learn."—Isa. 26:9; 9:6, 7; Ps. 145:13.

At that time people will live not only without fear of other people but without fear of the animals. We have that also as a divine promise. "The wolf will actually reside for a while with the male lamb, and with the kid the leopard itself will lie down, and the calf and the maned young lion and the well-fed animal all together; and a mere little boy will be leader over them. They will not do any harm or cause any ruin."—Isa. 11:6, 9; Hos. 2:18.

It is good sense to desire long life in such a world, and it is good sense to place your hope in it. It is as certain of becoming a reality as is the rising of the sun. The word of the great Sovereign of the universe guarantees it. We have ample reason to lift up our heads and rejoice, because the world events since 1914 prove conclusively that we are now at the very threshold of this righteous new world.

a New World Society

IF YOU knew of a city on earth free of crime and corruption, where immoralities were not tolerated, where virtue was demanded and preserved, would you make an effort to go there to live? Suppose you learned that within its boundaries truth was spoken, business transactions were carried on in honesty, racial discrimination and religious superstitions were prohibited; would this create in you a greater incentive to search out this city to live in it?

What you would do would depend largely on the extent of your love of righteousness. Some people with low moral standards love this corrupt world. They would find a moral, peaceful society boring, while lovers of righteousness long for such a place with all their hearts. The truth is that there is just such a reputable place on earth now, and hundreds of thousands of people are flocking to it. The place, however, is not a city but a society, which is internationally known as the New World society of Jehovah's witnesses.

Why is it called a New World society? Because this society exists for the new world of God's promise. Its members have ordered their lives in harmony with the righteous principles of that new world now. They have responded to the message of the new world and advocate the new world to others. Thus they are ministers of God, "ambassadors substituting for Christ." Jesus said of them: "They are no part of the world just as I am no part of the world." They are not anarchists or seditionists, no more than Jesus was. Their being no part of the world means they do not become involved in this world's political activities, its social programs and schemes. They are not interested in perpetuating a system that God has condemned in his Word. Their main interest is God's kingdom, that heavenly government with Jesus Christ as its King, which is destined to control the affairs of men on earth. As witnesses of the only true God Jehovah, they have not closed their eyes to this unalterable will of God, but bring themselves in line with it now.—2 Cor. 5:20; John 17:16; Matt. 6:33.

Why are members of the New World society called Jehovah's witnesses? It is because Jehovah is their God. "Jehovah is in truth God. He is the living God and the King to time indefinite," said the prophet Jeremiah. A witness tells the things he knows to be true. God has declared that his people are his witnesses: " 'You are my witnesses,' is the utterance of Jehovah, 'and I am God.' " As his witnesses, the message that they bear is his.—Jer. 10:10; Isa. 43:10-12.

Only God could inspire a hope such as that of the new world and give man an understanding of its requirements. This he has done by means of his written Word, the Bible. Through his prophet Isaiah, Jehovah declared: "Here I am creating new heavens and a new earth, and the former things will not be called to mind, neither will they come up into the heart." Through his only-begotten Son Jesus Christ, Jeho-

van taught men to pray for that Kingdom government, saying: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth.' " And through John the apostle, Jehovah foretold what blessings would flow through that kingdom to all men who will be privileged to live under it, saying: "Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. . . . And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Isa. 65:17; Matt. 6:9, 10; Rev. 21:3-5.

Many persons have recognized the Kingdom message to be the life-giving message for this day. They have dedicated their lives to God and have joined in holding aloft the Kingdom as mankind's only hope. In 1959 there were, on the average, 803,482 members who preached the good news of God's kingdom every month. In the last ten years the number of proclaimers has increased 187 percent! The New World society has grown from some thousands in 1919 to where 1,283,603 persons were at their meetings on March 23, 1959, commemorating the death of Jesus Christ. At the close of the 1959 service year, the New World society reported eighty-five branch offices, and 19,982 congregations in 175 lands. All together, these now form a society no part of this old world. They are a New World society, a dedicated people welded together by God's Word, his spirit and the work he has given them to do. —1 Pet. 2:9, 10; Matt. 24:14.

Can the New World society rightly be called a society? Yes, for any group of people regarded as a unit distinguishable by particular aims or standards of living or conduct, voluntarily associating together for common ends, working together, periodically meeting together and worshiping together, can be termed a society. Since the New World society of Jehovah's witnesses is not incorporated under any political state or code of laws, but is governed according to God's Word, it is unique among the societies of the earth. In doctrine, in organization and in practice, it is based on God's Word. It is truly a good, wholesome society, and lovers of righteousness, regardless of their station in life, are welcome to it.

Becoming a Member

How does one become a member of the New World society? Is it just a matter of making a claim or profession of being one of Jehovah's witnesses that makes one an associate of this society? No. The only way one can become a member is by studying the Bible to learn what it teaches, making a full dedication of oneself to the true God Jehovah and symbolizing that dedication by water immersion, being devoted to his laws and principles, associating with other members of the New World society and sharing in the work being done by that society. There is no other way. There are no membership fees or enrollment papers to sign. The society, however, insists that those within its ranks conform to the Scriptural pattern in matters both personal and congregational. In 1959 there were 86,345 men and women who so arranged their lives and became members of the New World society. Each year approximately that many more are added to their ranks. The members are taught to abide by God's standards, as it is written: "All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant." (Isa. 54:13) This instruction comes through personal and group Bible study and an application of its principles.

Through Bible study, members become transformed in their thinking. They realize that new-world living means becoming a new personality, as the apostle states: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loving-kindness." (Eph. 4:22-24) This means that lying, stealing, dishonest practices in business, sexual offenses, teaching of false doctrine, rebellion, slander and other wrongs are not tolerated within the New World society. If a member persists in such offenses, he is disfellowshiped. Indecencies are not allowed to contaminate the organization.—1 Cor. 5:9-13.

When people behave themselves decently life is most enjoyable. Gossiping and backbiting, thoughtless, tactless and unkind remarks are avoided. Wives find subjection to their husbands natural. Husbands love their wives and are not bitterly angry with them. Children remain obedient to their parents. There is a balanced viewpoint in eating and drinking habits. Disagreements and strifes are forgotten. In this way racial and religious hatreds, national traditions, prides and rivalries and other factors that divide the old world are eliminated in the New World society. That is why, in 1958, members of the New World society from 123 lands could peaceably assemble for eight days in New York city at the Divine Will International Assembly of Jehovah's Witnesses. At this assembly they resolved: "We will not lift up sword against one another because we are Christian brothers and members of the one family of God, neither will we learn to war against one another any more, but we will walk in God's paths in peace, unity and brotherly love." As far as these members are concerned, they refuse to learn war any more. God's Word has transformed them into a peaceful society of ministers living for the new world of God's promise.—Col. 3:18-25; Eph. 4:25-32; Isa. 2:4.

A Normal People

Members of the New World society are not extremists or fanatics. They are a normal people. They dress the way other people do, eat what other people eat, and generally enjoy what others enjoy. They differ mainly in this, that they insist on living according to Bible principles. They are not haters of mankind, but out of love for their fellow man they bring the good news of the Kingdom, beseeching them to "become reconciled to God." This ministry they do as Jesus did, that is, from house to house, publicly, on the streets, orally and with the printed page. They have fine times together. In five congregation meetings a week they gather together to enjoy the fellowship of one another, to sing Kingdom songs, to hear the Word of God read and discussed. They train each other in the arts of speaking, preaching and teaching. They have circuit and district assemblies, national and international conventions, which are marked by joy, love, peace and unity. At assemblies their vision of the new world is brightened, faith is increased and strengthened, the truth of God is spoken and Jehovah's spirit fills their lives. These are truly joyful, happy occasions.—2 Cor. 5:20.

If you are interested in happy, clean, moral living; if you want to survive the destruction of this system of things in God's war of Armageddon and be carried over alive to live in God's righteous new world, then, by all means, learn more about the New World society, for it is God's answer to persons of good will in this hour of crisis.

THE WISE COURSE FOR YOU

THE wise course for you is the one that leads to life. As the greatest Teacher that ever walked this earth once said: "What benefit will it be to a man if he gains the whole world but forfeits his life? or what will a man give in exchange for his life?" Would you like to keep from ever having to forfeit your life? Then 'take in knowledge of the only true God, Jehovah, and the One whom he sent forth, Jesus Christ.' Why does taking in such knowledge result in everlasting life? Because to know God is to love him; to love him is to do his will, and "he that does the will of God remains forever."—Matt. 16:26, *margin;* John 17:3; 1 John 2:17.

To get on the way that leads to everlasting life we must first of all get off 'the broad and spacious road leading to destruction.' How did we get on the road? We were born on it due to the transgression of our first parent, Adam. "Through one man sin entered into the world," and so "there is not a righteous man, not even one." "Like sheep we have all of us wandered about; it was each one to his own way that we have turned." To get on the right road that leads to life we must let God's Word be a 'lamp to our feet and a light to our roadway.'—Matt. 7:13, 14; Rom. 5:12; 3:10; Isa. 53:6; Ps. 119:105.

For the Word of God to illumine our pathway, however, requires more than merely reading the Bible. We must understand what we are reading, know how to apply what we learn to our lives and be impelled to do so. To realize those desirable objectives requires outside help. It took the resurrected Jesus to 'fully open up the Scriptures' to the minds of the two dejected disciples whom he met on their way to Emmaus on the day of his resurrection. As devout Jews they undoubtedly were familiar with their Hebrew Scriptures. But they failed to understand what these had said about Jesus' first needing to suffer and to die, until Jesus interpreted these things for them. Thus also a certain Ethiopian proselyte returning from Jerusalem was perusing the prophecy of Isaiah without getting the sense of it. It took Philip the evangelist to explain that the prophecy was referring to Jesus Christ.—Luke 24:32; Acts 8:30, 31.

Because today those who would understand God's Word likewise need help, Jehovah God has providentially provided the New World society of Jehovah's witnesses, which stands ready to aid all seeking to take the truly wise course. Why not take advantage of their provision known as the "home Bible study"? Last year upward of 600,000 such studies were held with persons like yourself by Jehovah's witnesses throughout the world. Ask any one of Jehovah's witnesses about it. He will be only too glad to come to your home to study the Bible with you regularly for an hour each week, and that free of any charge. If you do not know any of Jehovah's witnesses, write the Watch Tower Society at 117 Adams Street, Brooklyn 1, New York, expressing your desire to have a home Bible study, and they will put you in touch with a qualified minister who will be happy to render this aid.

As you get the sense of what God long ago had recorded in his Word you will come to appreciate where we are today according to God's timetable and why a wise, powerful, just and loving God has for so long permitted evil. You will also gain a knowledge of God's will for you, and the promises found in the Bible will fill you

with hope and with sound reasons for confidently expecting its fulfillment in God's new world of righteousness.

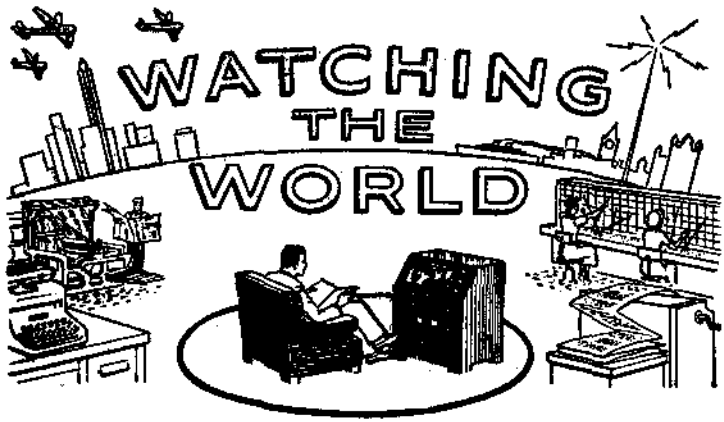
By your study of God's Word you will also find the guide you need in this morally decadent old world. Instead of "being fashioned after this system of things," you will "be transformed by making your mind over, that you may prove to [yourself] the good and acceptable and complete will of God." Application of the Bible's principles will become a bulwark to safeguard the happiness and well-being of yourself and your family. You will find a change taking place within yourself in keeping with the apostolic admonition: "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it, where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all." —Rom. 12:2; Col. 3:9-11.

This good, acceptable and complete will of God takes in every aspect of our lives, even as we read: "You wives, be in subjection to your husbands, as it is becoming in the Lord. You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your parents in everything, for this is well-pleasing in the Lord. You fathers, do not be exasperating your children, so that they do not become downhearted. You slaves, be obedient in everything to those who are your masters in a fleshly sense, not with acts of eyeservice, as men-pleasers, but with sincerity of heart, with fear of Jehovah. Whatever you are doing, work at it whole-souled as to Jehovah, and not to men. You masters, keep dealing out what is righteous and fair to your slaves, knowing that you, too, have a Master in heaven. Be persevering in prayer, remaining awake in it with thanksgiving."—Col. 3:18-23; 4:1, 2.

True, by following this Scriptural counsel you will run counter to the course of those round about you. You may even find fulfilled in you the words of the apostle Peter: "Because you do not continue running with them . . . they are puzzled and go on speaking abusively of you." If you are wise, however, you will not let that give you concern, for "trembling at men is what lays a snare, but he that is trusting in Jehovah will be protected."—1 Pet. 4:4; Prov. 29:25.

Replacing your previous worldly acquaintances will be those far more wholesome, God-fearing friends whom you will find at the meetings of Jehovah's witnesses at their Kingdom Hall in your community. There you will find others who also are set on taking the wise course and who will be glad to help you. At the various meetings held in that Kingdom Hall you will enjoy informative and interesting Bible discourses, study and discussion of vital Bible topics, and consideration of how to share in God's service by approaching and helping still others to gain faith in God's promises of a righteous new world, even as you yourself have done. You are welcome to attend these meetings.

Without a question of doubt, the wise way is the way that leads to life, everlasting life in happiness. God's Word shows us how we can get on that way. And by understanding and applying Scriptural counsel we will be like the wise man that built his house upon a rock-mass that stood when the storms came. We will be able to stand the tests that come upon us, to gain everlasting life in God's righteous and happy new world.—Matt. 7:24-27.



Pioneer V—Sun Satellite

◈ On March 11 a twenty-six-inch sphere, weighing 94.8 pounds, was launched by the U.S. It is headed for an orbit around the sun between the paths of Earth and Venus. Pioneer V is man's first live messenger deep into the solar system. Scientists hope it will supply information about the sun's role in the lives of men. It will be a test of interplanetary radio communications.

Atomic Plant for India

◈ The Soviet Union will build a nuclear power plant for India. The two countries agreed to "co-operate in the peaceful uses of atomic energy, including the design and construction of nuclear power stations." The exact details of the Soviet offer have not been made public.

"Strained Interpretation"

◈ The Tuscarora Indians originally lived in North Carolina. In 1775 they moved north, after a losing war with the white man. Eventually they settled in New York, and, with the help of the federal government, they bought the property. According to U.S. law no land may be taken from an Indian "reservation" for uses inconsistent with the purposes of the reservation. For 150 years everyone seemed to consider the Indian land a "reservation," until the U.S. Supreme Court decided that it was not. The Court held, 6 to 3, that the New York Power Authority had the approval of Congress to take the land for a dam and a reservoir. Justice Black of the Court wrote: "I regret that this court is the governmental agency that breaks faith with this dependent people. Great nations, like great men, should keep their word." He ridiculed the Court's contention, saying that it "strained interpretation" of the word "reservation." Now all the land the Indians own outright is put in jeopardy by the decision.

Havana Explosion

◈ A tragic explosion aboard the French ship La Coubre took place in Havana harbor on March 4, in which many Cuban and French citizens lost their lives and many others were injured. In a speech Cuba's prime minister indicated that the United States was responsible for the explosion. On March 7, U.S. Secretary of State Christian A. Herter called Prime Minister Castro's attitude "unfounded and irresponsible" and his statements "baseless, erroneous and misleading." Relations between Cuba and the U.S. have worsened because of the incident.

Race Riot in Britain

◈ First there was an orderly assembly of about 10,000 people at London's Trafalgar Square to support demands for a boycott of goods from South Africa. Then truckloads of hecklers came, shouting, "Keep Britain white!" A fight started and then another and soon the whole thing got out of control. Police moved in. When it was all over there were nine persons arrested and several persons were nursing injuries.

Moroccan Tragedy

◈ On March 1 one of the greatest catastrophes in Moroccan history struck the seaport city of Agadir. In twelve seconds an earthquake leveled the city. Seventy percent of the city was destroyed. The death toll mounted to more than 10,000.

Wife-kissing Permitted

◈ Heretofore, Moslems all over the world refrained from kissing their wives during the fasting hours in the month of Ramadan. On March 10 Sheik Hassan Mamoun, mufti of the southern region of the United Arab Republic, announced that husbands could kiss their wives during fasting hours, not only on their cheeks, but also on their lips, provided the kisses were friendly and not passionate. Women were also granted permission to use lipstick and wear tightly fitting sleeveless dresses during fasting hours. They could also brush their teeth during this period.

Waiting for Gods

◈ Theologian Niebuhr, 65, professor of theology and Christian ethics at Yale University Divinity School, said Western man is lost and disillusioned—not only in himself but also in the things he has trusted, such as nation and technology. "In the West the most sensitive, if not yet most, men are living in a great religious void; their half-gods are

gone and the gods have not yet arrived." This, he said, is true of men both in and out of churches. "I look for a resymbolization of the message and the life of faith in the One God. . . . I do not know how this resymbolization . . . will come about," he said.

Life in a Non-Christian Age

◈ On March 10 Hanns Lilje, Lutheran bishop of Hannover, Germany, declared that the modern world "seems to have lost entirely its capacity to understand Christian categories of thought and faith. What is worse, the Christian Church seems to have lost to the same degree the capacity to speak its beliefs in a manner which should convey the impression of something real and alive. The language of the theologians seems to have become so artificial, so self-centered and so remote from real life that one can only dream of the times when theology took the lead in the universities and was the most formative influence in the intellectual life of Western nations." Bishop Lilje said: "We do live, for all practical purposes, in a non-Christian world. . . . It is not an anti-Christian age—we live in a non-Christian period."

Defense with No Equal

◈ Admiral Arleigh A. Burke, chief of U.S. Naval Operations, stated that the U.S. today is much stronger than Russia and has an array of weapons that "no one has yet equaled." He said that the U.S. Navy has more atomic-capable planes afloat on five aircraft carriers than Russia has in its entire heavy-bomber fleet.

Graham Challenged—Declines

◈ Evangelist Billy Graham was challenged to a healing contest on March 4. The chief of a Moslem mission in East Africa stated that Islam was more powerful than Christianity. To prove his point he suggested that thirty incurables be selected and that Graham and six of his followers pray over fifteen while the Sheik and six followers prayed for the recovery of the fifteen others. Graham rejected the challenge.

Shortcut to the North Pole

◈ On February 9, U.S. nuclear submarine Sargo poked its nose through the ice at the top of the world. By instruments they were guided there. When the crewmen crawled out and checked their location by celestial navigation, they found that they had struck a bull's eye—the North Pole was only 25 yards away. On the spot they planted a Hawaiian flag, and then, after submerging, they took "a quick seven-minute trip around the world." There on the top of the world they saw polar bear tracks and went hunting for them, but found none. The trip proved that submarines can reach the top of the world any time of the year.

Close to Perfect Timing

◈ Not a second off in a 1,000 years is how accurately a newly designed atomic clock will keep time. The new clock measures both time and radio and television frequency by the vibration rate of cesium atoms. Cesium atoms vibrate 9,200,000,000 times a second, which is fast enough to offer great accuracy and slow enough to be measured by instruments.

Farm Income Down

◈ Everything else seems to be going up but the farmer's income. The average U.S. farmer last year had a net income of $2,364, which is 14.5 percent less than he had the year before. Delaware and Maine showed declines of 46 and 52 percent. This at a time when money paid out for machinery, repairs and other production expenses and labor hit an all-time high.

An Education Problem

◈ The Soviet Union is graduating five times as many students in secondary schools as their universities will hold. They are meeting the problem by providing vocational training and work programs for the accommodated students.

No More Tough Steaks!

◈ A new device is out that tests the tenderness of cooked or raw meat. A meter will indicate whether the piece is tender, medium or tough. A handy device for housewives, meat packers and butchers to have around.

An Appeal for Brain Power

◈ To be a good engineer today a student needs an IQ of 120 or better. Less than 20 percent of the U.S. population has this kind of gray matter, said Dr. Sydney B. Ingram, vice-president of the Engineering Manpower Commission of the Engineers Joint Council. He called for a greater channeling of brainpower in the direction of science.

Learning Russian?

◈ Three years ago only 165 U.S. colleges offered to teach Russian. Today Russian is being taught in 415 U.S. colleges and universities. In addition, some 15,000 college students are studying Russian in 450 high schools and 50 elementary schools.

Watch Out for Fires!

◈ In 1958 there were almost 2,000,000 fires in the U.S., which is about four a minute. Destruction of property was valued at $1,250,000,000.

Family Group Therapy

◈ Mental patients are now brought in touch with their families. Doctors say that seeing the family in a group can have therapeutic results. Family discussions are frank, therefore helpful. By such treatment the patient is fortified to

resist the pressures of family life when released.

Peeves Against Tranquilizers

◈ Tranquilizers can treat only symptoms. Abolishing the symptoms does not cure the patient. Tranquilizers cure nothing. What is not good is that they tend to hide symptoms that could be useful in a diagnosis of a case. Often the body's ability to fight infection is hindered by the popular drugs. There is no counteracting agent for the many drugs now on the market.

Have Hearing Troubles?

◈ Metropolitan Life Insurance Company reports that women have a third less hearing troubles than men. About forty out of every 1,000 males have something wrong with their hearing. Close to 6,000,000 Americans have some loss of hearing. There are 110,000 totally deaf persons in the country.

Are Teen-Agers Too Fat?

◈ Dr. Stanley M. Garn of Antioch College, an authority on physical growth, insists that too many American teen-agers are "becoming too fat." He said: "Reviewing the dietaries of some of our teen-agers, I am struck by the resemblance to the diet that Dr. Olaf Mickelsen uses to create obesity in rats. Frappés, fat-meat hamburgers, bacon-and-mayonnaise sandwiches, followed by ice cream, may be good for the farmer, good for the undertaker and bad for the populace." In the larger cities there are not opportunities for strenuous work or play, so the teen-agers get fat.

Children Population

◈ At the close of 1958 the world's population of children less than 15 years of age was 1,065,000,000.

Cancer a Child Killer

◈ Accidents claim the most lives among American children, but cancer is second. At present 12 percent of all deaths occurring in children between the ages of one and fourteen are caused by various forms of cancer. More than one half of all cases of childhood leukemia occur before five years of age

Heart Disease and Overweight

◈ Almost every two minutes in the U.S. someone dies of heart disease. Doctors believe cholesterol leads to blood clots, which result in occurrences of heart attacks. Experiments are underway to determine whether controlled dieting will lower the cholesterol level and contribute to longevity.

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Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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EFFICIENCY VERSUS Fellow Feeling

EFFICIENCY itself is a very desirable thing. It gets maximum results. However, it can be overdone owing to greed or mere thoughtlessness. When that is the case, efficiency becomes pitted against fellow feeling, and not only pitted against it but playing havoc with it, ruining the lives of who knows how many.

The world's foremost example of efficiency carried to its ruthless limit is furnished by the Chinese communes. In the interest of efficiency, children at a tender age are separated from their parents, and there is no time for anyone to visit his relatives or friends. As one recent traveler, an Indian government official, reported: "Food, clothing, housing, education, medical care, recreation and burial are guaranteed. . . . The tentacles of the state embrace every aspect and account for every hour of one's life. . . . Abiding emotional attachments are suppressed in the name of the new Moloch of state and production." No question about fellow feeling being sacrificed on the altar of efficiency in Communist China.

In Western lands efficiency is also playing havoc with fellow feeling, though to a lesser degree. Rarely does industry manifest any fellow feeling for the many workers that automation deprives of a livelihood. In fact, this was a chief bone of contention in the protracted United States steel strike. Industry insisted on the right to adopt more efficient methods that would have thrown 100,000 men out of work. Long and costly as the strike was, this issue was not settled but only shelved. Does the steel industry need to adopt these more efficient methods to survive? No, for in the past year one firm alone made a profit of more than $250,000,000. Another glaring example of industry's lack of fellow feeling is its indifference regarding occupational hazards, necessitating legislation to protect the workers.

That such a course is as shortsighted as it is selfish, the following anecdote illustrates: As an industrialist was showing a labor union official automation units at work he said: "These will never go on a strike." "True," replied the union man, "but neither will they ever buy any of your products."

All this emphasis on efficiency at the cost of fellow feeling is in direct violation of the Biblical command: "You must love your neighbor as yourself." To love our neighbor as ourselves we need to understand him, to put ourselves in his place. A meaningful modern term for this is empathy. It has been defined as "imaginative

projection of one's consciousness into another being." "The complete understanding of another's feelings, motives, etc." "Mentally entering into the spirit or feeling of a person; appreciative perception or understanding."—Matt. 22:39.

Jehovah God himself might be said to have shown empathy in the laws he gave to the nation of Israel. Though never tiring himself, he well knew how much man would appreciate one day's rest in seven and so he made provision for the sabbath. The ancient Romans ridiculed the sabbath provision as inefficient, a waste of time and energy, but who would agree with them today?

Another example: Under the Mosaic law a man who had just married was excused for one year from going to war, so that he might cheer his wife for at least that long, in case he should die in battle. Generals may have cried, Inefficiency! but in God's law empathy or fellow feeling won out over efficiency. In fact, throughout Jehovah's dealing with the nation of Israel he himself showed empathy by feeling sorry for them and time and again delivering them when they cried to him for help. —Isa. 63:9.

In commanding the Israelites, "You must love your fellow as yourself," Jehovah God made empathy or fellow feeling the guiding principle in human relations. Not content with merely stating it, he spelled it out in specific laws: No interest was to be charged a man who borrowed because of poverty or need. Efficiency? No, but fellow feeling. In harvesting, the corners of a field were not to be reaped but let remain for the poor to glean—calling to mind the story of Ruth gleaning in the fields of Boaz. After the main crop of olives and grapes had been gathered, what ripened later, the leftovers, had to be left for the poor to gather. More examples could be cited showing that in God's laws to the Israelites empathy won out over efficiency.—Lev. 19:18.

We all do well to apply this principle of empathy to our own lives, letting fellow feeling win out over efficiency. Conscientious husbands may be so concerned with the basic, practical and essential things that they entirely overlook how much happiness their thoughtfulness in little things could bring their families and especially their wives. On the other hand, there are some housewives who rob themselves and their families of much joy because of their industrious efficiency, overlooking the fact that relaxation, contentment and happiness are also important.

There are many notable examples of empathy in the world today, but the most notable as well as the wisest one is that furnished by the Christian ministers of the New World society of Jehovah's witnesses. They imitate Jehovah God, who had such empathy that he gave his only-begotten Son so that those who exercise faith in him may get everlasting life. They also follow in the footsteps of God's Son, Jesus Christ, who, when on earth, gave the greatest example of empathy or fellow feeling men have ever seen, and whose course of compassion, understanding and love contrasted so sharply with the harsh, calloused and selfish course of his opposers.

Because of having this empathy or fellow feeling these Christian ministers go from house to house, stand on street corners and make return visits on men of good will who are conscious of their spiritual need. They even go to faraway places to serve where the need is great. Last year they spent approximately 1,500 hours preaching and teaching for each one baptized. That is truly empathy, for it means everlasting life for such and, above all, honor and gladness of heart for the great Creator, Jehovah God.—Prov. 27:11.

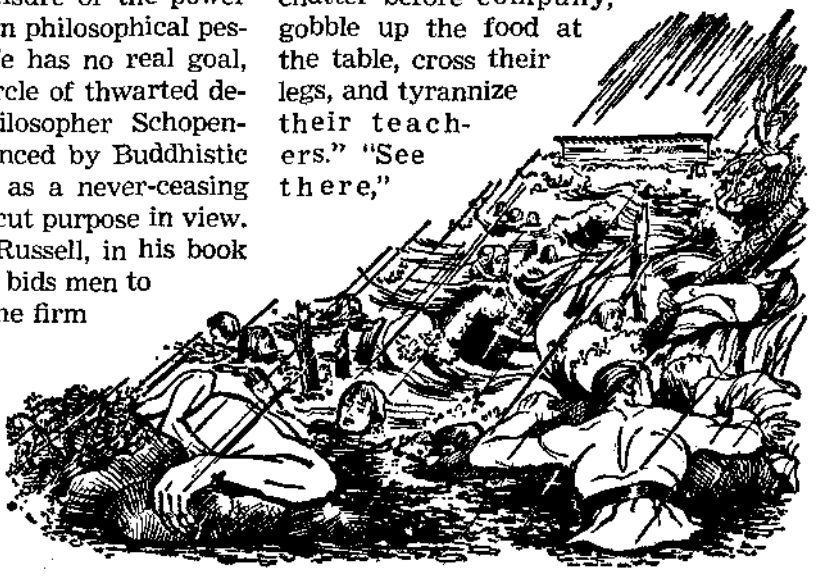
God is not slow

MORE than once the name of God has been made a mockery, simply because of a seeming delay in the execution of his judgment. Such mockery, however, has never been justified. God has never been slow in the fulfilling of his will. His judgments are always executed on time.

To skeptics, to men fortified by "scientific" methods and thought, and to believers only in the continuity of natural processes and in the inviolability of nature's laws, the events of history seem to relate an entirely different story. Such ones have mistaken God's patience and long-suffering for slowness. In fact, they have concluded either that God has never made promises about destroying the wicked and establishing a righteous new world, or that, if he has, then he has forgotten to fulfill them or has not had the time or leisure or the power to do it. In fact, Eastern philosophical pessimism asserts that life has no real goal, that it is an endless circle of thwarted desire. The German philosopher Schopenhauer, who was influenced by Buddhistic thought, also saw life as a never-ceasing struggle with no clear-cut purpose in view. Philosopher Bertrand Russell, in his book *A Free Man's Worship,* bids men to build their hopes "on the firm foundation of an unyielding despair."

To such men life is hopeless. God's Word and prophecies hold no true meaning. Armageddon is visionary. Catastrophe is unlikely. Yet in this nuclear age, they are not so sure. They reason that if annihilation does come it will be by the will of man and not of God. As for Jesus' and his apostles' words marking this generation as the one to see the fulfillment of God's promise of the destruction of the wicked, they say, "We've heard that before. Can't you Jehovah's witnesses see that all things continue as always?" As if to prove their point, they often like to quote what Socrates said on children some 2,000 years ago: "Children now love luxury, they have bad manners, contempt for authority, they show disrespect for elders and love to chatter in place of exercise. Children are now tyrants and not slaves of the household. They no longer rise when an elder enters the room, they contradict their parents, chatter before company, gobble up the food at the table, cross their legs, and tyrannize their teachers." "See there,"

> "Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad. But it will not turn out well at all with the wicked one, . . . because he is not in fear of God."—Eccl. 8:11, 13.



say the critics, "times really haven't changed so very much, now have they?" They fail to consider that the sign of Christ's second presence is a composite one, all of the features of which must be fulfilled in one generation, and only this generation fits that requirement.

In thus conducting themselves they furnish a strong proof that we have reached this world's end, because they are fulfilling the prophecy spoken by the apostle Peter respecting the end of the world. Peter said: "For you know this first, that in the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.' " Peter argues that such ridiculers close their eyes to historical facts and reason. "For, according to their wish, this fact escapes their notice," says Peter, "that there were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." The fact that Jehovah did destroy a wicked world once before should be a warning to us that he can and will do it again. But scoffers ask, When?—2 Pet. 3: 3-7.

Time and Patience

Nearly 6,000 years have passed since Adam and Eve were driven out of Eden and approximately 4,300 years have passed since the Flood—still no new world. These thousands of years appear to be a long time to creatures whose lives have been cut from a possible eternity to a short seventy or eighty years. But to Jehovah these past 6,000 years have been comparable to six of man's weekdays. As the psalmist said: "For a thousand years are in your eyes but as yesterday when it is past." It is hardly any time at all.—Ps. 90:4; 2 Pet. 3:8.

Even though time is no problem with God, because his life is not running out, still he is aware of time because he is a God of order. King Solomon wrote: "For everything there is an appointed time, even a time for every affair under the heavens." The apostle Paul declared: Jehovah "decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God." He further states: Jehovah "has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed." Regarding the day and hour of the destruction of this wicked world Jesus said nobody knows, "but only the Father." This shows God to be quite time-conscious. We can deduce from Jesus' words that Jehovah has a set time for the end of this world. That it will be fulfilled we can have no doubt from Jehovah's own words: "My own counsel will stand, and everything that is my delight I shall do."—Eccl. 3:1; Acts 17:26, 27, 31; Matt. 24:36; Isa. 46:10.

Throughout history Jehovah has proved himself to be a God of his word. He told Abraham that his seed would be afflicted for four hundred years. The Israelites suffered much as slaves in Egypt, but 400 years after the beginning of the foretold period of affliction, which began when Ishmael mistreated Abraham's seed Isaac, Jehovah delivered the Israelites from Egypt, and forty years later he brought them into the Promised Land. He was not slow respecting his promise.—Gen. 15:13.

Through his prophet Daniel, Jehovah foretold that the Messiah would make his

appearance sixty-nine weeks of years following the command to rebuild Jerusalem's walls, which came in 455 B.C. Precisely on time, 483 years later, A.D. 29, the Messiah did put in his appearance. Was God slow? No, he was on time.—Dan. 9:25, *AS*.

Jehovah foretold that with the overthrow of King Zedekiah the Gentile nations would rule for seven symbolic times, or 2,520 years, and that at the close of those times there would be world war, food shortages and earthquakes as evidence of the installation of the rightful king in the heavens, namely, Jesus Christ. The Gentile times began 607 B.C. and had their close in the fall of A.D. 1914, which was marked by world war, famines and earthquakes. God's prophecy was fulfilled exactly on time.—Dan. 4:10-17; Ezek. 21:25-27, *AS;* Matt. 24:3-14.

The skeptics are not satisfied. Failing to inform themselves of Jehovah's important purposes, those willfully ignorant mockers persuade themselves that God is slow, that he does not care about humanity. But Peter says: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." Faithful Jews stated that Jehovah is "slow to anger and abundant in loving-kindness," that he has "no pleasure in the death of the wicked," that his "will is that all kinds of men should be saved and come to an accurate knowledge of truth." This apparent slowness is for the saving of men. —2 Pet. 3:9; Neh. 9:17; Ezek. 33:11, *AS;* 1 Tim. 2:4.

Still Jehovah is not slow "as some people consider slowness." When men, after a long lapse of time, fail to carry out their promises, men conclude that it is because they have changed their plans, or because they have forgotten their promises, or because they do not have the ability to perform them, or because they stand a chance to gain by the delay, or because there is a want of principle that makes them go back on their word. But no such conclusion can be drawn from the seeming delay in fulfillment of Jehovah's promises. He does not deal with men that way. The thought conveyed by the apostle Peter is that Jehovah does not for any selfish reason delay the fulfillment of his word. If he appears slow, it is that creatures may be the gainers thereby. He is patient and long-suffering toward them, wishing that not any of them perish but that they repent from their wrongdoing and gain life. To that end Jehovah provided his only-begotten Son Jesus Christ, "in order that everyone exercising faith in him might not be destroyed but have everlasting life."—John 3:16.

Jehovah desires that all who gain life display integrity to him. The testing of the integrity of men takes time. The thousands of years from Eden on have allowed time for children to be born and tested in their integrity to God and to share in His vindication. It has been time well spent in the saving of lives and in proving God true.

Warning to the Wicked

Wicked men should not conclude that since God does not cut them down in their wickedness he will not punish them. Jehovah's infallible Word says: "Wicked people will turn back to Sheol, even all the nations forgetting God." The seeming delay on God's part should not be regarded as proof that he will not punish, rather that he desires to save, that he could cut men off for their sins but that he lets them live that they may repent and gain life. If they refuse to avail themselves of his salvation, perish they will. A parent may sincerely desire that his child not be punished, but if the child is guilty of wrongdoing and the circumstances demand it,

the parent must punish the hild. A judge may sincerely desire that every man that comes before him be found innocent, yet if a man is found guilty before him, the judge must pronounce the sentence of the law. So it is with the God of justice. He may desire that none perish, but if men fail to avail themselves of his means of salvation, Jehovah promises to be a "swift witness" against them. He will execute his law with justice.—Ps. 9:17; Mal. 3:5, 6, *AS*.

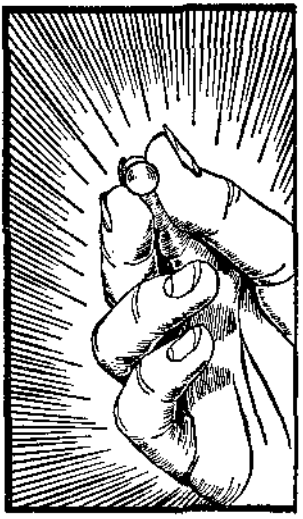
To unbelievers the unexpected end will come with thieflike suddenness, as Peter states: "Jehovah's day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered." What surprise, terror and anguish there will be for the wicked! Knowing that this end is sure, Peter says: "What sort of persons ought you to be in holy acts of conduct and deeds of godly devotion"! Surely Christians ought not to be found storing up for themselves treasures upon the earth, or be setting their affections on earthly things that are due to pass away, or leading a life of loose conduct and debauchery. This is a time to become reconciled to God. —2 Pet. 3:10, 11; 2 Cor. 5:20.

These are serious and momentous times. The appointed times of the nations have ended. The King Jesus Christ is on his heavenly throne ruling amidst his enemies since A.D. 1914. Even though wicked men refuse to see in the happenings since A.D. 1914 any evidence that God's kingdom has come and that Christ is now ruling preparatory to breaking all the nations to pieces in Armageddon, this does not alter matters with Christians. They realize that the reason why Jehovah cut short the days of the great tribulation in 1918 was so that the chosen ones, Christ's anointed heirs, would be saved. Jesus said: "In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short." (Matt. 24:22) Since 1918 the remnant of Christ's heirs have been gathered and along with them a great crowd of dedicated people of good will toward God. Together they now number more than 800,000 active ministers of Jehovah throughout the world. That number may not seem much in comparison with the world's population, but neither were the eight flood survivors in Noah's ark many in comparison with the population of that ungodly world. Nevertheless, Jehovah's patience and long-suffering since 1918 have meant the hope of salvation for these many hundreds of thousands.

The display of Jehovah's patience in our day ought to fire believers with evangelistic fervor and not make them easy prey for the skeptics. It should move them with zeal to make known Jehovah's salvation to as many as possible before He brings on Armageddon. They should want to bend all their energies and devote all their resources to the great Bible educational work now carried on by the New World society of Jehovah's witnesses through which the salvation of Jehovah is being made known. As a farmer during a lull in a storm hurries to haul all his crop into the storehouse and considers such a break a blessing, so Christians must view their responsibility during this lull before the storm of Armageddon and must rush to gather in as many of the Lord's other sheep as possible to the side of Jehovah. The "new heavens and a new earth that we are awaiting according to [God's] promise" will arrive on time in this generation. Therefore, let us face the future with full faith, knowing that Jehovah, who has promised, is faithful.—2 Pet. 3:13; Heb. 10:23.

Could CONTACT LENSES be for you?

SIX million people have decided to put aside their spectacles and wear contact lenses. What a surprise when you see the first pair of the latest type of these almost invisible lenses! So tiny, so thin! For size like an aspirin tablet, for thinness like paper! Whether you wear eyeglasses or not, you have probably wondered about them, for contact lenses have come of age.



Yet are contact lenses for everybody with sight problems? More specifically, could contact lenses be for you? To determine that, you need to know what advantages they offer. In the United States about two thirds of those wearing contact lenses are women; for many of them the foremost advantage of the tiny lenses is their cosmetic or appearance value. This appearance value can be very great when one must wear thick spectacles. Yet no matter how thick the glass in one's spectacles, contact lenses can be made thin. That these thin plastic lenses can replace thick spectacles is amazing enough, but they do even more.

Contact lenses give a 15-percent wider field of vision than spectacles. Those with extreme nearsightedness often gain better vision through contact lenses than with spectacles, and there is some evidence that contact lenses may even slow down the progression of myopia. An eye that has lost its own lens in a cataract operation can often be tremendously aided by a contact lens. Freedom from streaking or steaming is an advantage.

Do contact lenses break? Unless ground underfoot, it is rare for them to break. Instead of breakage the problem is how not to lose them, since they are so tiny. They can be scratched, but not easily; and unless badly scratched, there is virtually no difference in the vision they provide, because minor scratches are filled in by tears.

Still another advantage is that the prescription for contacts is good for many years. Many persons use them from four to ten years without a change. It is wise to find out what a company's policy is in regard to change of prescription. Some firms provide changes without additional cost.

Motive and Determination Important

One's reason for wearing contacts and one's determination to wear them successfully are all-important; indeed, this is virtually the crux of the matter in answering the question: Could contact lenses be for you? One who is halfhearted in the desire to wear them will not likely be successful. Why? Because of the discomfort involved in getting used to them. Almost everyone who tries contacts has trouble getting adjusted to them; as a result, many persons give up before the period of adjustment ends. How many pairs of contact lenses are in medicine cabinets and dresser drawers instead of on eyes is not known, but no small number of persons have returned to spectacles because of impatience over adjustment.

To be successful in adjusting to contacts one must wear them for a while each day. This adjustment period, though not painful, is not pleasant. A contact lens, after all, is a foreign body; and the wearer must learn to tolerate it just as he would false teeth. The adjustment period varies, according to the individual, from a few weeks to several months.

Throughout the adjustment period, moreover, a number of visits to the contact-lens practitioner are necessary. At least five or six visits must be made, and some persons may have to go as many as twenty times. This is necessary to insure proper fitting and to make absolutely certain that the lenses are not causing any abrasion on the eye.

Obviously, determination is vital! It is important also because a good deal of money is involved, a pair of the latest type costing from $150 to $300. Those who have problems out of the ordinary may have to pay more.

Suppose that one has the necessary motive and determination. Is this enough? No. According to one estimate, only two thirds of those who keenly want to wear them will be able to get used to them. A qualified contact-lens practitioner can advise a person as to whether he is a likely candidate, but even the specialist cannot predict all the failures. Admits the American Optometric Association: "In some cases, satisfaction and comfort just never come."

The best candidates for contact lenses, generally speaking, are those with an easygoing temperament, persons with relatively calm nerves. Tense eyelids, going with a tense personality, would prove a handicap. A person with a poor blink rate would also not be a good candidate for contacts, blinking being required for keeping the eye cool. Even one's occupation has a bearing on the matter. Persons who regularly work with chemicals injurious to plastics could have trouble with contacts. Many persons, before going to the contact-lens specialist, find it wise to visit an eye doctor. Besides examining your eyes for any condition that might make it unsafe or unwise to wear contacts, he can recommend a qualified technician.

No Time for Bargain Hunting

The skill of the contact-lens practitioner has a lot to do with whether these lenses could be for you. Bargain hunting thus holds many pitfalls. When a firm sells contact lenses for an incredibly low price, it is likely that the patient is getting preformed, stock lenses, and these are not advised, because of the difficulty of a proper fit. One should beware, moreover, of extravagant claims. The Federal Trade Commission recently cracked down on the claims some operators made, such as "continual comfortable wear," "wear them up to six months without removing," and "never irritating."

After the adjustment period is over, how long can one wear contact lenses without discomfort? Even this varies widely with the individual. Some persons do not seem able to tolerate them for more than three or four hours a day. Many attain a wearing time of at least eight or ten hours a day. Literature published by the Plastic Contact Lens Company says: "If you are an average case, you can expect to wear the lenses all day within a month."

No recent development, contact lenses were first made in Europe in the 1880's. But away back in 1508 Leonardo da Vinci unwittingly conceived the basic principle; then 200 years later Descartes expanded the theory. In the last twenty years contact lenses have come a long way. The early lenses were of glass and they were big, covering most of the sclera or white

of the eye. Even the early plastic lenses were of the big type, and they had the drawback of needing a special fluid to be applied between the eye and the lens to keep this area moist. This solution sometimes clouded and caused rainbows in one's vision. Then came an improvement: the fluidless scleral-type lens that allowed, by means of an opening in the plastic, the wearer's own tears free access to the eye surface.

But the kind of lens now in widest use is the tiny corneal lens. Covering only 60 percent of the window of the eye, the corneal lens floats on the eye's natural tear layer. It is not easily dislodged, being held in place by capillary attraction. To remove a corneal lens one merely opens his eye widely and uses a finger to give a tug at the outer corner of the eye, blinking at the same time; out it pops into the waiting other hand. During the night the lenses are placed in solution.

Since poor wearing time results from incorrect techniques of insertion and removal, each company provides detailed instructions on the matter. Briefly, one procedure of insertion is this: The hands are washed and the contact lens wetted with a drop of antiseptic wetting agent. Then the lens is balanced on the tip of one's middle finger or on the ball of the forefinger and, with the eye directed straight ahead, the lens is inserted in the eye and blinked into place.

Although contact lenses are not the final answer to everyone's sight problems, they help solve these problems in innumerable ways. Even bifocal contact lenses are available. One type has the distant prescription in the center, whereas the reading correction is ground in a complete circle on the surrounding edge. (This type can rotate freely.) Looking straight ahead, the person sees distant things clearly and when looking down, the contact lenses rise so he sees through the outer circle. As the person looks up again, a blink slips the lenses back into place. The price is $200 to $500 for a pair, and the odds are about two to one that these lenses can be worn successfully.

Could contact lenses be for you? They could, but if spectacles have disadvantages so do contacts. They are not something to buy on impulse. Each year, however, some 500,000 additional people find they have the reason and determination for putting aside spectacles and putting on contacts. Certainly contacts have come of age.

When Success Is Measured by Money

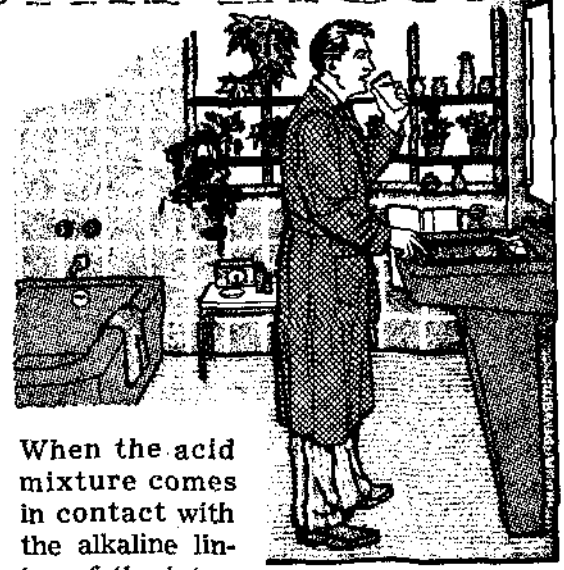
¶ Writing in *The Magic of Balanced Living*, John Tebbel says: "Coronary disease killed five times more men in their forties and fifties during 1954 than in 1930; six times more men than women between the ages of thirty-five and forty-four. In the case of stomach ulcer, that classic result of worry and tension, six times more men than women die annually; in duodenal ulcer, seven times as many. What does all this prove? Nothing, in a scientific sense, because doctors are understandably cautious about these matters, and the path of research is long. . . . However, the evidence is impressive. It indicates that the way men live in our society, where success is the goal and failure the unforgivable sin, is producing a male population so ridden with tensions, fears and anxieties that men are quite literally killing themselves, needlessly and before their time. Whatever the primary causes for these lethal pressures—worship of money, overemphasis on success, the materialism of women who drive their husbands and fail to take care of them—the results can be seen everywhere, and some can be analyzed medically."

CONSTIPATION

CONSTIPATION is a major health problem of this modern civilization. Every year millions of dollars are spent for drugs to combat it. It appears that the person that is never troubled with it is a rare individual. Why is it that the elimination of waste matter, so vital in the functioning of our body, should be such a troublesome thing? Is it due to a widespread defect in the human organism or is it caused by other factors that can be controlled? In the majority of cases constipation is not caused by physical defects or by disease.

You cannot expect your body to be healthy if it fails to eliminate properly its wastes. Your digestive tract has two openings—the mouth and the anus. Not all that goes into the mouth is absorbed by the body. There is, therefore, a lot of material that must be expelled from the other end of your digestive system. If the movement of this material slows down, causing the wastes to stay in the intestines until they become stagnated, the health of your body is certain to be affected. Many bodily troubles often result from improper elimination of these wastes.

To understand how constipation takes place it is well to know what happens with the food you eat. When it reaches the stomach, it lies in layers. By a wavelike motion, called peristalsis, the stomach mixes the food with gastric acids. When a portion of the food at the bottom of the stomach is properly acidized a muscular valve at the lower end of this J-shaped sack called the stomach opens, allowing some of the mixed food to enter the small intestine.



When the acid mixture comes in contact with the alkaline lining of the intestine, the muscle closes the opening of the stomach until the intestine is ready to receive another delivery. Rhythmic movements in the walls of the intestine mix the material with alkaline digestive secretions. Projecting from the walls are small leaf-shaped organs called villi that absorb from the mixture what the body needs for nourishment.

Obviously the food in the intestine cannot remain in one place, but must move along so it will not stagnate. As it does, it comes in contact with more villi. Finally it reaches the end of the small intestine and is pushed into the large intestine, the colon. The principal duty of the colon is to hold what is now the waste material of the digestive process until there is a sufficient quantity for evacuation. The body absorbs water from the material until it becomes a semisolid that is ready for elimination. Wavelike motions in the colon move the material forward until it reaches

a muscular valve that opens into the rectum. When enough waste material has accumulated to exert the right amount of pressure, you feel the urge to evacuate. To ignore this urge is to invite trouble.

A Sensitive System

The digestive system is very sensitive. Since your nerves have much to do with its operation, their disturbance can upset the stomach and affect the rhythmic movements in the intestines. The system is so sensitive that emotional strain, nervous tension, worry and pain can throw it out of order to such an extent that food fails to digest and constipation grips the bowels. Regarding this Lelord Kordel states in his book *Health Through Nutrition:* "Nearly every formal textbook on physiology stresses the fact that bad news or emotionally disturbing topics taken to the dinner table can make the stomach cease secreting the all-important digestive juices, allowing food to remain unprocessed for proper absorption through the intestinal walls, thus bringing on acute upsets such as nausea, vomiting, headache or abdominal cramping, to say nothing of constipation." Doctor Walter Alvarez of the Mayo Clinic made a similar observation: "Disgust, excitement, fear, anxiety, anger, fatigue, pain or injury will stop the movements of the digestive tract." This means that many cases of constipation are caused by the mind. As long as it is upset the nervous system will be disturbed. That, in turn, throws the digestive system out of order. The first step, then, toward overcoming chronic constipation is to begin with the mind. Relax it so your body can relax. The rhythmic movement in the intestines can then proceed in the normal manner. Constipation is often caused by the slowing down of this movement.

There are, of course, factors other than nervous tension and emotional upset that contribute to constipation. A common one is the practice of postponing the urge to evacuate. A person may be doing something he does not want to interrupt when the urge comes or he may be at a job that does not permit him to get away at the moment. By postponing evacuation the urge usually passes and does not return when the time is convenient for answering it. Efforts made to evacuate then are often without results.

By repeatedly ignoring the call, you can make yourself less sensitive to it. Your rectum may cease to respond to the pressure of waste matter, with the result that you may not know when your colon needs emptying. Constipation can then be a continual problem. What is best is to respond to the urge as soon as possible. Lay aside what you are doing and take time for it just as you take time from work to eat a meal. Recognize the emptying of wastes from your colon as a vital function of the body that should not be postponed.

It is a good practice to train your bowels to move in the morning. That usually leaves the rest of the day free from interruption by them. Establishing this as a habit will help to avoid constipation.

Remember that your colon is part of a very temperamental system and does not like to be rushed when being evacuated. Take your time! Relax! You will get better results. Hurrying the bowels by straining generally produces poor results. Straining is a dangerous practice because it can cause hemorrhoids and perhaps a hernia. Instead of straining, encourage bowel movement by massaging the abdomen in a circular fashion from right to left. This helps the movement of waste matter through the large intestine that runs up the right side of your abdomen, across it and down the left side to the rectum.

Do not become unduly worried if you fail to have a bowel movement once or

twice a day. Healthy people differ in the frequency of evacuation. Some have movements every day, while others may have them every two or three days. So if you miss a day do not run for a laxative. More harm can be done by it than by waiting a day or two for the bowels to move naturally. Perhaps the colon is not sufficiently full for signaling an evacuation because you may have been eating lightly.

Regulating Foods

What you eat has a direct relationship with the condition of your bowels. If your diet consists of foods with little residue, you cannot expect satisfactory bowel movements. Concentrated foods such as meats, eggs, white flour and so forth have very little bulk. You need fibrous material in your diet so your colon can be filled and the wastes moved out of your body. This needed roughage is found in vegetables, salad greens and fruits. Constipation can be expected if you leave these out of your meals. Bulk-forming laxatives are not satisfactory substitutes. If possible, it is good to include in your diet, occasionally, figs and prunes, as they are natural stimulators of bowel movement. Bran cereals are also effective, but some people may find them a little irritating.

For some people constipation is caused by their failure to drink enough liquids. Water is essential to the proper functioning of the body. But when a person fails day after day to drink enough liquids, how can he expect his body to function properly? A daily intake of a reasonable amount of water is a necessity. Six to eight glasses a day can be considered a good amount. A practice you may find beneficial is to drink a couple of glasses of water the first thing in the morning. This often encourages bowel movement. A little lemon juice in the water has been found helpful by many persons. You can vary this practice by drinking a small glass of sauerkraut juice or prune juice followed by your two or three glasses of water. Starting the day with a generous intake of liquid is a good way to prevent constipation.

Very often a lack of vigorous exercise contributes to stubborn bowels. People that ride to work, sit at their job all day, ride home and then sit about the house during the evening should not be surprised when they have trouble with their bowels. They fail to get sufficient exercise. The body needs exercise to keep healthy. It is vital for keeping the body in good tone and the wastes moving along the intestines as they should. You might try taking a few exercises at the beginning or conclusion of every day, especially those that use the muscles of the abdomen. A brisk walk or vigorous work in the garden is good. In multistoried buildings try using the stairs instead of always riding up and down in the elevator. Try walking to the corner store when you need something instead of driving there in a car.

Laxatives

It takes less effort to swallow a pill than it does to exercise or to select foods that benefit the body. But pills do not give you health. They do not conquer constipation. Here is what Dr. A. L. Chapman of the United States Public Health Service said about them: "I think that America is trying to 'pill' itself into a healthful state. Pills are for people who haven't taken care of themselves and have gotten into trouble, and the doctor is trying to pull them back from the brink of the grave. But a pill will not keep them healthy and alive."

Drugs cannot take the place of proper food, exercise and rest. Health experts generally agree that the regular use of laxatives is not good. Instead of overcoming constipation they more often cause it. Doctor Harry Johnson said in his book *In-*

vitation to Health: "No laxative ever helps normal function; in fact all laxatives impede it." Doctor Alvarez of the Mayo Clinic holds a like view: "In many cases," he said, "it seems probable that constipation becomes habitual because of the daily use of laxatives or purgatives. In such cases the bowel would resume its normal functions if it were given a chance to try."

There may be occasions, however, when a person decides that he needs assistance from a laxative. Perhaps he is on a trip that has upset his routine and eating habits, causing his bowels to become stubborn, or something else may have upset his digestive system. Elderly people that eat very little and get no exercise may find a laxative necessary. Whatever the circumstance may be, the laxative should not be a harsh one that purges the intestines. Use one that is mild. Remember that laxatives usually irritate the intestines and can create a condition of constipation. Rather than rely upon them, it is better to develop good living habits that promote natural bowel movements.

The person that feels compelled to use a laxative regularly does not need to take it every day. Two or three times a week is ample. At one time mineral oil was used as a laxative, but now it is recognized as being harmful. Since it irritates the intestinal wall and interferes with the absorption of vitamin A, you would do well to avoid its use.

An enema is considered by many health authorities as preferable to a laxative. Since it consists of water, it does not affect your system in the adverse way a laxative can. Enemas are administered through the rectum by means of a tube attached to an enema bag. Two quarts of water with a tablespoon of table salt is, in most cases, sufficient to clean out the colon. But, as with laxatives, it is not wise to make enemas a habit, because they are an artificial means for moving the bowels.

If you have trouble with constipation, it may be that you can correct it by following the suggestions that have been given. Start with the mind by trying to be calm and relaxed. Stop worrying! Improve your diet by eating lots of fruits, vegetables and green salads. Drink six to eight glasses of water daily. Do not postpone bowel movement when the urge comes. Establish a habit of evacuating regularly at the same time each day. Have some form of exercise daily. And do not resort too quickly to artificial means for moving the bowels. By giving your sensitive digestive system more consideration and less misuse, you will most likely find that constipation is not the big problem it may appear to be.

ASK FOR THE NEXT ISSUE

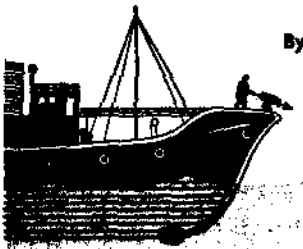
- It points out from God's Word what hope there really is for the dead and for those who mourn their death.
- It presents evidence from Russian news sources that Bible truths are being preached in the Soviet Union in spite of government opposition.
- It will satisfy your curiosity about the new cars and boats that actually ride on a cushion of air.
- It contains the forceful article "Shoplifting Is Stealing."
- It offers a foreign-correspondent report on Malaya, its people and their way of life.

UNWELCOMED CRITICISM

¶ "The truly educated man can admit his mistakes without feeling that his personal worth has been diminished; the uneducated man clings to his mistakes with all the more determination when others point them out. To him the critic is an enemy who attacks him by 'showing him up.' "—Vice-Adm. H. G. Rickover.

Want to Meet a Whale?

By "Awake!" correspondent in Norway



SEVENTEEN men on board a 600-ton whaler are steaming through icy swells in Antarctic waters. The weather is bright and sunny, and here and there they pass white, glittering icebergs. It is February, and summer in Antarctica. But the men have no interest in the Antarctic scenery. They are eagerly waiting for something. For what? They have an appointment with a whale. The 250,000-pound mammal does not know it yet, but he will soon find out. The asdic on board the whaler has told where he is, some 200 yards below the surface. The little ship is pressing its machines to the utmost to follow the streamlined giant below. Fourteen miles, fifteen miles, sixteen miles—the water is foaming around the bow.

"There he is! Blue whale on starboard! Full speed ahead! All hands ready!"

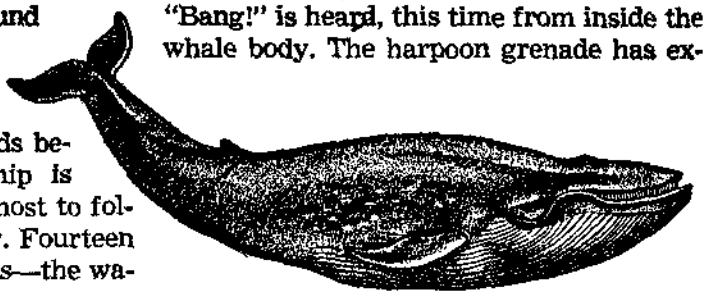
The whale has come up to breathe. He is no fish, although living like one, but is a mammal with lungs, needing fresh air at intervals. He breathes out and spurts a column of water into the air from his "nose," a hole on top of his head, and dives down again in a graceful bow.

Evidently he has noticed the whaler and wants to avoid the rendezvous. On board the ship, which is about the same size as the whale, everything is done with quiet assurance. The men are determined to keep the appointment; it means money.

"Pling! Pling! Pling!" It is the asdic at work, registering the echoes of sound waves and measuring the distance from whaler to whale. The harpooner leaves the captain's bridge and walks to his gun platform in the bow. The ship is closely following the course of the animal below, reliably guided by the asdic. Port, starboard, starboard, port, round about, steady now! He must soon come up to breathe. The gun is swinging with the rhythm of the ship.

"There!"

"Bang!" The harpoon with its thick rope whistles through the air and is buried in the big body of the whale. Another "Bang!" is heard, this time from inside the whale body. The harpoon grenade has exploded. The tail of the giant violently lashes the waves, and down he goes once more. The speed of the whaler is reduced to "Slowly Forward." The gun has been loaded once more, and the harpooner is ready to give the unlucky animal the *coup de grâce*.



There he is again! Another hit, and the water around the whale is boiling once more, but this time the sea is colored red with blood. The giant is dead.

Bigger than Prehistoric Monsters

The giant just defeated by human technique and ingenuity probably is one of the

biggest things that ever lived on this earth. All the prehistoric monsters found by man are small in comparison with the whale. The extinct Sauria, like the Tyrannosauria and Dinosauria, had an estimated weight of thirty to forty tons. However, a blue whale weighed in South Georgia, Antarctica, in 1926, had a weight of 122 tons and a length of 29.5 yards. The lungs weighed about 2,500 pounds, the heart 1,300 pounds, and the biggest dorsal vertebra had the same weight as a living cow —about 500 pounds. You thought the elephant was a rather big animal, didn't you? Well, just the tongue of this blue whale had the weight of a medium-size elephant —1,400 pounds!

The blue whale, being the biggest of the different species of whale, may be likened to a submarine when he comes gliding through the water, blue-gray of color, with just one pair of fins right behind the eyes and a horizontal tail fin. Incidentally, a cross section of the fins reveals the same proportions as modern man has found it convenient to give his airplane wings.

There are two main types of whales: the toothed whales and the whalebone whales, with various species and subspecies. The toothed whale feeds on squid, octopus and fish. In the stomach of a forty-nine-foot-long spermaceti whale thirty-two fresh octopuses once were found. Each octopus measured seven feet and weighed about nineteen pounds.

The whalebone whales have no teeth, but use a filter of whalebones resembling a big brush when eating. Their diet consists mainly of small fish and very small crayfish called "krill." The blue whale belongs to the whalebone group, and in the stomach of an eighty-one-foot blue whale the whalemen once found nearly five million krills, with a total weight of about two tons.

Whales breed slowly, the big whalebone whales obtaining their power of reproduction between two and seven years of age. Then the she-whale may have a baby every other or every third year. The whale calf is quite a baby, though! At the time of birth he is about seven yards long and weighs 4,000 pounds. He will grow by leaps and bounds, adding a couple of hundred pounds a day—yes, *a day*—and being nursed by his mother until he reaches the age of seven or eight months. Then, having a length of seventeen yards and a weight of nearly 50,000 pounds, he finds that he has come of age and will live his own life—that is, if modern man will permit him to.

This qualification may well be inserted, for the whale is now hunted as never before in Antarctica. Whaling has become industry, and the Russians, the Dutch and the Japanese now have taken up the competition with the old whaling nations Norway and Britain.

Industry at Sea

What happens to the whale when he has been shot? The animal is winched to the side of the whaler, blown up with air, marked with a special flag, and the position of the whale is radioed to the headquarters of the expedition, the big factory ship. Then the whaler leaves the whale. From the factory ship a corvet is sent to haul in the whale, and then the industrial phase of the whaling business begins.

The giant is winched by the tail up through a big gate in the stern of the factory ship, glides up "the whale avenue" and is placed on a big deck. Here cutters take over with big knives not unlike hockey clubs. Expertly they cut away the thick skin, which is hauled away by winches, so that the whale is peeled like a banana. A swarm of blinking knives then cut down into the heaps of whale blubber, which is cut out in big blocks fit for the processing apparatuses. Head, jaws, tongue, stomach,

intestines and backbone, everything is taken care of by special hands and sent off to various departments in the bottom and front parts of the ship. The men work in blood, steam and smoke, and the smells are awful.

Virtually every part of the whale is used, boiled into various oils, or made into whale meat flour, extract of meat, strong fodder or salted whale liver. The raw materials are boiled under high pressure, and the oils are assembled in big tanks on the front deck. Each tank may take 3,200 barrels of oil—the production of a day and night under favorable circumstances.

Some of the insulin that diabetics may use comes from whales shot by Norwegians in the Antarctica. The pancreas of the whale is ground, mixed with sodium-sulphate and frozen in blocks. Then it is sent to the United States, where insulin is extracted from this mass. Earlier, the pancreas of the pig was used for this purpose, but while one of these pig glands weighs only 1.4 ounces, the whale pancreas weighs 160 to 170 pounds.

The big floating factories sail from Norway in the fall and come back in the spring with their catches. We can understand why they take the long voyage from the top of the world to down under when we realize that in five postwar years Norway earned $183,000,000 through whaling in Antarctica. But with the increasing postwar hunt for the whale, one question is pressing for an answer:

Will the Whale Survive?

The question may well be asked. The whale breeds slowly, and hunting expeditions steadily increase. Last year twenty expeditions took part in the Antarctic whaling. All together, 214 whalers were hunting for the animals, and the total quota for all the expeditions was set in advance at 17,000 units, that is, whales.

The number of whales killed by harpoon grenades since 1869 is estimated at more than 1,200,000. Modern-day methods, with asdic and even planes being used to spot the whale, are far more effective than the old methods, and responsible biologists now fear that the whale may be a new victim of man's greed and become extinct in a short time if effective measures are not taken to protect the animals. Dr. Remington Kellog, a whaling expert and biologist, last December said in Washington that whaling in the Antarctica is doomed and will be unprofitable in five years' time.

Whether such warnings will work as a restraint on profit-seeking nations remains to be seen, but if man abuses his dominion over these creatures by killing off the rest of the biggest animals that the Creator has placed on this earth, it will serve as an additional indictment against humanity before the high tribunal of Him who created "the great sea monsters and every living soul that glides, which the waters swarmed forth according to their kinds." —Gen. 1:21.

BEWARE THE BEE

¶ The buzz of a bee can be a warning almost as deadly as the buzz from the rattles of a rattlesnake. According to *Science News Letter*, the common bee "chalked up a grand total of 52 persons known to have died from bee stings" in a five-year period. During the same period "the notorious rattlesnake accounted for 55 deaths. . . . Death from bee stings was usually faster." Persons that have become sensitized to bee venom suffer a severe allergic shock reaction when stung that can cause death within an hour.

Come with me to SUGAR LOAF MOUNTAIN

By "Awake!" correspondent in Brazil

EIFFEL TOWER, the Statue of Liberty and Sugar Loaf Mountain. Can you match the symbol with the city? Paris, New York and Rio de Janeiro just would not be the same without these lofty identification marks. It took skill for man to make a statue that stands 150 feet tall and a tower 984 feet high. However, nature's spectacular contribution to Rio de Janeiro went 311 feet higher. This granite giant, 1,295 feet high, did not depend on skilled engineers and human construction crews. It existed countless ages before men made his first visit to the shores of Guanabara Bay. What is it that attracts an average of 400 visitors a day to the top of this natural wonder? Would you like to know? Then come with me to Sugar Loaf Mountain.

Let's take this streetcar to the square called Praia Vermelha, where our trip begins. On the way I will tell you something about the origin of the name "Sugar Loaf." The Portuguese words for Sugar Loaf are "Pão de Açucar." No, it does not supply all that sugar you see the Brazilians putting in their coffee. One story tells us that the name has nothing to do with sugar. It could be a curious corruption of the Tupi Indian dialect words *paund-açû-quâ,* meaning isolated and pointed hill. Other sources say its conical shape made the Portuguese explorers think of the earthen vessel used to coagulate sugar-cane juice, thus forming it into a cone-shaped loaf.

Here we are at Praia Vermelha. There is quite a crowd ahead of us. See those many rows of benches filled with visitors waiting their turn. Come, we can take our place in the ninth row. Our cable-car trip is not a nonstop flight to the top of Sugar Loaf. The first landing will be 735 feet in the air on top of Urca Mountain. Urca looks like a prop for Sugar Loaf and is noted for its round shape and abundance of vegetation. Dr. Augusto Ferreira Ramos, the Brazilian engineer who planned and constructed the aerial railway, saw the cable car leave Praia Vermelha for Urca Mountain for the first time in 1912. One year later he saw the full realization of his dream with the completion of the cable-car voyage from Urca to Sugar Loaf.

You are no doubt anxious to know just how safe our cable-car ride will be. Well, I certainly do not want you to be like the little old lady who, on her first trip, according to the story, never thought to ask about the strength of the cables until they reached the halfway mark. Nervously she asked the conductor what would happen if the cable broke. He assured her that a second cable would automatically hold the car. Again she inquired as to what would happen if the second cable broke. Once more she was reassured that a third cable would suspend the car. Persistently she again asked what her destiny would be if the third cable should break. Replied the

conductor calmly, "Ah, that, my dear lady, depends on the life you've led."

The cable car is very much like a train car except that the tracks are on top. It is attached to two cables put in motion by an electric motor and a system of pulleys. The two fixed cable tracks are about one and three fourths inches in diameter. They are made up of ninety-two rolled wires in order to keep the surface contact smooth. Each cable track from Praia Vermelha to Urca Mountain weighs six tons, while the tracks from Urca to Sugar Loaf weigh 7.2 tons each. Do you realize how many tons it would take to break the two tracks? Why, it would take 360. The car itself weighs only three tons. One of the forty employees assured me that no one has ever been hurt making the trip by cable car. So, please, do not spoil your pleasure with needless fear.

Praia Vermelha to Urca Mountain

We have moved right up to the first row now. Let's walk up the stairs and ride along with the next load of twenty-four passengers. Do you have your twenty-five cents ready to give the man at the wicket? Hurry, because here comes the car back from Urca Mountain. Look at that man on top of the car. No, he is not an extra passenger. He is the mechanic who travels up there every fifth time to lubricate the wheels and check their functioning.

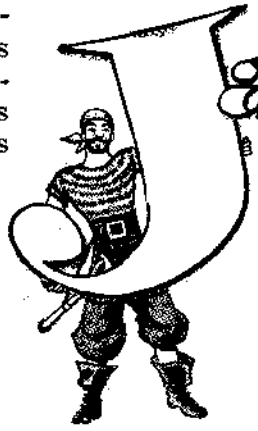
We are now about to embark on a three-minute trip in space. The door has shut. Here we go! Isn't it exciting! So smooth and slow, why you do not even feel butterflies in your stomach. What a marvelous slow-motion view of Rio! Nice that the benches are along the side of the car so each one can have a share of the window. Open it if you like. Oh-h-h, put on the brakes; we are going to bang into the mountain! Before I could say what I was thinking we had landed safely on the platform, 1,968 feet from where we started. Here you find the building used to house the seventy-five-horsepower motor. Note, too, the restaurant where many tourists are taking time out to dine and dance. Enjoy the scenery as you walk over to start the last part of our trip.

Urca Mountain to Sugar Loaf

The other cable car has just returned from Sugar Loaf. Off we go again! Five more thrilling minutes suspended in space. Just watch those adventurous men climbing this steep, smooth statue of rock. There is no vegetation to speak of on this side. What a challenge! No wonder these mountain climbers are called caterpillars.

At last we find ourselves on the summit of Sugar Loaf Mountain. Indeed, it is an excellent vantage ground for a splendid panoramic view of Rio de Janeiro. Far above the noise of the city complete silence and tranquillity help us appreciate to the full the beauty before our eyes. Now the tropical sun is slowly sinking behind the majestic mass of purple mountains that nestle the city. The last rays of sun have transformed the clouds into the most delightful shades of red. Isn't the silhouette of the Órgãos mountain range against the horizon a sight to behold? The famous Corcovado Mountain stands out distinctly, towering 2,310 feet into the sky. Far below, the peaceful dark blue waters of Guanabara Bay blend themselves beautifully with the colorful scene. To the southwest you see Copacabana beach bathed by the sparkling waters of the Atlantic. Yes, Rio de Janeiro is a city rich in natural beauty and we have discovered a most picturesque spot to enjoy it—the top of Sugar Loaf Mountain.

Jamaica's COLORFUL HISTORY



BY "AWAKE!" CORRESPONDENT IN JAMAICA

"IT IS the fairest island that eyes have beheld; mountainous and the land seems to touch the sky." This was Jamaica to Christopher Columbus in 1494. The deep blue, yet crystal-clear waters of the Caribbean; the coastal plains rimmed with stately, welcoming coconut palms, backed by green hills lush with tropical vegetation; the whole protectively covered by clear blue sky. No wonder this new land excited the explorer's imagination!

In 1960 it is sunshine and white sand beaches, sea-bathing and calypsos, delectable tropical fruits and quaint straw markets that attract those who vacation at its popular resorts. To its own people and to those who have adopted it, it is a land beloved, with a colorful and interesting history to give substance to its beauty.

Measuring 146 miles by 51 miles at its longest and widest points, the island consists of about 4,411 square miles and a population estimated in 1957 to be 1,608,407. From a narrow coastal plain it rises to ridges 3,000 to 3,500 feet, reaching a peak in the Blue Mountains of 7,402 feet. This range gives Jamaica its touch of grandeur and magnificence. Softened by a blue-to-purple haze, it presents a truly beautiful spectacle. Here and there, clouds shield the peaks from public gaze or perhaps prevent the ridges from piercing the dome they seem to touch.

European Invaders

To the inhabitants Columbus found on it, the island was all they wanted or needed. A graceful people, lovers of music, dancing and games, the Arawaks, whose name signifies that they were eaters of meal, harbored no dreams of expansion. Their island, as yet untouched by commerce and industry, greed and war, was their home and playground. The arrival of the Spaniards brought an abrupt end to their way of life. Suicide was preferred to slavery. The white man's diseases—tuberculosis, smallpox and syphilis—quickly depleted the race.

From the Arawak name, the Spaniards called the island Xaymaca, land of woods and streams, land with an abundance of rivers; but at this time the Spaniards were in search of gold, not scenic grandeur. Its absence prevented the island from becoming more than a third-rate colony. Horses and cattle were imported to improve the economy of the land, and the sugar industry got its start. This was the feature that chiefly interested the English when they took over the island in 1655.

How did these new conquerors view Jamaica? Admirals Penn and Venables took it as a consolation prize to offer Cromwell in lieu of Hispaniola, which they had failed to conquer. Cromwell was not consoled but consigned the admirals to the Tower on their return to England.

Some Englishmen quickly recognized the possibilities for colonization. They settled, planted chocolate and sugar cane, and developed trade in such natural products as timber and spices. A sugar estate would consist of from three to four hundred field hands and forty household slaves. The

great house in a dominant position, with barracks or huts in the rear for the slaves, was usually of two stories, with high ceilings and broad verandas. Cool arcaded lower floors included a huge dining room, office and storerooms. To many resident owners Jamaica was a land for sheer gaiety. They reveled in material luxury; they banqueted; they danced; they drank; they welcomed one and all of their own class. When the Assembly was sitting, Spanish Town, the capital then, became the center of their frivolous lives.

During the eighteenth century, Jamaica was almost entirely divided into large plantations worked by slave labor. Many owners remained in England, leaving their estates in the hands of attorneys or agents, who, besides trying to better their own positions, must show a profit for the absentee landowner. On many such plantations conditions were not happy for the laborers. Not only were the working hours of these slaves very long and provisions often meager, but brutal, inhumane punishments awaited the slightest misdemeanor. Dr. Johnson says that in his day Jamaica had become "a place of great wealth and dreadful wickedness—a den of tyrants and a dungeon of slaves."

The Buccaneers

To the buccaneers it was the time and place for riotous living. Having been driven from Hispaniola to Tortuga by the Spaniards, these sea-roving desperadoes found Port Royal on the south coast of Jamaica an excellent port for disposing of their rich prizes. Their quarrel was with Spain and so it was that no ship of that nation was safe in the waters of the Caribbean. They called themselves "the Brethren of the Coast," but were dubbed "buccaneers" because of the method taught them by the Carib Indians for curing their meat. The frame on which it was smoked was called "boucan."

Soon Port Royal became their headquarters. There they could sell their loot to the merchants, who would resell it in Europe at a considerable profit to themselves. Under the leadership of the renowned Henry Morgan, the buccaneers soon earned for Port Royal, at least in the eyes of the pious, the title "the wickedest place in Christendom." Heavy drinking, gambling, wild adventure and ruthless commercialism marked the port. When, in 1692, three successive earthquakes and a tidal wave killed 2,000 of its inhabitants and left half of the town submerged in the sea, many believed it a just punishment for its wicked ways. In 1704 fire consumed what the earthquake had spared of the old city.

It was between the years 1715 and 1725 in particular that the pirates terrorized the Caribbean. Men like Edward Teach "Blackbeard" and "Calico Jack" Rockham displayed no less ruthlessness than their forerunners the buccaneers. They had no quarrel with any nation in particular, but felt free to plunder any ship they met.

Struggle for Freedom

At the time the last of the Spanish colonists fled by way of Runaway Bay to Cuba, their escaped slaves took refuge in the hills and unsettled interior parts of Jamaica. From there they kept up a sort of guerrilla warfare, harassing the English soldiers and plaguing the plantation owners. Eventually they were brought to terms and were permitted certain settlements, which they were to govern independently, having two white men present in each to act as liaison officers.

During the days of slavery it was the custom to allow the slaves a plot of land on which they might cultivate ground provisions. Although the majority had little

time for doing this, many were able to feed themselves and their families and to sell the surplus at neighboring markets. When final emancipation came in 1838, some former slaves had saved enough money to obtain through missionaries or other sympathetic persons a piece of land. They would put up a house and live on what the land produced. The fact that on the estates wages were irregularly paid and averaged a shilling a day was an incentive for independence. Many commentators have remarked on the diligence shown and the progress made by such cultivators. In 1842 the team of Candler and Alexander visited the island, and Mr. Candler reported: "It gives me no small pleasure to be able to state that the settlement of the emancipated villages has been productive of great good; they have become more industrious, thoughtful and frugal and generally are desirous of occupying respectable stations in society. Yams, cocos, and plantains are extensively grown for family use, and to supply the island markets. A considerable quantity of sugar is made for the same purposes. It is supposed that one half the coffee, and no inconsiderable portion of the pimento now exported, are the produce of the lands of these cottagers."

However, instead of assisting them to progress further, the estate owners in general deplored the situation because they could not get sufficient labor for the cane fields. The Napoleanic Wars brought shipping hazards. Slave-worked estates in Cuba and the introduction of the sugar beet to Europe brought keen competition. Along with this, the mismanagement of estates by agents resulted in the ruination of many of the sugar plantations. An epidemic of cholera and one of smallpox and two years of severe drought inflicted hardship and suffering on the entire island.

Finally, in 1865, occurred an incident about which a number of accounts exist with an amazing variation in detail. It has been called the Jamaican Rebellion or the Morant Bay Riots. In an area known as Stony Gut, Paul Bogle gathered about himself a number of peasants who marched into Morant Bay intent on presenting their grievances to the *custos*, or chief, of the parish. These included the right to appear to summonses on charges against them and to give bail and their determination and ability to resist arrest by force if necessary. Having been alerted, the local militia were lined up before the courthouse. Someone in the crowd pitched some stones; the Riot Act was read. The militia volunteers fired into the crowd, killing seven peasants. The rioters retaliated by killing six of the volunteers and setting fire to the buildings adjacent to the court to force out the officials. The *custos* and some other whites were killed, and then the peasants dispersed for their homes in the country. Bogle was apprehended and duly hanged. So goes Lord Olivier's version. Irrespective of details, the results are clear. The Jamaican Assembly dissolved itself and the two-hundred-year-old constitution was suspended. Jamaica became a crown colony.

A Crown Colony

There followed an era of progressive governors beset by major problems. Theirs was the task of integrating a society of a black peasantry understandably suspicious of planter, colored or white. These, in turn, were convinced that the peasantry was entirely incapable of looking after itself, in spite of the marked progress that many had shown.

Gradually, reforms were brought about, but as the population grew new problems arose. As time passed Jamaicans were allowed a greater share and responsibility in governing themselves.

However, there still remained an indifference on the part of the upper class to-

ward the masses. Unemployment was becoming a major problem. The world-wide depression was making itself felt. In Jamaica there were riots on the sugar estates, and strikes and looting through the country. The situation brought to the fore two men, Jamaica's political leaders today. They were Alexander Bustamente and Norman Manley. In 1944 a new constitution took effect and adult suffrage was introduced. Bustamente's Jamaica Labour Party came into power and held sway till 1955, when Manley's People's National Party gained control. Although the general feeling is that government has become more stable and improvements in the workingman's lot have been very definite, still many are the problems yet to be solved. For many persons, Jamaica is still a land without employment and opportunity. Those who can raise the fare from friends and relatives seek their fortunes abroad.

The mining of bauxite opened up in 1952. Two American companies, Reynolds' Jamaica Mines and Kayser Bauxite, mine and ship the dried or semidried ore to the United States for processing. Alumina Jamaica Ltd., a subsidiary of the Aluminium Company of Canada, processes bauxite to alumina locally and exports to smelters in Norway and British Columbia. The investments of these companies in Jamaica have been extensive. They have not provided the employment hoped for, but revenue in taxes and royalties as well as their agricultural activities are proving very valuable to the island's economy.

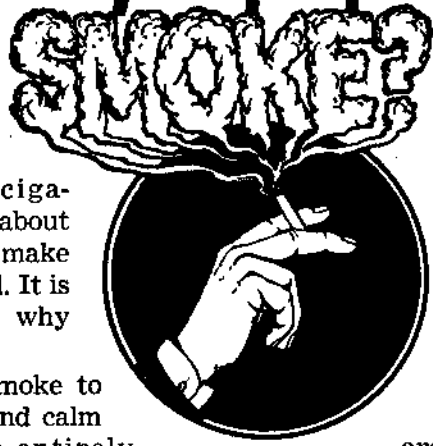
Tourism is Jamaica's best-paying industry. Since it is such a short flight from Florida, it has been Americans that the island has chiefly attracted. Some contend that its attraction is its expensiveness and exclusiveness, but others have succumbed to the charm and beauty of the island. The holiday atmosphere is enhanced by the happy-go-lucky air of the Jamaican. He is by nature optimistic. He loves his land and is anxious for visitors to love it too.

Education is essential for those who would improve their circumstances. Recently scholarships have opened the possibility of schooling to more children, but there are still great numbers who receive only basic schooling, which leaves them with a rather blank future. The government schools are overcrowded, understaffed and poorly equipped. Private schools are operated by various religious bodies, but usually they are exclusive because of the fees charged.

Immorality, thieving and lying add to the economic and social problems of those who would make a better Jamaica. In discussing this situation writer Mona MacMillan says: "I have heard the question asked: 'Why did the churches fail to implant Christian morality when the people so readily became converted to the Christian religion?' . . . This would seem a question worth asking, for if a new spirit is to come it will surely have to come through the Christian religion."

Over 4,000 of Jehovah's witnesses in Jamaica agree with Mrs. MacMillan, for they have seen what the Christian religion has accomplished in their own lives. With immoral practices, lying and thieving banished from their midst and a common goal bringing unity and real understanding between them, regardless of color or social standing, their outlook for the future is entirely optimistic. Zealously they tell their fellow countrymen how they, too, may find this happiness and live to enjoy Jamaica when it becomes in fact part of the Paradise restored to the whole earth.

Why do people SMOKE?



IN A book on how to make people buy (gently titled *Motivation in Advertising*), Pierre Martineau, director of research and marketing for the Chicago *Tribune*, discusses, among other things, why people buy cigarettes. Especially, he talks about what advertisers can do to make you buy a particular brand. It is very interesting to know why *they* think people smoke.

The idea that people smoke to relieve tension, to relax and calm themselves, could not be entirely true. The person who smokes a pack a day could not possibly have had twenty different emotional crises. Martineau says: "He would be a raving lunatic by the third day if this were so."

The first reason he gives as to why people smoke is not one that particularly helps the advertisers. "Cigarette research reveals that masochistic tendencies (deliberately hurting oneself) are important motives in smoking, but for the advertising man this leads nowhere." If you do not feel particularly complimented by that reason, then just read on; there is much more to come.

The reason people select a particular brand, he says, has little to do with "taste." Unlike what advertisers would like you to believe, many people are unable to distinguish between cigarettes. The reason for the fantastic loyalty to a particular brand is more psychological than material. Advertising has given different brands different personalities, and at least in the public's mind, there are "masculine," "feminine," "ordinary" and "classy" cigarettes. For example, Martineau says he might smoke one of his wife's cigarettes, but not two. On the other hand, she will not touch one of his. "My cigarette is too masculine, too strong, too much 'me' in her eyes, although in actuality the blend of tobacco is probably indistinguishable from that in her cigarette."

There are a number of psychological reasons why people smoke. Some smoke to prove that they are he-men, vigorous, potent. Just saying that, however, as advertising men do, is a real insult to people who have to become slaves to a weed to prove that they are men.

Further, people smoke, motivation research has pointed out, to express their "personality," both with their mannerisms with the cigarette and according to the "class" of the brand they use. Also, they smoke to have "poise"—particularly people who do not know what to do with their hands, and who must have a cigarette "crutch" to keep them busy.

A fifth reason is as a "reward for effort." These people say: "Now I've earned a cigarette." This comes at the slightest provocation, such as during a theater intermission when they must fortify themselves to be entertained during the next act.

A sixth reason is "proof of daring." You see this in the youngster who makes himself sick on tobacco in order to show off in front of his friends. The same motive can prompt older women to smoke to assert themselves. "Sociability" is still another reason. It is considered a gesture of "friendliness" to offer a cigarette, even

though you know it will injure the other person. Finally, cigarettes, especially certain brands, are a "symbol of sophistication," an expression of a person's worldliness.

If you do not consider those reasons to be particularly complimentary, they were not meant to be. They were listed by highly paid motivation experts to show advertisers how to sell cigarettes and to show hardheaded businessmen what makes people buy. Their job was to analyze the public's motives, not to compliment them.

That the advertisers believe these points to be true is demonstrated by the approach they take in fantastically expensive advertising campaigns. One American brand advertises that it is for "thinking men." The implication is clear: smoke it and you will show people that you "think." It does not matter that this slogan is followed by a lack of evidence that would turn away anyone who does think.

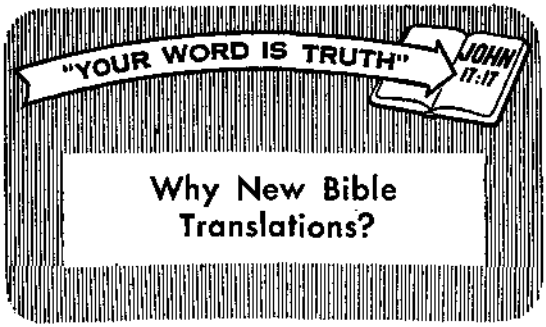
Another "woman's" cigarette decided it did not have a big enough share of the smoker's market. It changed its packaging and its advertising. Now its models are very virile men, having tough, forceful personalities. They are photographed from up close and the picture of their masculinity covers most of the page. A tatoo on each model's hand implies that this successful, egocentric individual, confidently aware of his charm, slipped in his youth and had a romance. These are "symbols of meanings," Martineau says, "that could never be captured in words, that would never be acceptable if the motive areas being appealed to were nakedly exposed." But they were not nakedly exposed. They were merely implied, and this "feminine high-style cigarette" has suddenly done an about-face. Now it is rugged and masculine, the thing to smoke if you are a real rough-tough he-man, or if you are a squeamish little fellow who, through your cigarette, wants to feel that way.

That is how they sell their cigarettes, and that is what they think of you if you buy them! No wonder this authority on motivation said that these "psychological satisfactions . . . obviously cannot be thrown in people's faces in their bare essence."

The public's general attitude toward smoking, uncovered through these studies of motivation, is also very revealing. Smokers can find many reasons why they should *not* smoke. Martineau reports: "With just the most cursory probing, the most general set of meanings emerging as our society's attitude toward cigarettes is their badness. There is practically unanimous consent that cigarette smoking is in some degree immoral, unhealthy, dangerous, and dirty. People can become quite vocal about setting fires, cigarette burns, the filthiness of smelly rooms, stained fingers, spilled ashes; and of course the range of organic disturbances, especially lung cancer, and various respiratory troubles."

But they go right on, as the advertisers know, "proving" their "sophistication" or their "masculinity," propping up their "poise," or expressing their personality with the fictitious meanings with which advertising has surrounded particular brands. As Martineau says: "In spite of a whole beehive of unpleasant associations about sinus trouble, etc., and a knowledge that this is a cost which is absolutely wasteful in that it provides not one earthly tangible good, about one half of the urban adult population goes right on smoking cigarettes."

After looking at some of the motives involved, and at the methods used by cigarette advertisers, we say simply: Cheers for those who have the good sense not to smoke!



Why New Bible Translations?

THERE are many Bible lovers, particularly fundamentalists, who prefer the older translations, such as the *King James Version,* to modern ones. They are like the Jewish traditionalists of whom Jesus said: "No one that has drunk old wine wants new; for he says, 'The old is nice.' "—Luke 5:39.

That the *King James Version* is "nice" cannot be denied. It is a literary gem, written in beautiful language, and for many it has sentimental values because of early familiarity with it. But when it comes to the Word of God should Christians be interested in art and literature or in divine truth? in feelings or in fact? in sentiment or in accuracy?

Those who object to modern translation of the Bible entirely overlook the fact that in its day the *King James Version* itself was a modern revision of older translations. And since its production in 1611 this version has seen six revisions; the last one, by Benjamin Blarney of Oxford University, being made in 1769, or more than 150 years after it first came out. This last one is the version in use today. All told, there have been well over 150 different translations or revisions of the English Bible, and their number keeps on increasing with the years.

Why should there ever be new translations of God's Word? For all such new and modern Bible translations there are three basic reasons, and a fourth that applies in particular to the *New World Translation.* First of all, there is the change in the English language. What was common, everyday English in 1611 has since become formal or religious sounding, such as the "thee's" and the "thou's." There was nothing out of the ordinary about the language used by Jesus and his apostles. Then again, words pass out of use in time. Today "the besom of destruction" is unintelligible to the average reader, but he clearly understands "the broom of annihilation." Further, words change their meaning. "He who now letteth will let, until he be taken out of the way," does not make sense. But at the time of the translation of the *King James Version* it did, for then "let" meant to "restrain." So now we read in the *New World Translation:* "The mystery of this lawlessness is already at work; but only till he who is right now acting as a restraint gets to be out of the way."—Isa. 14:23; 2 Thess. 2:7.

Secondly, since the *King James Version* was produced men have found earlier manuscripts of the Bible, and this is particularly true of the Christian Greek Scriptures ("New Testament"). The Tyndale translation and its successors, including the *King James Version,* which is 92 percent Tyndale according to Professor Goodspeed, were based on the Greek texts of Erasmus. He had only eight comparatively recent manuscripts of the Christian Greek Scriptures to consult. Today there are more than four thousand, some going back to the third century, and papyrus fragments even to the first half of the second century. Additionally, ancient manuscripts in other languages have been found.

From these earlier manuscripts it appears, for example, that 1 John 5:7, the main text used to support the trinity, did not appear in any Greek handwritten copy of the Scriptures until the fifteenth century; also, that the account of the woman

taken in adultery, found in the *King James Version* at John 7:53 to 8:11, was added in the sixth century.

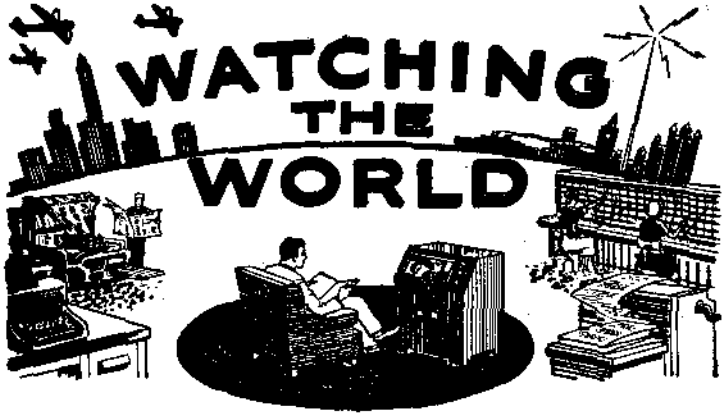
Thirdly, there has been an increased understanding of the languages in which the Bible was written, both Christian and pre-Christian. For long it was thought that the writers of the Christian Greek Scriptures had their own unique language, as it differed from the various kinds of Greek known. But then certain archaeologists unearthed a great mass of papyrus manuscripts dealing with everyday social and business matters and written in the very same kind of Greek used in the Christian Scriptures. So it was learned that these Scriptures were written in everyday common or *koiné* Greek, used by the Greeks from about 300 B.C. to A.D. 300. It was a vigorous, direct and colloquial kind of language, such as is used in modern good newspaper reporting.

Illustrating the help these papyrus finds have been is the instance of the word "Raca," found at Matthew 5:22: "Whoever shall say to his brother, Raca, shall be in danger of the council." The *King James Version* margin says "vain fellow." But why would Jesus so strongly warn against calling one's brother "vain fellow"? Bible translators had long wondered what "Raca" could mean, when a papyrus was discovered using the word and which showed that it was such a foul epithet that it should never come from the mouth of a follower of Christ. And so we now read in the *New World Translation:* "Whoever addresses his brother with an unspeakable word of contempt will be accountable to the Supreme Court."

These three reasons—changes in the English language, older Bible manuscripts being discovered and better understanding of Bible languages—largely account for improvements in modern versions. There is yet one reason, one that gives particular justification for the *New World Translation,* and that is the increased light thrown upon God's Word as understood and appreciated by the witnesses of Jehovah. It is impossible to translate the Bible correctly without understanding Jehovah's purposes, because time and again alternate renderings may be given and it may all depend upon what the rest of the Bible teaches as to which rendering should be used.—Prov. 4:18.

Since in Bible manuscripts all letters ran together, this factor may determine just how these are separated into words. Then too, back there no punctuation was used, and at times it all depends upon the translator's understanding as to how he punctuates. Understanding the Bible correctly, he will put the comma after "today" not before it in Luke 23:43: "Truly I tell you today, You will be with me in Paradise." The same principle applies in translating certain words, as at John 1:1. The second *theós* could be translated "God" or "a god," but only the latter form harmonizes with the rest of the Bible: "And the Word was a god."

Space permits citing but one more example. From Genesis to Malachi the unique name of the one true God, namely, Jehovah, is made prominent. Appreciating that fact, a Bible translator will not translate its Hebrew original, known as the tetragrammaton, by merely a title, such as "Lord" or "God," but as "Jahweh" or "Jehovah." Since late papyrus finds show that the tetragrammaton also appeared in the Greek *Septuagint,* the version used by Jesus and his apostles, they too must have used that name and it therefore also rightfully belongs in the Christian Greek Scriptures, even as found in the *New World Translation.* Truly, there are sound reasons for new Bible translations, and especially for the *New World Translation.*



Test-Ban Talk

◈ Prime Minister Macmillan of Britain joined President Eisenhower at Camp David, Maryland, on March 28 for two days of talks regarding a nuclear test-ban proposal made by the Soviet Union. On March 29 it was announced that the two nations agreed in principle with each other and with the Soviet proposal, provided the Russians submit to a system of international inspection and control. News reporter James Reston said: This "means that they haven't really agreed at all. . . . There is less in the communiqué than meets the eye."

Mr. K. in Paris

◈ Premier Khrushchev of the Soviet Union was welcomed in Paris on March 23. Almost from the moment he set foot on French soil he began to warn the French of "the rebirth of German militarism."

Argentina Reacts to Terrorists

◈ Terrorist bombings have claimed 26 lives in nine months in Argentina. To put an end to rebellion and terror, on March 15 President Arturo Frondizi declared a national emergency. He revived an old law that provides the death penalty for sabotage, terrorism and rebellion. Opposition to Frondizi was evident in the outcome of the nation's Congressional and provincial elections. On March 27 Frondizi's political party reportedly suffered a major setback.

Peaceful A-Blast Planned

◈ In a salt bed some 25 miles from Carlsbad, New Mexico, arrangements are being made to carry out a nuclear test to determine the feasibility of using nuclear explosives for peaceful purposes. The test is set for 1961.

Jobs for the Irish

◈ Unemployment in Northern Ireland is about four times the British average. Of 1,402,300 people, the total population figure in 1958, some 37,019 were unemployed. Since World War II Northern Ireland has established 141 new plants in the Belfast area and is crying for more.

Men Under Arms

◈ Western experts estimate Red China's military manpower at 2,500,000, the Soviet Union's at 3,600,000 and the United States' at 2,489,000. Only three nations and close to 9 million men under arms. What price fear and distrust!

The West German Army

◈ Once again the German army is a major power in Europe and is growing. It is also pressing for more room for bases and training. The nation now has 12 activated divisions or about a quarter of a million men under arms. It announced that it will soon begin to build 12 small submarines of 350 tons each. Mayor Max Brauer of Hamburg said: "Nobody can deny us the right of self-defense, particularly not Communist East Germany, which is armed to its teeth."

Race Rioting in South Africa

◈ Rioting in protest of racial laws swept South Africa the latter part of March. Reuters reported that the death toll mounted to 77 Africans, with 177 wounded, after the first clash with police. The United States expressed regret that the police should have used rifle fire to suppress the demonstrators. Less than a week after the rioting began the government suspended, on March 26, the requirement that Africans carry identification passes.

Landslide Vote for Rhee

◈ President Syngman Rhee, 85, outspoken foe of communism, was re-elected to his fourth four-year term. Rhee won 90 percent of Korea's 10,000,000 votes cast.

Missile with a TV Eye

◈ A Redstone missile equipped with a miniature television camera in its nose was fired successfully on March 15. The camera and its transmitter were ejected from the missile some forty miles above the earth. It transmitted pictures of the missile's target to a base some seventy-five miles away. The pictures were better than those seen on commercial television.

World's Food Potential

◈ If Dutch standards of farming and diet were followed, said a British economist, Dr. Colin G. Clark, the world could produce enough food for ten times its present population. The Dutch enjoy one of the highest standards of diet

and still export food, despite being one of the most densely populated countries in the world.

Trouble Ahead for Space Travelers

◈ Recovered photo films that were shot 700 miles into space were found riddled with cosmic radiation. This could mean real trouble for space travelers. "More than 100,000,000 particles penetrated one cubic inch of film. Energies in excess of 4,000,000,000 electron volts were recorded," according to a report.

Moon's Face

◈ At one time it was believed that the moon's surface was made up of one mass of jagged cliffs. Now a new photography technique shows the moon's surface "no more rugged than that of the earth." The present measurements are certain "within 100 or 200 feet," despite the moon's distance from the earth.

Farmers Fight Collectivization

◈ Farmers of East Germany are battling the Communist idea of collectivization with arson and sabotage. Farmers who have fled to West Berlin say the rebellion is quite widespread.

Volcano Buries Villages

◈ For several months earth tremors have been shaking the district around Manam, New Guinea. In early March the 6,000-foot volcano Manam began to belch ashes and lava. On March 17 it erupted, pouring lava over two nearby villages, burying them. There were no reports of casualties.

Growing U.S. Population

◈ There were 3,483,000 more people in the United States in 1959 than in 1958. On February 1 the U.S. population was estimated at 179,452,000, a 2-percent increase over the previous year.

Cut in Taxes

◈ Any cut in taxes is good news. The State of Mississippi cut its state income tax as much as 50 percent in higher brackets and boosted personal exemption to $1,000. Might not other states follow this good example?

Bachelors Take Second Place

◈ Pretty coeds of many U.S. colleges are more set on getting bachelor degrees than bachelors, according to school officials. Hofstra's dean of students said: "In studies we have made, women have been quite frank in saying their first college aim is self-development for social reasons like a job or eventually marriage and family. They certainly did not say their first aim in college is to find a husband." Then he added: "But you cannot tell what is in back of their minds. You know women." C. W. Post College reported that only 12 of 450 coeds have left school for marriage in its five-year history. Of those who get husbands, a number often stay to get their degrees too.

Cigarettes and Cancer

◈ Almost a hundred adult heavy smokers die of lung cancer each day in the United States. Believing that excessive cigarette smoking and air pollution have some role in causing lung cancer, one of every four doctors who smoked five years ago has stopped smoking, and some 30 million smokers have switched to filter cigarettes. Cigarette smoking reportedly makes the heart work 15 percent harder than normal. Tests show that nicotine intake by inhalers, chewers and snuff takers was about 90 percent complete, and by chewing tobacco it is possible to absorb almost 100 percent of the nicotine.

Cancer specialists report a spectacular decrease in stomach cancer cases. Dr. J. R. Heller, Jr., said that in some areas there are not enough cases for study purposes. The reason for the decrease is unknown.

Fresh Air for Sale

◈ Fumes from heavy traffic in Paris are causing Frenchmen to gasp for fresh air. Now small booths are being set up around town where one, at the price of a franc, can get a lift by taking a whiff of fresh air.

How Icebergs Are Born

◈ Some 20,000 icebergs are born every year. An iceberg is born where the huge mountains of glacier ice meet the sea. The ice pushes out to the sea, then drops off. At birth an iceberg may be 50,000,000 cubic feet in volume, weighing some 1,500,000 tons. It takes about three years for it to travel from its birthplace to the shipping lanes. In that time it shrinks considerably, to a volume of 5,000,000 cubic feet and to about 150,000 tons. But once the iceberg hits the warm waters of the Gulf Stream its life is short—from a week to ten days at most. Most of the bulk is hidden underwater. To melt an average-size berg would take the heat of 2,000,000 gallons of burning gasoline. Icebergs usually float in swarms of around 1,000. In 1959, 693 made an appearance.

Radios for the Birds

◈ The United States Federal Communications Commission has authorized the use of midget radios in studying the habits of birds. A tiny radio transmitter equipped with a battery weighing about an ounce will be mounted on the backs of six male grouse. The transmitters will send signals to monitors in a one-mile area.

Stockpiling for 30-Day War

◈ British Defense Minister Harold Watkinson believes that the next war in Europe will not last more than thirty days in this atomic missile age. So he views stockpiling sup-

plies for more than that period inadvisable. The defense minister is about to urge the North Atlantic Treaty Organization to cut its military stockpiles to meet the thirty-day level. At present there are supplies sufficient to maintain forces in operation for ninety days.

Khrushchev on Christianity

◈ On March 30, in Rouen, France, Premier Khrushchev of Russia volunteered his view on Christianity. He said: "There is much in Christianity that is common to us Communists. Only I do not agree when He [Christ] says when you are hit on the right cheek turn the left cheek. I believe in another principle—if I am hit on the left cheek I hit right back on the right cheek so hard his head may fall off. Christ did well when he chased the money-lenders out of the temple with a whip."

Faith in Youth Voiced

◈ President Eisenhower, on March 27, opened the White House Conference on Children and Youth with the words that he has an "unshakable faith" in the youth of the nation. He was hopeful that they would build peace and freedom in the space age. He said that the country was preparing for 50,000,000 children who will enter homes during the next decade. When questioned whether the youth of today were less rugged physically and morally than those of a few generations ago, he said that he would leave that to the experts to comment on. But as for a comparison between youth of European countries and American children, he declared that the statistics were "very depressing." European children appear healthier, perhaps because they walk a lot and ride bicycles, while American children ride in cars and buses.

Too Bright for Loving Parents

◈ Alice Marie, 5, with an IQ of 138, almost missed being legally adopted by Mr. and Mrs. Richard Combs. A child-welfare board at first ruled that the couple could not adopt their foster child because the child was of "very superior" intelligence, that the parents did not have enough money to rear her properly. All turned out well, however, when the board changed its mind and said the parents could legally adopt the bright child. Governor Meyner of New Jersey hailed the decision as "wise." When asked if the child would not be hindered if her parents could not send the child to college, the governor replied: "Some of the best-educated people I ever met never saw the inside of a college."

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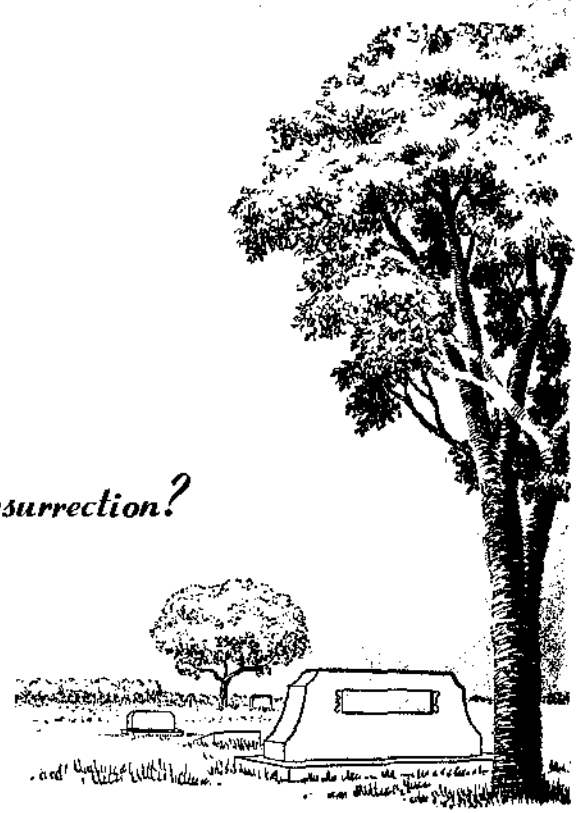

Do You Hope in a Resurrection?

Jesus said: *"All those in the memorial tombs will . . . come out."*

When will those in the memorial tombs come forth? And where will they come? Why, when God has provided for a resurrection, does he allow men to die at all? If God made men to die, why is death called the "wages sin pays"? Why was Adam created, and why did God plant the garden of Eden and tell Adam: "Be fruitful and become many and fill the earth and subdue it"? Will this divine commission ever be fully completed? For the authoritative answers to these and many other questions read:

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Awake!

- Hope for the Dead and for the Survivors — PAGE
- Soviet Press Attacks Jehovah's Witnesses — PAGE
- Shoplifting Is Stealing — PAGE
- Quake Survivors Tell Their Story — PAGE

MAY 22, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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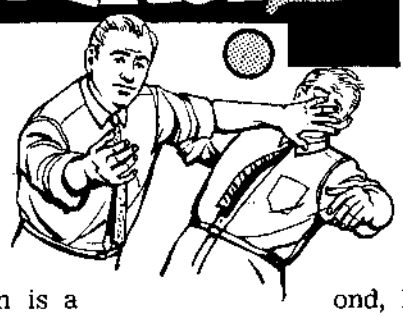
WHO COMES FIRST?



WOULD you prefer to be among people who had love for you and were interested in your welfare or among people who love only themselves and would not hesitate to further their own interests at your expense? Most likely you would prefer the first group. Among them you would have a feeling of security and of being wanted, which is a basic human desire. But while admiring the first group and wanting to be among them, do you live like the second group? Do you selfishly think of yourself first, failing to show love for others? You cannot expect to receive love if you are unwilling to give it.

Extreme selfishness is one of the basic causes for lack of trust, harmony, security and peace among the peoples of the world. The attitude that seems very general is to be interested in no one but "number one," or oneself. In some places this selfish attitude creates such a struggle for personal profit and advantage that it is spoken of as "dog eat dog." In other words, there is no love or concern for other people, but like a vicious, hungry dog each person is out to get all he can for himself. Because others live this way, it does not mean you have to.

God's Word gives two commandments for people to follow who want to live in an unselfish society. Jesus Christ singled them out when he said: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' " (Matt. 22:37-39) Love for God and for neighbor leaves no room for excessive love for self. However, these commandments do not leave love for self entirely out of the picture. Christ recognized it as a natural thing. If you love your neighbor as you love yourself, you will be interested in his welfare just as you are interested in your own welfare. You will show him the same consideration and kindness that you show yourself. It is when self-love exceeds reasonable limits that it becomes selfishness.

When giving instructions to husbands about how to treat their wives, the Bible again acknowledges love for self as being a natural thing. "In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh, but he feeds and cherishes it." (Eph.

5:28, 29) As the natural love a man has for himself causes him to feed his body and to treat it kindly, so his love for his wife should cause him to treat her in the same manner. He will not selfishly put himself and his own interests first but will, instead, have consideration for her interests and her welfare. There can be no happiness in a marriage union when one or both partners fail to keep self-love within reasonable limits. Instead of uniting, selfishness divides.

Since God's interests are far more important than personal interests, you should put him first, rather than self. Christ showed this to be the right course by giving God the first place in his life. He put the will of his heavenly Father ahead of his own. He said, on one occasion: "Let, not my will, but yours take place." (Luke 22:42) At another time he instructed his followers: "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) He well knew that the purposes of God were of far greater importance than the personal interests of any human. He knew that the fulfilling of them would affect all humans and could not be altered by the selfish desires of men. The kingdom Jesus told his followers to seek is inseparably linked with the expressing of love for God above love for self.

In the model prayer Jesus gave his followers he made clear the fact that God must come first. He did this by putting first in this prayer the request for the Father's name to be sanctified and for his kingdom to come and his will to be done on earth. In this manner he gave primary importance to the Father's name and purposes. Following that he placed the request for food: "Give us today our bread for this day." (Matt. 6:9-11) He thus subordinated personal interests to God's interests.

It should be kept in mind that the material things you seek in order to satisfy fleshly desires do not last. They pass away with use. Even your life is temporary. But not so with Jehovah God. He is eternal, and it is from him that the gift of eternal life comes, not from the things you eat, drink, wear or find pleasure in. It is utter folly to give them the first place in your life.

The excessive love for self and for material things that is so prevalent today was foretold long ago in God's Word: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, . . . lovers of pleasures rather than lovers of God." (2 Tim. 3:1-4) Most people today are not obeying the wise command to have love for neighbor as for self, but are manifesting the same extreme selfishness that distinguished the people that perished in the flood of Noah's day and in the cities of Sodom and Gomorrah.

It is God's purpose to remove from the earth the self-worshiping people of this world and to give the earth to those who obey him. "The meek ones," he has promised, "will possess the earth." (Ps. 37:11) Imagine what security, peace and tranquillity there will be when earth's entire population will consist of such people! Think of the happiness there will be in living among people who put God first and who love their neighbor as themselves! Picture the immense possibilities there will be for human progress when all people are unselfishly working together under the righteous rule of God's kingdom. This is the inevitable future God has purposed for those who love him more than themselves.

HOPE FOR THE DEAD AND FOR THE SURVIVORS

IS THERE anything that can wipe away the sorrow experienced over the loss of loved ones in death? Is it possible to be united with them again? What comfort can be given that will express more than a sharing of the grief of the bereaved one?

Each year on certain national or religious holidays, and other times as well, millions of those with fond memories of relatives lost in death visit their graves. Memories tug at their hearts, and their sorrow is deep. One such was an elderly man in Havana, Cuba, who was visiting the tomb of his mother in Colón Cemetery when a minister of Jehovah's witnesses approached him. Of their conversation the minister writes:

"There sat an elderly man, head down, sad and apparently mumbling some prayers. 'Good day, sir,' I said. 'I appreciate your deep sorrow and understand that you must have suffered a terrible loss.' 'Yes,' he replied. 'For a long time I have been coming to this tomb every day where my mother is buried to bring her flowers and spend a few moments with her.' With Bible in hand, I showed him a happy hope under God's kingdom when death, cemeteries, prayers for the dead and sorrow will be no more because there will be no dead. There we will be able to see our beloved ones by means of the resurrection of the dead. A change began to come over him. 'That indeed is comforting. Never has anyone spoken to me like you have. See those adjacent tombs? They are my relatives also. Others will be here today to remember them. I wish you would talk to them about this same hope.' " He was left some publications to read with his Bible so he could learn more about this wonderful hope of life, and arrangements were made to call to discuss the Bible with him regularly. Where? Right there at his mother's grave, where he visits every day. Now his sincere hope is that one day he will be privileged to welcome her back from the dead.

Experiences such as this have been repeated over and over again in many parts of the world as Christian ministers, Jehovah's witnesses, have put forth the effort to visit, even at the graveside, those who have been bereaved. Out of love for God and with compassion for their fellow man they fulfill their God-given commission to "comfort all the mourning ones." (Isa. 61:2) What a joy is theirs to see tear-filled eyes become dry and glisten with joy as persons of good will are told of the wonderful resurrection hope!

Just what is there about this message that it calls forth expressions of joy and gratitude on the part of those grieved by death? Faced with death, all men are equally helpless; there is little that one can do of himself other than extend sympathy. But Jehovah's witnesses bring more than sympathy to the people. They have a message from Jehovah God, with whom is "the source of life." He is the one who "gives to all persons life and breath and all things" and "in whose hand is the soul of everyone alive." (Ps. 36:9; Acts 17:25; Job 12:10) He *knows* what lies beyond death. He is in position to give life again to those who love and serve him. The hope that he has set out in his Word

of truth, the Bible, is so understandable, so reasonable, so hope-inspiring, so sure, that those who accept it cannot help but rejoice.

What Is Death?

To understand what happens at death and what hope there is for the dead, we must first know what man is. Jehovah God, the Creator, tells us that he 'formed man out of dust from the ground and blew into his nostrils the breath of life, and the man came to be a living soul.' (Gen. 2:7) What is man? Why, it says, he "came to be a living soul." Man, the soul, is thus shown to be a combination of the body of dust and the breath of life, neither of which have conscious existence alone. In the same Bible account of creation even the animals are said to be "living souls." Both men and animals *are* souls.—Gen. 1: 20, 24.

Can it also properly be said that men have souls within them? Yes. At Acts 20: 10 appears the statement: "his soul is in him"; that is, his life is in him. Is the same true of lower animals, so that we can say they have souls in them? Surprising though it may be to many, the Bible shows that such is the case, when it says: "a third of the creatures that are in the sea which have souls [lives] died." (Rev. 8:9) This is but another sense of the very same original-language words for "soul" (*nephésh* in Hebrew; *psychē'* in Greek). However, it must be noted that whether the word "soul" is used to refer to the living creature himself or to the life he enjoys, in no case does it carry the idea of an immortal soul that continues its existence in another world after death. Quite to the contrary, the Bible advises us that "the soul that sinneth, it shall die." (Ezek. 18:4, *AS*) Speaking under inspiration following the day of Pentecost, Peter also emphasized the fact that the human soul is mortal when he said: "Any soul that does not listen to that Prophet [Jesus Christ] will be completely destroyed from among the people." (Acts 3:23) What did he say would be destroyed? The soul itself. Since all have sinned, all come under the death that sin produces.—Rom. 5:12.

When one dies he ceases to enjoy conscious existence. Jesus likened death to sleep. Faithful Job declared: "There the wicked themselves have ceased from agitation, and there those weary in power are at rest." The wise man Solomon was moved to say: "As for the dead, they are conscious of nothing at all." He added that the place where they have gone is the grave. (John 11:11-14; Job 3:17; Eccl. 9: 5, 10) None of us have an immortal soul that is wafted off to heaven when we die, nor do any go to an eternity of conscious torment in hell-fire. The 'lake of fire' of which the Bible speaks is not a place of continued life, but "second death." It is "everlasting cutting-off" from life, to which the wicked are consigned. Even of them it is true, "they are conscious of nothing at all."—Rev. 21:8; Matt. 25:46.

Only when we have these fundamental Bible truths clearly in mind can we appreciate the hope that the Bible holds out both for the dead and for the survivors.

Resurrection from the Dead

While it is a comfort to know the truth about the condition of the dead, only a restoration of them to life could really heal the wound that their death has inflicted on those who loved them. How well this was illustrated when Jesus and his disciples approached the city of Nain! "As he got near the gate of the city, why, look! there was a dead man being carried out, the only-begotten son of his mother. Besides, she was a widow. A considerable crowd from the city was also with her. And when the Master caught sight of her,

he was moved with pity for her and he said to her: 'Stop weeping.' With that he approached and touched the bier, and the bearers stood still, and he said: 'Young man, I say to you, Get up!' And the dead man sat up and started to speak, and he gave him to his mother." (Luke 7:11-15) Imagine her inexpressible joy! How her heart must have overflowed with gratitude! How many mothers and fathers, husbands and wives, there are today who would be overjoyed if just such a thing might happen for them, so that they could have their loved ones again!

That such a thing is possible and will be repeated countless times the Bible clearly shows. Jesus Christ, the one who raised the son of the grieving woman of Nain, is also the one who said: "The hour is coming, and it is now, when the dead will hear the voice of the Son of God and those who have given heed will live. Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:25, 28, 29) The fulfilled prophecies of the Bible unite to prove that the Lord Jesus is now ruling as King in the heavens, that within this very generation this wicked system of things will be brought to its end by God, and that those held in the memory of God and of his Son will be raised from the dead to be united with their loved ones in the righteous new world to follow.

How grand it will be to live then, for God will open his hand and satisfy the righteous desires of every living creature! No more will wars mar the happiness of humankind, nor will anyone who is wicked be there to oppress his fellow man. "In his days the righteous one will sprout, and the abundance of peace until the moon is no more." (Ps. 72:7) Families will enjoy security, without fear of economic hardship and the perils of disease. Even man's relentless enemy death will be forced to a halt. God "will actually swallow up death forever, and the Lord Jehovah will certainly wipe the tears from all faces." (Isa. 25:8) Never again will the things that have grieved mankind return to bring him sorrow.

ASK FOR THE NEXT ISSUE

● Every year in the United States ulcers disable 200,000 persons for a week or more and they take 10,000 lives. The article "Oh! My Ulcers!" shows what can be done to treat them—and, better, how to avoid them. Be sure to read it.

● Did you know that two thirds of the world's population is undernourished, while mountains of food go to waste? Who pays for it all? You do. Learn the facts about it in the article "Stop the High Cost of Waste."

● Widespread cheating in the schools is a cause for great concern. It can rob you or your children of much of the benefit of an education and spoil opportunities for success in later life. See the next issue.

No wonder those who know and believe the loving promises of God find great comfort even amid the trying circumstances of this old world. Their condition stands out in happy contrast to those who have neglected their service to God and have put their trust in men. "Look! My own servants will rejoice, but you yourselves will suffer shame. Look! My own servants will cry out joyfully because of the good condition of the heart, but you yourselves will make outcries because of the pain of heart and you will howl because of sheer breakdown of spirit." (Isa. 65:13, 14) Take hold of the hope that God gives and make it your own by studying his Word. Share it with others by telling them the good news of the Kingdom. Enjoy God's rich blessing even now by associating with those who are pursuing the same course—the New World society of Jehovah's witnesses.

JEHOVAH'S WITNESSES

"WITNESSES INVADE RUSSIA"—This was the bold, arresting, front-page headline in the December 20, 1959, issue of the Chicago Sunday *Tribune*. That electrifying headline led the reader into an article that explained: The *Tribune* was likening the increase of Jehovah's witnesses behind the Iron Curtain to an invasion, for in Russia, religious believers, according to the Soviet press, do not increase; they dwindle. How different, though, the present Soviet press campaign against Jehovah's witnesses! Various articles admit, vexatiously, that these Christian witnesses are increasing despite their being forced to operate underground.

Telling of the Soviet press attack, the *Tribune's* article said: "Elements of the Communist press have undertaken a campaign to counteract what is called 'criminal activity' behind the iron curtain by . . . Jehovah's Witnesses. This 'criminal activity' consists of distributing religious tracts, in the manner made familiar thruout the world by the denomination's nearly a million active members, and of making converts of Soviet citizens. Missionaries of Jehovah's Witnesses, whom the Russians call by a word that can be rendered in English as 'Jehovists,' began to get journalistic attention last summer."

The *Tribune* went on to identify a newspaper at Kiev in the Ukrainian Soviet Socialist Republic, *Pravda Ukrainy*, as being one of the newspapers to launch the present campaign. "The leaders of the Jehovists," said the Communist newspaper, "do not deny that they have been able to build themselves a comfortable nest in the Carpathians."

Increases Throughout the Soviet Union

Thus in almost all the Soviet press articles attacking Jehovah's witnesses, there is, directly or indirectly, an admission that they are not dwindling but increasing. In *Pravda's* article entitled "Apostles of the Powder Keg," there was this admission: "Reports on the increased activity of the Jehovah's Witnesses are coming in from Kurgan, Irkutsk and Tomsk Provinces and from areas of the Western Ukraine. Mimeograph machines, phonograph records from Brooklyn, and bundles of magazines and leaflets have appeared. One cannot remain indifferent to indications that this dark force is becoming more active."

The attack made by this issue of *Pravda* (March 18, 1959) was typical in its false accusations that Jehovah's witnesses were subversive and working for the powers of capitalism. "From the very first day of its existence the sect called Jehovah's Witnesses entered the service of the most reactionary circles of American capital," said the article. "Wealthy patrons gave the new sect an entry into the colonial countries to implant a spirit of mute submissiveness and set the Witnesses on the young socialist movement in Europe. In our time these patrons are trying to use

them as a subversive force in the socialist countries." Then with reference to God's war of Armageddon and the warning Jehovah's witnesses sound concerning it, the Communist newspaper says that the "criminal ravings" of the Witnesses "are crowned with persistent predictions about the approach of a war of annihilation and the end of the world. . . . Who could have loaned the money to an underground organization of apostles of a divine powder keg? Only persons engaged in organizing sabotage and espionage upon the instructions of the instigators of war."

Pravda's lampooning of Jehovah's witnesses did not escape notice in the United States, where a number of comments appeared in the press. One newspaper took note of the fact that Jehovah's witnesses in the United States are sometimes called communistic by those who would villify them; and to set the record straight the editorial in the Wilmington (Delaware) *Journal-Every Evening* of March 26, 1959, said: "The superpatriots in this country who consider the Jehovah's Witnesses sect subversive have strange bedfellows. The Russians agree with them. Unlike the superpatriots, however, the Russians don't think the Witnesses are Communist-influenced. Pravda, noting that they are making converts in the factories and on the collective farms, warns its readers that the whole thing is a sinister capitalist conspiracy. . .

"They believe in theocracy—government by the will of God, acting through his divinely appointed representatives. . . . They are religious and ideological rugged individualists who won't take orders from any government unless those orders accord with what they believe is God's will. . . . In Russia, such a doctrine is no opium of the people. At the very least it is a call to civil disobedience. And its effects on the oppressed could be more explosive than its ministers dream. Pravda, which sees capitalists under every bed, was bound to view the movement as a sinister creation of Wall Street. But if the Wall Street bogey is nonsense, Pravda may not be entirely wrong in seeing this particularistic religion as a potential danger to the unwithering Soviet state."

Pravda's attack made an impression on another American newspaper, the Washington (D.C.) *Post*, which said in its issue of March 21, 1959, under the editorial heading "Cloud of Witnesses": "It is interesting to learn, by way of an extended denunciation in *Pravda*, that the sect of Jehovah's Witnesses have been making converts all over the Soviet Union, even in such distant places as Siberia and Kurgan, and that they now constitute a formidable movement of underground resistance to the regime. . . . The organizers of the movement are described as 'former war criminals, Fascist collaborators and Gestapo informers' who were indoctrinated and trained for the work in German concentration camps. The assertion that they were indoctrinated in concentration camps may not be without an element of truth. Nearly all survivors of these camps have testified to the courage and obduracy of the Witness prisoners and to their ability to withstand intimidation and even torture. It would not be surprising, then, if many Russian prisoners, who had hardly less reason than the German Witnesses to identify the state with the reign of antichrist and no less reason to accept an apocalyptic view of history, were much impressed by this example."

Spiritual Food Provided

The Soviet press attacks are enlightening, not only as to admissions of increased numbers of Jehovah's witnesses, but also as to the fact that spiritual food is reaching them. "The 'servants of Jehovah,'"

said the Soviet magazine *Krokodil* of May 30, 1959, "are by no means content with oral means of propaganda. From time to time they succeed in obtaining from Brooklyn The Watchtower. . . . Copies of these are mimeographed or hectographed without a moment's delay."

Many of the Soviet press articles tell about discoveries of supplies of Bible literature and how the Communists quickly confiscate both literature and any mechanical equipment used to produce it. In a lengthy article attacking Jehovah's witnesses, *Sovetskaya kultura* of January 13, 1959, said: "From time to time new issues of the Witness magazine Watchtower, pamphlets on the war between God and the Devil and leaflets of instructions for recruiting new members arrive here. Recently a whole storehouse of such literature was discovered in a house on the outskirts of Lvov, along with typewriters and duplicating machines. A similar storehouse was found in Borislav, in the house of an inveterate organizer of the Witnesses' underground."

Despite the watchful eye of Communist spies and authorities, spiritual food is being provided for those who hunger and thirst for righteousness. *Gudok,* the Soviet railway worker's newspaper, recently admitted that *The Watchtower* is being published regularly in White Russia and the Ukraine; it also claimed that Jehovah's witnesses are using balloons to get Bible literature into the Soviet Union.

Trials and Imprisonment

Not only during the Stalin era but also at the present time Jehovah's witnesses are imprisoned by the Communist regime. The principal Russian newspaper in the Ukraine, *Pravda Ukrainy,* in its issue of July 15, 1959, published a report about the trial of a group of Jehovah's witnesses. The Witnesses were accused of being "active on the territory of the Mykolayiv (Nikolayev) and Odessa regions." They were sentenced to terms of imprisonment varying from five to ten years. "In accordance with the law 'About criminal responsibility for anti-Soviet crimes,'" said *Pravda Ukrainy,* "the Soviet court of justice pronounced a just sentence."

A number of newspapers in the Soviet Union apparently reported on this trial, resulting in comments by the Western press, such as the July 17, 1959, issue of the Paris evening newspaper *Le Monde.* Under the heading "Vigorous Attack in the U.S.S.R. Against the Jehovah's Witness Sect," it said: "A particularly important affair concerning a religious sect has just been brought to light by the newspaper *Komsomolskaïa Pravda.* . . . This is the first time this newspaper calls attention to the fact that four leaders of the Jehovah's Witness sect have been brought before a people's court in southern Ukraine by agents of the K.G.B., or secret police, and sentenced to various terms of imprisonment for 'crimes against the State'. . . .

"The four accused, we are told, came under the provisions of Articles 7 and 9 of the criminal law adopted last December within the framework of the new penal code. These articles respectively penalize 'agitation and anti-Soviet propaganda' (with penalties ranging from six months' to seven years' imprisonment or from three to ten years' deportation), and 'organized activity aimed at committing crimes against the State, and membership of an anti-Soviet organization,' which can lead to the death penalty. . . . Today's case is one of the first public applications of this law. . . .

"Although it is difficult to calculate the number of its members, this sect must be quite hardy, judging by the frequent official moves recorded against them recently; the press often calls attention to the exist-

ence of these 'monstrous manifestations' in the western regions of Ukraine and Byelorussia, and recently as far away as Irkutsk, in Eastern Siberia."

Why Persecuted

How is it that the leaders of Soviet Russia will take time out from the East-West struggle to think about and denounce Jehovah's witnesses? The Western press seems impressed by this, at least greatly surprised. A newspaper in Britain, *The Observer* of November 15, 1959, said of Jehovah's witnesses: "They were persecuted in Germany by Hitler, and they were persecuted in the Soviet Union by Stalin. They are now being persecuted by the man who seems more sure of himself than anybody else in the world, Mr. Khrushchev. It may seem a little pathetic that a man who commands 200 million Russians and can circle the moon should be bothered . . . but there it is. . . . In London there is a telephone directory, accessible to all, in which you may look up Jehovah and find the telephone number, and the address, of his Witnesses; whereas in Moscow you can do nothing of the kind: there is no complete telephone directory, and, if such a thing existed, there would be no entry under Jehovah: his Witnesses, if known to the police, would be in prison."

Why are Soviet leaders bothered by Jehovah's witnesses? Because they uphold Jehovah as the One to worship, not the State; because they seek peace and pursue it, even now beating their swords into plowshares; because they increase in number despite Communist attacks against them; because they preach the kingdom of God as man's only hope; because they foretell the doom of worldly nations, including world communism, at God's war of Armageddon.

Not strange, then, that we read articles such as one in the Paterson (New Jersey) *News* of April 11, 1959, that said: "In Russia . . . Nikita Khrushchev sees them as a sinister menace to the progress of the Soviet state. . . . They must be making gains if Khrushchev, with many more pressing matters on his mind, takes time out to denounce them. He is quoted in Pravda as saying their mission is to infuse a spirit of resignation and meekness into the Russian people." And it is true that Jehovah's witnesses would like to impart a spirit of peace and mildness into, not only the Russians, but all peoples, that they might live by the divine will as stated at 1 Peter 3:11, 12: "Seek peace and pursue it. For Jehovah's eyes are upon the righteous."

Communism's Doom

Not strange, also, is the fact that the Communist press is familiarizing the people with the word "Armageddon"; indeed, in virtually every major attack on the Witnesses appearing in *Pravda* and other Soviet publications the word "Armageddon" appears at least once. Said *Pravda* of March 18, 1959: "Armageddon is a terrible slaughter. Jehovah himself will descend to earth and give final battle to the army of Satan. He will win." Said the Soviet magazine *Krokodil* of May 30, 1959: " 'Armageddon' is the horrendous and sanguinary encounter between Jehovah and the Satanic forces! . . . And, as you might expect, the 'Satanic forces' are the socialist countries, the Communists and the participants in the movement of national liberation." Said the newspaper *Sovetskaya kultura,* the Soviet Ministry of Culture triweekly, of January 13, 1959: "Do you know what Armageddon is? . . . It will be a war between God and Satan. Yes, yes —don't laugh. . . . In the holocaust of Armageddon will perish not only Satan but all those who are in league with him—in the first place, of course, the unbelievers,

which means you and me, reader! But it will not stop at us. The majority of believers, since their faith is not the true one, are also doomed to mass destruction. . . . So that is what Armageddon means. Prepare yourselves, and tremble!"

Not strange, also, is the fact that the Communist press is calling for a campaign against the Witnesses to surpass the present one in magnitude, one that would show great determination and unity of action. "Sheep are found" by the Witnesses, said *Krokodil,* "and we must not close our eyes to this fact. The task is not only to use a good broom and clear out the spider web that has already appeared in the corners. The main thing is prevention and disinfection. Of preventive means we have a sufficiency, and it is well to employ them extensively and intelligently." Said *Sovetskaya kultura:* "The evil that got hold of them interferes with us all, it gets in the way of living, working, building communism. Communism is not beyond some distant horizon. . . . They must enter it free of the filth of the past and must get rid once and for all of the terrible dreams about Jehovah's 'servants' and 'witnesses.' This is not simple. Years will be needed. But neither can we wait. It is necessary to hurry. We must all get to work together —today, now."

What will be the outcome? God's prophetic Word, according to the book of Daniel, shows that the present-day prophetic "king of the north" is the ruling factors of world communism and that this Communist "king" will eventually launch a full-scale attack against Jehovah's witnesses. As the Watch Tower Bible and Tract Society's book *"Your Will Be Done on Earth"* points out: "A campaign against these Kingdom publishers becomes more important than the king's aggressive campaign against the king of the south," the ruling factors of the Anglo-American world power.

But this final, all-out assault by the Communist king eventuates in the Armageddon climax, with the Communist king coming to his end at God's hands. Declares the sure word of prophecy: "He will come to his end, without one to help him." (Dan. 11:45, *Le*) Meanwhile, the preaching of the Kingdom good news will continue, behind the Iron Curtain and elsewhere, till God's Armageddon victory has cleared the way for a global paradise wherein obedient mankind will pursue peace forever.

Television and Reading

Bennett Cerf, president of Random House book publishers, recently discussed television and reading. He found that parents need not be alarmed if they set the right example. "The time to start driving home the idea that books can be a source of lifelong pleasure," he said, "is when a child has turned six—and is barely beginning to learn to read. . . . The ideal system is to convince children that parents, too, enjoy reading. Many a time I have heard mothers and fathers wail, 'My kids sit rooted in front of that confounded TV set all day and never dream of opening a book'—only to discover that there are no books in the house for the kids to open. Parents who themselves haven't read three books since they graduated from elementary school should not be too surprised if their children stumble along in their misguided footsteps! Put a couple of attractive books within reach of your children—let them see you dipping into books occasionally yourself —and the results may surprise you!"—*The Saturday Evening Post,* March 22, 1958.

Shoplifting IS STEALING

SHOPLIFTING, whether it is called boosting, bobbing, lifting, palming, picking, pinching or by any other name, is still stealing. And stealing is a crime, condemned by God and man and punishable by law. It is reprehensible, because it violates the great virtues of justice and love. It is grounds for disfellowshiping one from the Christian congregation. And, according to the apostle Paul, it bars the offender from inheriting God's kingdom. —1 Cor. 6:10.

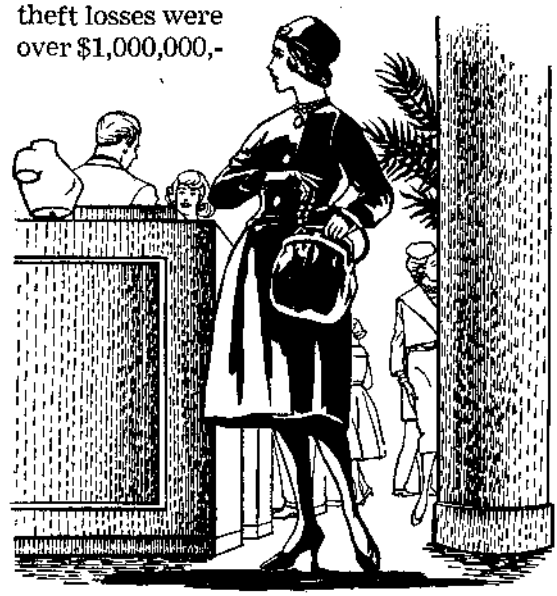
It is immaterial whether one steals from an adult or a child, from a rich person or a poor one, from a Jew or a Gentile, from a store, a business, a supermarket or a corporation. It is still stealing. And stealing is wrong, demoralizing and degenerating.

It is wrong to steal or shoplift even as a joke, or with the intention of returning the article or of paying for it later; for by behaving in this manner a person learns to steal in a real way. Most hardened thieves can trace their start to simple beginnings.

It is wrong not only to steal, but also to buy articles you know were stolen, because a thief is encouraged thereby. He is led to steal more. If there were none to buy, doubtless there would be less thievery. The one who buys from a thief is harming himself. The Bible says: "He that is partner with a thief is hating his own soul." (Prov. 29:24) He becomes a party to the crime and is liable to the same punishment.

An intrinsically honest person is not stimulated to steal. He abhors the idea. It is contrary to his nature, his thinking. He has more love, consideration and respect for his fellow man than to steal from him. The Biblical principle laid down by Jesus Christ, namely, "All things, therefore, that you want men to do to you, you also must likewise do to them," is at work in his life. (Matt. 7:12) No one, not even a shoplifter, enjoys having things stolen from him; so then, why should he steal from others? There is no room in a decent, Christian society for thieves. At Ephesians 4:28 Paul said: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need." That is the proper way for a Christian to live.

Yet throughout Christendom thievery is rampant. In the United States the fantastic sum of $1,700,000,000 is stolen from retailers every year. Statistics from the Federal Bureau of Investigation show that amateur internal theft losses were over $1,000,000,-



000 in 1958, more than double the $479,000,000 that professional thieves stole in 1957. Much of this amateur thievery was done by shoplifters.

Shoplifting is often called "petty crime" or "petit larceny." In reality, it is not petty, but a multimillion dollar business. One report states: "Shoplifting in stores comprises 30 percent of all inventory shrinkage or loss." Another says that goods worth close to $1,000,000,000 are stolen from store counters each year. Every year the state of Illinois reports over $80,000,000 worth of merchandise shoplifted from stores. North Carolina claims a yearly loss of $30,000,000 to shoplifters. In 1954 the nation's supermarkets alone registered a $250,000,000 yearly loss of shoplifted goods. It is quite impossible to determine the exact amount stolen, because many thefts go unreported. And, too, inventory shortages may occur due to clerical error, employee theft and in other ways. Sergeant Cornelius Behan, a police department expert on shoplifting, said: "I don't think that you could make a conservative estimate of how much money is lost from shoplifting. That's how fabulous it is." A merchant remarked: "If we actually knew what is being stolen we would probably all lose our minds." The frightful fact is that surveys seem to indicate that "small scale theft, cheating, lying is prevalent in about 60 percent of the population."

Behind Shoplifting

Who are the shoplifters? Store detectives say shoplifters come in all ages from eight to eighty. In fact, children as young as four years have been caught shoplifting merchandise from stores. Some of these have been trained by their parents to steal and have been given specific orders to steal. An eighty-year-old man who was caught shoplifting said he had done it every day for years.

The records show that nineteen out of twenty shoplifters are women. Sixteen out of twenty are between the ages of 18 and 23 or 38 and 45. The big increase in shoplifters has been among juveniles between the ages of 11 and 17 years. Eighty-three percent of the thefts are not by professional criminals, but by ordinary men, women and children who lead "exemplary" lives except for an occasional shoplifting spree. Nine out of ten shoplifters are caught the very first time they try to shoplift and less than one out of twenty ever try it again.

Why do people shoplift? Poverty is often blamed, but the truth is that very few shoplifters are poor. A large department store executive said: "Most of the amateurs [shoplifters] have a good account with us. About half of them have bought from us on the same day they are caught stealing from us. Frequently they come from excellent backgrounds, and they have money in their pockets. Mainly, they want something for nothing." Fondness for finery tempts nine out of ten shoplifters.

Take, for example, the lovely blonde woman, who looked every bit a model as she walked down the supermarket aisle. This woman casually slipped an 83-cent can of crab meat into her purse. As she was about to leave the store, a detective suggested that she pay for the meat. This woman was a secretary of a woman's club in an exclusive Chicago suburb. She sang in a church choir and her husband was a big bank executive. She had $4.98 in her purse. Her shoplifting was not a question of money. Why, then, did she do it?

Consider the case of the 1952 women's champion Olympic discus thrower. She loved hats. In a London shop she shoplifted, not one, but five hats. The incident almost caused an international break in relations between London and Moscow. Why did the girl steal five hats?

A smartly dressed high-school girl looked at several shades of lipstick. No one seemed to be watching her so she took a shade she liked. This girl had $7 of spending money, but the temptation to get something for nothing was too great for her.

A friendly mailman was about to leave a store when an officer noticed that his hat was not put on right. No wonder—he had 49 cents' worth of ham under it! A policeman, a block away from the station where he worked, was caught shoplifting 38 cents' worth of sponges. A hardware store owner was apprehended shoplifting polish. He would place these same shoplifted items on his own store counters without even changing the price labels on them. In Houston, Texas, a man was stopped when leaving a supermarket with five T-bone steaks under his sport coat. In his wallet he had four one-hundred-dollar bills. A protective agency said: "Ninety-five percent of the shoplifters caught can afford to pay for the goods." Out of 698 arrests only two were found to be in need.

Why did these people steal? Were they kleptomaniacs (mentally ill persons who cannot control their urge to steal)? No. Out of the 698 cases only two were found to be kleptomaniacs, and one of these was doubtful.

Shoplifters may blame their nefarious acts on the moral scandals in Washington, the high cost of living, boredom, and so forth. Housewives may blame their stealing on marital troubles, the desire to keep up appearances or 'keep up with the Joneses.' Youths may say they do it for "kicks" or excitement. Yet it all amounts to one thing: a lack of individual integrity to decent, moral, righteous principles. Yes, shoplifters lack the moral fortitude to resist the temptation that a self-service system presents. They lack the inner, moral restraint to resist lying, cheating and stealing. They are morally weak, dishonest. Most of the shoplifters offer the feeble excuse that the store would not miss the money lost by their shoplifting, which proves they have no moral aversion to stealing. A nation is in a bad way when its citizens see nothing wrong in theft.

It is really the customers' money that is stolen, because store owners mark up prices to cover the loss. In medium-sized cities store owners say that $55,000 in merchandise is shoplifted weekly. One eastern drug chain operator stated that they had a $1,400,000 loss in six months. Honest shoppers are forced to pay higher prices to cover these losses because of the dishonesty of others. Is that just?

Shoplifters' Dishonest Ways

The very way a shoplifter operates shows that he is aware of the wrongness of his act. Otherwise, why would he be so cautious and conceal stolen items, if he thought stealing was all right? In many cases, however, the despicableness of his crime is not driven home to him until after he is caught. Then the shame and mental anguish often shock him into a full realization of the seriousness of his crime.

There is a difference between professional and amateur shoplifting methods. The amateur will seldom take things worth more than a dollar, whereas the professional concentrates on expensive items. A supermarket report shows that 90 percent of the goods taken are fancy foods and nonedibles, with cigarettes scoring high on the list. Amateurs usually take these items. The professional thief will steal silk dresses, the richest lingeries, the finest furs, pianos, Oriental rugs, tapestry and diamond rings. He would not be afraid to make off with the Empire State Build-

ing, if he though he could dispose of it. Large or small, however, the crime is the same. It is not lessened in its demerit by the number of articles stolen or their cost or the intention of the individual. Shoplifting is thievery, a crime, whether the item costs ten cents or a thousand dollars.

Thievery is a despicable crime, because it works on the baser instincts of humankind's fallen nature. It makes thieves bolder and greedier as they pursue their contemptible career. A woman who started out shoplifting a pound of butter soon found herself stealing six pounds of ham, a chicken, a pound of butter and several slabs of bacon all at one time under a maternity dress. Others who began in the same way advanced to the point of taking $150 to $200 worth of merchandise at a time. Fancy cheeses and caviar they often tucked away in brassières; canned goods were frequently wrapped in well-used diapers; stretch socks hid cigarettes; large coat sleeves, bulky pockets, unrolled umbrellas, boosting boxes, king-sized bloomers and capacious girdles were all used as hiding places. A woman tucked a fur coat between her legs and pushed the coat's edges under the girdle, and waddled out of the store. One woman carried a seven-pound roast between her legs for blocks before it slipped and fell. Another did the same with a frozen turkey. One professional shoplifter told a reporter that she always wore her booster bloomers "just in case I see something I want." She claimed an income of nearly $1,000 a week. She stole merchandise of the best quality and dressed herself only in originals. But she finally ended in jail, where most shoplifters eventually do.

Prevention or Prosecution

Arrest is almost always unpleasant and justice is often harsh. There is the shameful experience of becoming booked for a crime, fingerprinted and tried in a public court for stealing. The family is notified. The shoplifter's name is publicized in the local papers. The embarrassment, the shame, is never worth the try. In 1691, a 25-year-old woman, who had a sucking child, was hanged for shoplifting. In 1705, a 20-year-old girl caught shoplifting was also hanged. Today's laws may not be that severe, but when you consider that God is our final judge, that he bars all thieves from inheriting the Kingdom, then, without doubt, to pursue the course of crime is the height of foolishness. Are all the things one might shoplift worth more than life in God's new world? The final judgment is as serious as that.—1 Cor. 6:9, 10.

Merchants who allow shoplifters to go free for business reasons are themselves a party to the crime, because they encourage it thereby. Their love of business is greater than their love of righteousness.

Preventive measures, such as training employees to spot shoplifters, arranging merchandise in patterns so that if anything is missing it can easily be detected, keeping cigarettes and candy in sight of the cash register, one-way mirrors and secret peepholes, closed-circuit television, and so forth, may help catch shoplifters and slow down the crime, but it certainly does not strike at the cause. Without doubt, the cause is a moral breakdown in society itself.

Firm laws and preventive measures may control the crime for a time, but only moral Christian principles can produce the needed moral strength in life to resist the temptation of thievery at work in a fallen, decadent society. Building this moral fiber is the work of everyone, especially those who take the name of God and Christ.

QUAKE SURVIVORS TELL THEIR STORY

Report from Agadir

IT HAD been a glorious, sunny day in Agadir, and a fisherman that night was returning across the bay. It was 11:45 p.m. As he gazed at the lights of the city, he was astonished that all at once the glow from the city was extinguished. All was blackness. By the time he landed, earthquake-shaken Agadir was in ruins. Searching for the home of his son through the maze of rubble and debris, the fisherman found that fourteen of his family had perished. Agadir, Morocco, was a city of the dazed, dead or dying.

It was all over in only about twelve seconds. But in a few of those seconds the earth under Agadir moved four feet to one side; then it snapped back. This violent wrenching of the earth caused buildings to collapse on their inhabitants, destroying about 70 percent of the city and killing more than 10,000 persons. A pilot flying over the ruined city said: "It looked like a giant foot had stepped on the city and squashed it flat."

Survivors told grim stories. "I was reading in bed with my wife," said one man. "Suddenly the paper fell from my hand and the wardrobe overturned. It was this that saved my life. I was not struck by the falling debris. I remained twelve hours buried beside my wife, who had been killed. I was the only survivor of my family of eight."

It was this fortuitous protection from falling debris that saved many lives. For others, death came instantly. "I called to my brother-in-law in the next room," said one survivor, "and got no reply. When I got to see how he had been struck, I am sure he must have been killed instantly. All depended on how the walls fell and whether perhaps some beam fell in such a way as to protect a person from what came after. That is how some were buried for days in some niche and finally got out alive."

The Moslem quarters of Agadir were almost totally destroyed. In the hilltop Casbah, an ancient fortress site overlooking the sea, about two thirds of the 2,500 Moslem inhabitants died, with 90 percent of the buildings collapsing. At the Talborjt quarter at the foot of the Casbah about 80 percent of the homes were leveled. Seventy-five Moslems from the Talborjt quarter went to a mosque to pray. They hurried there at 10:50 p.m., when a mild tremor shook Agadir. When the main quake shook Agadir at 11:45 p.m., the roof and walls of the mosque fell in, crushing the seventy-five praying worshipers. The minaret alone remained standing.

Some Arabs considered the first mild tremors as a warning. Thus hundreds of workers living in dwellings on the outskirts of Agadir fled to open space and slept out of doors. In the morning most of their homes were in ruins. The majority, however, did not forsake their homes; and for these it was a night of terror.

Screams and Flames

"At first the shock seemed to tip us sideways," said a woman survivor in the European-style new city of Agadir. "We were thrown out of our beds. The whole house rocked in the midst of a terrifying, roaring noise. We scrambled out of the

house. All night we heard screams and shouts coming from the buildings. Huge flames sprang up in the upper part of town. Hundreds of people collected in the open space where we were. They were all as dazed and horrified as we were. All day long the rescue parties were digging people out of the wreckage. On one street we heard a feeble knocking, where people trapped inside their partly demolished home tried to attract attention."

The four-story luxury Saada Hotel on the fringe of the European quarter lay in ruins. "It collapsed so slowly that you might have thought the buildings were groaning in pain," said an eyewitness. Though the destruction in the European part of the city was not as extensive as elsewhere, the majority of the villas and apartment houses of more than one story crumbled.

One of the most devastated areas in Agadir was the Jewish quarter, where eighty percent of the houses collapsed. The president of the Jewish community, David Moryouffes, estimated that only 700 persons of Agadir's 2,200 Jewish population survived. "I myself," he said, "lost my whole family in the catastrophe."

Jehovah's Witnesses Form Rescue Party

Among Agadir's nearly 50,000 inhabitants was a congregation of seven witnesses of Jehovah. Five of them were killed during the earthquake. When Jehovah's witnesses in Casablanca heard of the quake, they arranged a rescue party. "It was just getting dusk," writes one of them, "when twelve of us got on our way in a small truck, carrying crowbars, picks, shovels, oxyacetylene cutting equipment, blankets, mattresses, lanterns, candles, flash lamps, food, water and two bottles of the blood substitute Dextran.

"Next morning, after fifteen hours on the road, we arrived at Agadir. The city was being evacuated and was cordoned off. Arriving at the roadblock, the brother in charge of the rescue group called out to the policeman: 'I am a Swedish engineer with rescue equipment,' waved his identity card, and we were through. Men were bringing dead and injured down a steep slope on stretchers. The air was thick with dust, although it was a calm sunny morning. The workers were wearing masks, some using, as we were, pads of cotton and wool impregnated with disinfectant and held in place by a bandage. There was danger now from decomposition of bodies in the ruins.

"Our road took us up a hillside with rubble, in many places, half across the road. There was a cry of dismay from those with us who knew the house where our brothers lived, for it was in complete ruins. A gatepost was still standing and someone had put a typewriter on it. On the typewriter were two books, *'New Heavens and a New Earth'* and *'Equipped for Every Good Work.'* Copies of *The Watchtower* were lying around together with a notebook with recent entries of ministry activity. Several floors had collapsed one upon the other as if some giant's finger had just flicked the walls out of the way. One side of a bed could be seen, the iron frame bent from the blow and the weight on it. Clambering dejectedly over the ruins was the proprietor. He had been elsewhere when it happened. Then he told us the sad news. 'They came with some marines and took the bodies out yesterday evening.' They had been buried, like thousands of others, in a common grave."

Thick Dust and the Stars Overhead

One of Jehovah's witnesses who, along with his wife and child, survived the quake told his story: "It was the movement, the swaying that must have wakened me. That was the first sensation I had, and I guessed

immediately what it was. At the moment of waking I thrust my hand over the face of the baby who was sleeping in the cot at the side as I swung out of bed. I was just in a sitting position, when everything collapsed around me. The noise was terrific, indescribable. I made no attempt to move for awhile. I was buried up to the waist, but the upper part of my body was free. It was pitch black; I could see nothing, but I could tell the air was thick with dust.

"After waiting a few moments for the dust to settle, I looked up and could see the stars above my head. All around the air was full of shouting, screaming and crying. After I got myself out, I cleared what was on the baby's cot and found that the two sides had been crushed inward, but in this way they had supported the weight of what had come down on top. The child was unhurt. My wife was pinned down and surrounded by debris up to the waist, and when I freed her I found that her foot was badly crushed and freely bleeding. She needed attention, but I could not get her any place alone. I looked across the road. The whole row of houses was down. It was as though some huge truck had been there and dumped its load of mixed stones, mortar, rubble and refuse. Thirty persons lost their lives there.

"After about an hour an acquaintance passed by. We linked hands and carried my wife over the debris till we reached his car. It was about 4 a.m. when we got to the French Naval Base and our turn came for attention. Because an operation on my wife's foot was necessary, we were put on a plane for Marrakech; and at 8 a.m. she was operated on at the hospital. She is making progress and should eventually be able to walk."

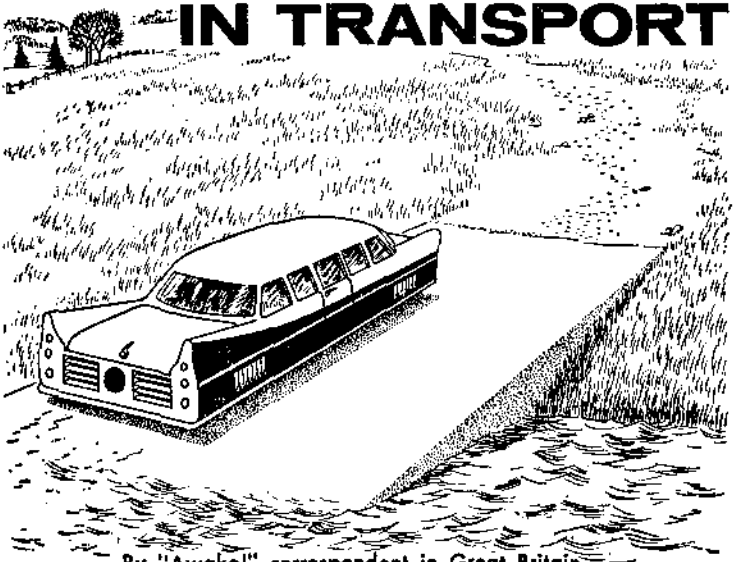
Agadir's future? King Mohammed V of Morocco pledged his personal fortune to start the rebuilding of the city. Plans are that the new city be specifically Moroccan. Clearing continues, and work is beginning on a workers' city that will house 6,000 families. A commission has been inspecting factories with a view to getting work started soon. The port is already functioning; in fact, on March 21 the first cargo of oranges left Agadir for Poland.

Jehovah's witnesses in Morocco are continuing their diligent efforts to "tell good news to the meek ones" and "to comfort all the mourning ones" with the message of God's new world wherein "death will be no more, neither will mourning nor outcry nor pain be any more."—Isa. 61:1, 2; Rev. 21:4.

World's Food Problem Unsolved

Raymond Scheyven, a former chairman of the United Nations Economic and Social Council, carried out a special U.N. mission to underdeveloped countries. In 1957 he made this report: "Hunger leads the procession of miseries. Not just the occasional hunger due to some exceptional penury, but the daily, endemic hunger known to more than one and a half billion human beings, i.e., to nearly two-thirds of the human race. In their civilized comfort and their faith in progress, some might think that this state of affairs is on the way to improvement. Unfortunately, this is not the case—quite the contrary: the percentage of the world's population which is definitely undernourished has risen from 38.6 per cent before the war to 59.5 per cent at the present time. It is almost unbelievable that in spite of the tremendous power of the means at our disposal, at a time of unprecedented scientific and technical progress, we have not been able to solve the world's food problem."—*America*, April 26, 1958.

A Brand-New Idea IN TRANSPORT



By "Awake!" correspondent in Great Britain

HOW delightful it would be to travel by motor car, even on rough roads without being jarred by the bumps! What a timesaver if you could cross rivers and lakes in your car without the service of a ferry; yes, even without a bridge! Think what a pleasure it would be to cross the English Channel if you could skim over the rough water and not be buffeted by the waves. Are we dreaming? No; we are talking about travel by Hovercraft.

This miracle of transportation literally floats along while supported on nothing more than a cushion of air! It does not fly as an airplane but operates at heights just sufficient to clear sea waves and surface irregularities on land. As its name implies, it can hover without moving backward or forward. It needs neither wings nor rotors as does the helicopter. Though this may sound impossible, it really works!

The inventor of the principle employed in the Hovercraft, a British scientist named C. S. Cockerell, started developing his ideas in 1953, but for various reasons he was unable to complete the project. In 1956 the Aircraft Research Branch of the Ministry of Supply of the British government became interested, thus enabling the research and development to continue. So far-reaching were the possibilities of this new form of transport that the whole project was classified "secret" and very little was heard about it until 1958, when the restrictions were lifted. From then on, the National Research Development Corporation provided the necessary funds, resulting in a contract being placed with the well-known aircraft company, Saunders Roe, for the design and production of a working prototype. Known as SR.N.1, it was completed in 1959. It created world-wide interest when it made a crossing of the English Channel entirely unsupported—except by its cushion of air.

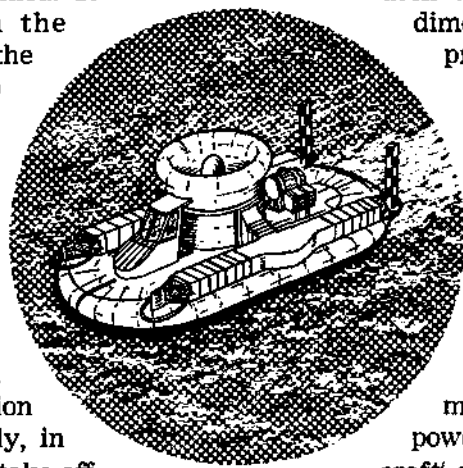
How It Works

Some observers have stated that the Hovercraft is supported by air pressure in the same way that ping-pong balls are supported by a jet of water in fairground shooting galleries. Others see a similarity between this new machine and the vertical take-off aircraft, which is at present undergoing tests in both Britain and America. Essentially the vertical take-off aircraft is a jet or rocket plane with a movable engine. For take-off the engine is

directed downward so that the plane rises vertically. Then the engine direction is altered, changing the direction of flight to the normal forward motion of orthodox aircraft. These examples do not explain how the Hovercraft works, though, because an entirely new principle is involved.

As a practical demonstration of how something relatively heavy can be supported by a cushion of air, take an ordinary household saucepan. Turn it upside down and lower it slowly into a bath of water. Now, as soon as the sides of the pan are under water, even by a fraction of an inch, it tends to float. The harder you try to press the pan under the water, the harder the cushion of air trapped inside tries to keep it afloat. This is how the Hovercraft works, except that instead of solid metal sides to keep the air from escaping, the Hovercraft keeps the cushion of air under itself by means of "curtains" of high-speed air jetting downward from the perimeter of its base. Thus the walls of the cushion are invisible.

As the Hovercraft starts, the jets force air under the craft and the cushion of high-pressure air is formed. It cannot escape through the walls or "curtains," and the Hovercraft begins to hover above the ground or sea. This cushion moves with it, any air that does manage to escape being immediately replaced from the "curtains" of air. Thus the jets of air do not support the Hovercraft but merely contain the cushion of air that does. Actually, in contrast to the vertical take-off aircraft described above, the best position for these jets of high-speed air is facing inward, horizontally, toward the center of the craft. This is because the weight bearing down on the cushion of air is constantly trying to burst the "curtains" or jet streams.



Propulsion is obtained by jets of air directed according to the desired movement. Forward movement, for instance, is caused by a jet of air flowing from the rear of the machine, while braking or reversing is brought about by a jet of air facing forward. Simplicity itself!

This craft, SR.N.1, is merely an experimental one. Even so, its performance has excited the world. All the power is supplied by one engine of 435 horsepower, which drives a four-bladed axial fan. This fan supplies all the air for the cushion, the "curtains" and the propelling force. With this power source the SR.N.1 skims along at a height of fifteen inches and speeds of around twenty-five knots, and the Duke of Edinburgh has piloted the machine at over forty knots. As development continues, greater performance is expected. Usually the prototype carries two men and a great number of instruments, but over twenty people have ridden on its deck at one time! The over-all dimensions of this interesting prototype are thirty feet long, twenty-four feet wide, and it weighs approximately 7,500 pounds.

Bigger and Better

A most amazing fact about this new form of transport is that the larger the machine the more efficient it is. The power required to lift Hovercraft decreases with increasing size and weight. This is because it is easier to keep a cushion of air under a machine 200 feet in diameter than under one of

twenty feet. Therefore, less power per ton is required for the larger sizes. Comparing power requirements with those of aircraft, a Hovercraft weighing 400 tons would require only one quarter of the engine power per ton that an aircraft would, as well as being able to carry nearly twice the payload of an aircraft of similar size.

In the designing of engines and other mechanism for motorcars it is recognized that most of the power will be used in overcoming friction. If there were no friction, cars and other vehicles would keep going indefinitely on a level surface once they had been given an initial push. Friction between removing parts and between the car and the road surface always accounts for much of the power output of the engine. As the Hovercraft has no contact with the ground, it operates with a minimum of friction, simply gliding along in the smoothest possible manner.

All these facts mean that this is a most efficient form of transport. Scientists and engineers predict a great future for the Hovercraft, a machine that will be capable of carrying large numbers of passengers in comfort and large quantities of freight at very low cost. Indeed, it has been proved repeatedly that once a revolutionary means of transport is introduced, it is developed to an extent never dreamed of at its beginning, as, for example, the train, car and airplane. The Hovercraft should be no exception.

The Hovercar

One exciting application of the Hovercraft principle is already being developed in the United States. This is the Hovercar, a small Hovercraft having many of the features of a motorcar. The makers, Curtiss Wright, claim that their new car is so easy to "drive" that anyone can learn in two hours. Why so easy? Because, in the normal sense of the words at least, there are no gears, steering or brakes to worry about. Said a person who has actually driven one: "The car is a joy to ride in. No bumps, no jerks. Steering is simplicity itself. There is one basic control —a joystick type of steering wheel. A gentle push forward and vents along the car are opened to give forward thrust. The wider they open the faster you travel. For reversing, the stick is pulled toward the body. That is all. A mere movement of the stick to either side is enough to turn the car."

The advantages of such a car come quickly to the imagination. Imagine how much easier traveling over rough country in the Hovercar would be. No roads are necessary; any rough track will do. No bridges will have to be built before undeveloped tracts of country can be opened up, because the Hovercar needs only a shallow ramp at each side of a river, lake or sea. Snow and ice prevent normal transport at the Poles, but Antarctic and Arctic travel will be easy in the Hovercar.

Future Benefits Planned

For the near future Hovercraft engineers in Britain are planning huge machines weighing many hundreds of tons to provide an economical and easy method of transporting loaded trucks from one side of the English Channel to the other. The craft would unload on land, but travel over water. Possibilities for lake transport are almost unlimited. In fact, according to these experts, the Hovercraft principles will revolutionize transport all over the world just as much as the motorcar has.

Whatever be the future of this remarkable machine, there is no doubt that it has caused transport specialists to reappraise their ideas for the future. All this, and it goes on air!

THE TOY GUN CRAZE

"THE notation on the hospital chart read: GUNSHOT WOUND. SHOT BY LITTLE BROTHER." So writes Dorothy E. Curtis in *Everywoman's Family Circle* of September, 1958. "Did it have to happen?" she asks. "As I pondered the question, these incidents came to mind: A little girl passes me on the sidewalk. She is about seven years old and a stranger. Picking up a stick and pointing it at me, she remarks pleasantly, 'I shoot you dead.' At dinner with friends the two- and four-year-old boys who have behaved well at the table dash for their guns the moment they are excused. 'Bang, bang! You're dead! Now it's your turn. You shoot me!' When they tire of shooting each other, they turn their guns on their parents, who laughingly enter into the game, throw up their hands, and collapse.

¶ "One night I admit a sick baby to the hospital. As I tuck her into a strange crib, the 14-month-old girl tightly clutches her dearest possession—a toy gun. A few years ago a four-year-old picked up a gun and pointed it at his mother. The gun made a satisfactory bang of its own. The mother obligingly dropped. But she did not get up again. How does a boy grow up knowing he killed his mother? Is knowledge that he *didn't mean to* enough to mitigate the fact that he *did?*

¶ "All over the country children play with guns. . . . But are children responsible for this gun craze? The game is encouraged by parents and relatives who give the guns. It is stimulated by movies, radio, comic books, and especially by TV. . . . The National Safety Council reports that every year, for the past five years, between 2,100 and 2,300 people have died from the accidental misuse of firearms. Half of these accidents occurred in homes. A fourth of the victims were children. Of the 522 children under 15 who were shot to death by accident in 1955, 77 were under five years of age. The National Safety Council's statistics do not reveal how many of the child victims were shot *by* children. But as one recalls news stories, one realizes that most children are shot by other children.

¶ "I remember being told as a child, 'Never point any gun, even a toy gun, directly *at* another person. If you never do, you'll never kill anyone with a gun you didn't know was loaded.' My parents' admonition impressed me. I knew from their tone of voice that to kill someone, even by accident, would be a dreadful thing. But children who witness murder a dozen times a day on TV can hardly feel shock or horror. . . .

¶ "Civilized society is as safe as it is . . . because it builds up inhibitions within us against murder as a means of expressing our resentments. How much inhibition are we building up in our children when we encourage them to make a game of a weapon whose primary purpose is to kill? . . . Nowhere in the game-playing is there any suggestion that human life is sacred."

Barbers in Ancient Times

¶ In *Everyday Life in Old Testament Times,* E. W. Heaton writes: "The men allowed their hair to grow long and thick, like the fine-looking Canaanite captives on the Egyptian relief from the temple of Rameses III. They also set great store by their beards, which were regarded as a mark of manly dignity. This does not mean, however, that barbers could be dispensed with. Although they are only mentioned once in the Old Testament, the tools of their trade—razors for shaving—are often referred to. In Ezekiel, priests are instructed to have their hair cut neither too long nor too short and so presumably there were experts who knew how to keep their customers within the letter of the law. As shaving off the beard was a sign of mourning, and as razors must have been costly, it is fairly safe to assume that there was work enough for one or two barbers in every Israelite city."

LAND OF THE Sultans

By "Awake!" correspondent in Malaya

LIKE an exclamation mark, the peninsula of Malaya juts down from the Burma-Thailand end of Southeast Asia to within one degree of the Equator. Although smaller in area than New York state, it stretches for 456 miles from north to south. Its eastern shores are lapped by the waters of the South China Sea. This new nation that received its independence on August 31, 1957, is called by its people Persekutuan Tanah Melayu. Because nine of its eleven states are ruled by hereditary sultans, it can rightly be called the land of the sultans. The paramount ruler of Malaya is selected for a period of five years by the nine sultans. He is known as Yang diPertuan Agong, the Malay equivalent for king.

As described by one writer, Malaya is "a country of dramatic mountains clothed in jungle green, of palm-fringed beaches, idyllic thatch-roofed villages, bustling towns, wild rivers, monsoon rains, tropic heat and enervating humidity." From October to January monsoons move in from the South China Sea bringing torrents of rain to the east coast. This part of the country has Malaya's highest rainfall—an average of more than 125 inches annually. The west coast is protected from monsoons by the Indonesia island of Sumatra and so receives less rain. Here is where most of the people live. Four fifths of the country is covered by dense jungle inhabited with tigers and leopards of great size.

The climate is tropical, with the temperature ranging between a maximum of ninety degrees Fahrenheit and a minimum of seventy. The days are hot and humid, but the evenings and nights, fortunately, are cool and pleasant. Those who want to beat the heat can retreat to the Cameron Highlands, where the temperature ranges between seventy and thirty-six degrees. The country's general temperature, however, seldom differs more than fifteen degrees during the day. The seasons do not have a well-defined division as in other parts of the earth.

The People

Malaya's boast and pride is its mixture of peoples that get along in comparative harmony. Its population of over seven million is primarily made up of the claimed indigenous Malays and the fast-increasing Chinese. A third section of the community consists of many types of East Indians, such as Tamils, Malayalams, Sikhs, Bengalis, Pakistanis and so forth. Among these races is a sprinkling of Europeans from nearly all the trading nations of the world.

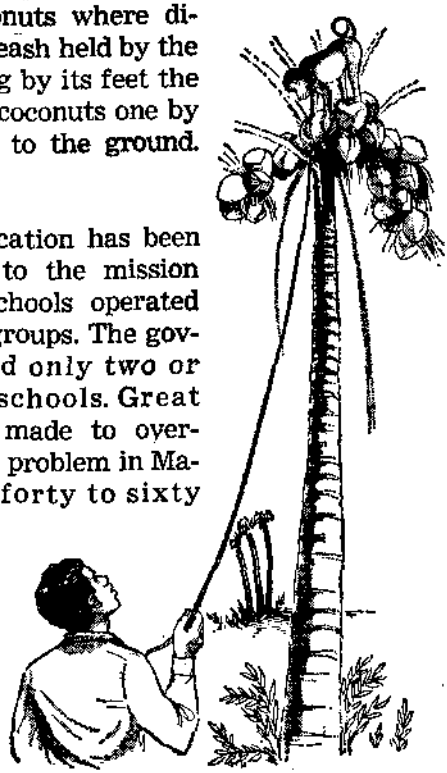
Each group of people has its own fashions of dress, which change little with time. The Malay women wear the bright "Sarong Kebaya" or the "Baju Sarong" dresses, while their menfolk wear, on certain occasions, silk shirts and trousers and the colorful "Kelantan" sarong wound around their waists. On their heads is the ever-present black "songkok" or box-

shaped hat popular among followers of Islam.

The Chinese women go about in the "choeng-sam," a knee-high dress with slits on the sides, or the pajama-like "sam-foo."

The most regal appearing of all the classes are the Indian women with their richly blended "saris," which emphasize their feminine qualities. Indian men can be seen in their white cotton "dhotis" and white shirts with tails hanging out. The European wears the customary shirt and shorts.

An interesting sight can often be seen on the highway of Johore. Young men will be seen riding bicycles with a large monkey on the handle bars. A long rope is attached to a collar about the monkey's neck. These young men are coconut pickers. They use a berok, or coconut monkey, to do the picking for them. The monkey climbs a tall coconut palm and proceeds to pick coconuts where directed by the long leash held by the man. While hanging by its feet the monkey twists the coconuts one by one until they fall to the ground.



Education

In the past, education has been left primarily up to the mission schools and the schools operated by the vernacular groups. The government operated only two or three secondary schools. Great strides are being made to overcome the education problem in Malaya, where some forty to sixty percent of the people in some sections are illiterate. The government is building more schools and is subsidizing the mission and vernacular schools to bring them into the government's scheme of educational supervision and control. More schools mean an increase in teachers. That need is being met by flying hundreds of young men and women to training centers in England, where they are given three-year courses. Locally, training colleges and Day Training Centers have been established.

Since Malay is the national language, it is being taught in all the schools, with the hope that in ten years it will be spoken by all classes of people. It is a simple language that is soft and harmonious. The writing of it is done in Roman characters. Most foreigners speak the bazaar Malay, but this is not sufficient to be able to carry on an intelligent conversation. Then, too, the Chinese and Indian communities desire to hold onto their own language and culture. This presents a problem to the government as it pushes its program to Malayanize the people.

All schooling must be paid for by the pupils on a monthly fee basis. The granting of scholarships by overseas governments and by the Colombo Plan countries is doing much to fit the local students for future positions in the administration as well as for commercial life in the country.

Constitutional Rule

While there is one constitution for the nine sultanate states, the states of Penang and Malacca have their separate constitutions. The federal constitution makes Islam the state religion for the Federation, but other religions are permitted with the provision that state law can control or restrict the propagation

of any religious doctrine or belief among persons professing the Muslem religion. Under these circumstances a small group of Jehovah's witnesses are proclaiming the good news about Jehovah's kingdom.

The constitution also provides for safeguarding the special position of the Malays. Positions in public service are reserved for them at the rate of four Malays to one of another nationality. With the coming of "Merdeka," or independence, it was decided to replace with local men as many Europeans as possible. This is known as Malayanization. Where replacements could not be obtained locally, the officers were given the opportunity to stay on for a few years. With such an uncertain future many government officers from other countries left of their own accord for more secure positions elsewhere. This has resulted in a shortage of skilled officers, especially in the medical and engineering services.

Economic Life

The economic life of the country centers around rubber and tin. Malaya is the world's largest producer of tin, supplying about one third of the world's demand. It has one of the world's largest tin dredges, which brings up enough mud in nine months, in addition to ore, to fill a space equivalent to the Great Pyramid of Egypt. The dredges produce fifty percent of the country's tin output. There are many open-cast mines operated by Chinese that play a large part in the tin industry. The Hong Fatt mine, for example, is said to be the largest man-made hole in the world.

The commercial life of the towns is mainly in the hands of the astute Chinese. Their businesses are housed in rows of open-fronted shop houses that are about twenty feet wide. The one-room part of the shop is crammed with goods. The Chinese businessman repeats the proverbial saying: "White man—big shop, little business; Chinese—little shop, big business."

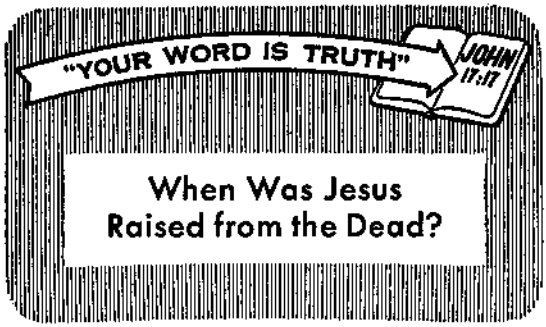
Food and Entertainment

The great variety of dishes served in Malaya is surprising and a pleasant experience to investigate. The Indians have their hot beef or mutton curry; the Chinese have many exotic dishes that they are famous for and some that are little known; and the Malays have their spicy "Nasi-Padang" or country cooking.

A popular sport in Malaya is top-spinning. This is not done with small wooden tops such as children use in other countries but with large ten-pound disks of metal that have been shaped into tops. Because the sport is so arduous only adults play it. A heavy rope is wrapped around the top, and then with a sidearm throw the contestant hurls it to the ground. While it is spinning it is picked up by means of a split bamboo and is placed on a metal-capped pole where it is left to spin until it slows down and falls. The object is to see whose top will spin the longest. The record in the town of Kelantan is one hour and twenty minutes.

Motion pictures imported from Britain and America provide much of the entertainment. There are also screen plays in which comedy and legends are acted out by parchment puppets that cast their shadows on a screen, while the puppeteer or storyteller alters his voice for the various figures he uses. Malay youngsters like these shadow plays as much as, if not more than, motion pictures.

Persons with work contracts who have come to this land of the sultans to live have found it to be a delightfully intriguing country. They can be a big help to the people of Malaya. But whether a person comes here as a tourist or to be a resident, he will see a new nation struggling to get a firm footing in this modern world.



WHEN was Jesus Christ, the Son of God, raised from the dead? Was it on the third or on the fourth day from his death? And was it on the seventh day (Saturday) or on the first day of the week (Sunday)?

Of the nineteen Scriptural references to the time of his resurrection ten of them state that Jesus was raised on "the third day."* Five times he is quoted as having once said that he would rise "in three days."† Twice we read of his having said that he would be raised "three days later," and once "after three days."‡ And, finally, we have his words that "just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights." How can all these statements be harmonized?—Matt. 12:40.

First of all, let us note that Paul and Luke use only the expression "the third day" in regard to the time of Jesus' resurrection. Mark alone uses the expression "three days later," while Matthew uses both. However, since Mark uses "three days later" in quoting Jesus where both Matthew and Luke use "the third day," we must conclude that Mark actually meant that Jesus said he would be raised on the third day.

Not that this indicated any carelessness on the part of Mark; such merely was the custom. Thus the religious leaders, immediately after telling Pilate that Jesus had said he would be raised up "after three days," asked him to make the grave "secure *until the third day.*" Had they understood Jesus' words to mean that he would remain dead seventy-two hours, certainly they would have requested that his tomb be made secure until the fourth day. In view of this custom we cannot conclude other than that when Jesus told his opposers, "Break down this temple [his body], and in three days I will raise it up," he meant that within three days he would rise.—Matt. 27:63, 64; John 2:19.

Thus we have harmonized for us all the direct references to the time Jesus was in the tomb with the exception of the one dealing with Jonah. How did Jesus intend this to be taken? The same as the other expressions, as the Hebrew Scriptures show.

Back when Joseph's brothers came to him for grain, we read that he put them "in custody for three days." After that Joseph spoke to them—on the fourth day? No, but "on the third day," the record states. Clearly his "three days" meant only until "the third day."—Gen. 42:17, 18.

Again, when the Israelites complained to King Rehoboam about their tax burdens he told them: "Go away for three days and return to me." "Let there be yet three days. Then return to me." And when did they return? On the fourth day? No, but "Jeroboam and all the people proceeded to come to Rehoboam on the *third day,* just as the king had spoken, saying: 'Return to me on the *third day.*'" What could be more conclusive than that, that after "three days" simply meant "on the third day"?—1 Ki. 12:5; 2 Chron. 10:5, 12.

For still another example note the request Queen Esther made of her cousin Mordecai: "Go, gather all the Jews . . . and neither eat nor drink for three days,

* Matt. 16:21; 17:23; 20:19; Luke 9:22; 18:33; 24:7, 21, 46; Acts 10:40; 1 Cor. 15:4.
† Matt. 26:61; 27:40; Mark 14:58; 15:29; John 2:19.
‡ Mark 9:31; 10:34; Matt. 27:63.

night and day. I, too, . . . shall fast likewise." Esther did not mean three full days, for the record goes on to say: "It came about on the third day that Esther . . . took her stand."—Esther 4:16; 5:1.

In view of these examples we must conclude that "three days" and "three days and three nights" were idiomatic expressions that involved, not seventy-two hours, but merely parts of three days. And so it was with Jesus. He died toward the end of the first day, Friday, Nisan 14, the Jewish day ending at sundown; he remained in the tomb all the second day, the sabbath or Saturday, and also from sundown, which began the third day, until some time after midnight of the third day, when he was raised.

This reckoning also is in keeping with the prophetic pattern of the offering of the first fruits. In it the passover was celebrated on Nisan 14 and the first fruits were offered up on Nisan 16. On Nisan 14 'Christ our passover was sacrificed.' As "the firstfruits of those who have fallen asleep in death" he would have had to be raised on Nisan 16, the third day, which he was.—1 Cor. 5:7; 15:20; Lev. 23:5-11.

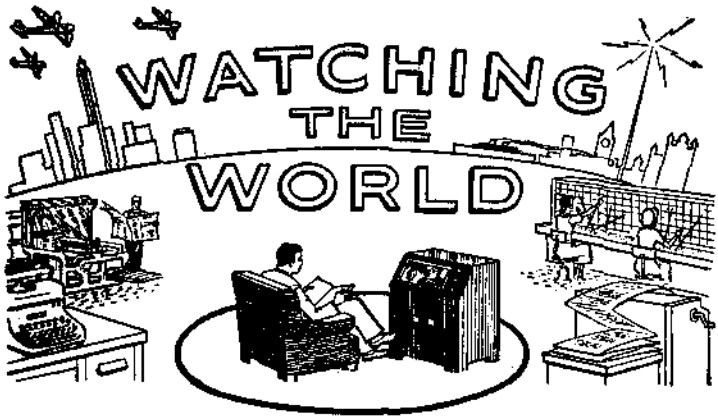
What day of the week was Jesus raised? The first, beginning at sundown of our Saturday. John 19:31 implies this, for it tells that the day about to begin after Jesus died was a "great" sabbath, meaning a double one. Under the Law the day after the Passover began the week-long feast of unleavened bread, the first day of which was a sabbath regardless of the day of the week on which it fell. (Lev. 23:6, 7) A great sabbath was a double one, as when the first day of this week-long feast fell on the regular weekly sabbath. (John 19:31) "After the sabbath, . . . on the first day of the week," the two Mary's came to view the grave.—Matt. 28:1.

Some, however, insist that two separate sabbaths were involved. They point to Luke 23:56–24:1 and Mark 16:1, which read (*AV*): "And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre." "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him."

These claim that Jesus died Wednesday afternoon and that both Thursday and Saturday were sabbaths and that the women bought the spices on Friday, after the one sabbath but before the other, and that Jesus was raised Saturday afternoon, seventy-two hours after he died. But two separate sabbaths would fail to make a "great" or "high" sabbath. Besides, if he died on Wednesday, why come with spices three and a half days later, on the first day of the week? Would not his body be decomposing and so be beyond the aid of spices, for all they knew?—John 11:39.

No, we need not conclude that two separate sabbaths were involved. It could be that the two accounts refer to two separate groups of women, or that some spices were obtained Friday before the sabbath began and others after it ended at sundown of Saturday. Most likely, however, Luke's words about their resting after obtaining the spices are a parenthetical expression. This thought is most clearly expressed in the *New World Translation:* "But, of course, they rested on the sabbath."—Luke 23:55, 56.

Thus the entire Scriptural record is seen to be harmonious and supporting the position that Jesus died in the afternoon of the sixth day of the week (Friday), and was raised on the third day thereafter, the first day of the week, or Sunday, just before it "was growing light on the first day of the week."—Matt. 28:1-7.



De Gaulle's Triumphant Tour

◈ Early in April President Charles de Gaulle of France paid his first visit to London since World War II days when he came to London to rally the Free French. London crowds warmly took to the tall French leader. On April 7 he spoke to the British Parliament for twenty minutes without notes. He said that France would be happy to join the other nuclear powers in a ban on nuclear arms as the first condition for world peace.

Assassination Attempt Fails

◈ South African Premier Hendrik F. Verwoerd, 58, was shot and wounded on April 9 in an attempted assassination by David Pratt, a white man who is well known in farm circles. Pratt's reason for wanting to kill Verwoerd, who championed white supremacy in South Africa, was not immediately known. The prime minister was reported as "resting well" at the Johannesburg General Hospital.

Colombia Wants Loans

◈ President Alberto Lleras Camargo of Colombia, visiting the United States for the first time, was given the red-carpet treatment. On April 6 he addressed a joint session of the U.S. Congress, at which time he pleaded for U.S. loans. Without loans, he said, many Latin-American nations may not be able to resist the trend toward new dictatorships. With loans, in a decade or two, South America could be made foolproof against communism. The alternative, he warned, is paralysis and dictatorship, "a retreat, a rout, a historical disaster." Congressmen listened attentively.

French Farmers Fight Police

◈ On April 7, sixty miles south of Paris, the city of Sens was the scene of a bitter battle between demonstrating farmers and French policemen. The farmers were demanding a sliding scale for farm prices. President de Gaulle abolished the sliding price scale because it was inflationary in structure. De Gaulle promised financial assistance, but the farmers stated that they could not live on promises.

Unemployment in Poland

◈ According to Marxist teaching, there cannot be unemployment in a Socialist economy, but Poland has managed to prove the theory wrong. In January the unemployed totaled 84,300 and job offers were 44,200. On March 15 there were 88,400 unemployed and 51,400 job opportunities. There were practically no jobs for women. On March 15 some 56,700 unemployed women registered, but there were only 4,200 jobs open for them.

A Catholic Predicts Negro Pope

◈ Editor of *The Catholic World* J. B. Sheerin predicted on April 3 that "in God's good time" the Roman Catholic Church would have a Negro pope. He said that the Catholic religion was "totally color-blind."

Pope Pleas for More Children

◈ At a time when many leaders are concerned with overpopulation and talk of birth control, Pope John XXIII, on April 10, exhorted parents to have many children. "Don't be afraid of the number of your sons and daughters," he said. "On the contrary, ask Divine Providence for them so that you can rear and educate them to their own benefit and to the glory of your fatherland here on earth and of that one in heaven."

Day of Prayer "Hypocritical"

◈ April 10 was designated as a day of prayer in South Africa for the guidance in the national crisis. The Anglican archbishop of Capetown, Joost de Blank, refused to participate in it. He called the observance "hypocritical," because "certain sponsoring churches have not openly denounced the primary evil causes of our present distress." At St. George's Cathedral American clergyman Robert H. Mize said: "It may be that one reason why God allows tragedies—earthquakes, wars or even apartheid—to occur is because there seems to be no other way at times of stirring the hard-hearted to love."

Tiros I Eyes the Weather

◈ Tiros I is a 270-pound U.S. weather satellite that has been circling the earth photographing the earth's cloud-covering with its two television cameras. The satellite is sending photos at the rate of 1,000 pictures in six days. It is expected to do

this for about three months. Four pictures taken from 450 miles up were delivered to President Eisenhower, who said: "The earth doesn't look so big when you see that curvature." He called the new satellite a "marvelous development." Tiros I is so named because of its mission—a Television Infrared Observation Satellite. On April 13 the U.S. launched Transit I-B, a space lighthouse to aid in navigation.

Listening for Life in Space

◈ Mankind's first systematic search for radio signals from intelligent life on the planets in outer space was announced on April 12 by the National Science Foundation. One report states that astronomers "are sure intelligent life must exist on other planets around some of the billions of stars in the universe." The eighty-five-foot-diameter radiotelescope will be devoted for a month to its search for intelligent noises coming from points thousands of billions of miles away.

Russians Build Big "Eye"

◈ Work on a 236-inch telescope has begun at the Pulkovo Observatory in Russia. It will be larger than the world's now-largest 200-inch telescope located on Mount Palomar. The move was viewed as a scheme on the part of the Soviet Union to establish world scientific superiority.

Rocket Transport to Come

◈ Leston Faneuf, chairman of the board of Bell Aircraft Corporation, said that in about twenty years huge jet planes will carry piggyback winged rockets capable of carrying thirty passengers. At about twenty miles above the earth the rocket will leave the mother plane, accelerate briefly and then glide to earth. This sort of flying would be for trips of no less than 5,000 miles. Reentry is the greatest problem engineers face. Temperatures on the outer skin of the rocket-transport would exceed 2,500 degrees Fahrenheit. It would truly be a "red-hot" coach.

Trip to the Moon

◈ Rocket expert Dr. Wernher von Braun told a U.S. Congressional committee that in 1968 or 1969 rockets should be landing on the moon with payloads of seven tons. He said that the last stage of the rocket would be atom powered.

Plan for Channel Bridge

◈ For years men have been hoping for a better way to cross the English Channel than by boat. Early in April a plan to build a twenty-one-mile bridge across the channel was proposed and referred to as no pipe dream. The 110-foot-wide bridge would take about five years to build and cost $560,000,000.

Move to Eliminate Smog

◈ Several inexpensive devices are being developed to catch the burning fumes that now escape from automobiles. California, which has over 7,500,000 vehicles spewing exhaust fumes into the air, has passed a law requiring all new cars sold in California to be equipped with smog catchers, that is, as soon as any one of these devices is officially certified. There are about twenty devices now in various stages of development.

Worried over Modern Living

◈ The U.S. government is frankly worried over the hazards of modern living. For example, many modern farmers give penicillin shots to their cattle to combat disease. Germs from these shots find their way into milk that people drink, endangering the consumers. Benzo-a-pyrene is a chemical that is known to cause cancer in test animals. This is one of the common chemicals found in auto-exhaust fumes that we moderns breathe. Insecticides applied to fruit crops become a part of the fruit that we eat. The many rivers that carry away sewage also furnish drinking water to many. Foods that are preserved are often colored and flavored with chemicals, then they are packaged in containers produced with the help of other chemicals. Add to this atomic fallout and you have good reasons for a worried Uncle Sam.

Cancer Fight Outlook

◈ Approximately 265,000 Americans will die from cancer in 1960. A total of 770,000 will receive medical care for cancer during this same period. Dr. E. V. Cowdry of the Wernse Cancer Research Laboratory at Washington University School of Medicine, St. Louis, Missouri, stated bluntly that scientists have made little, if any, progress in the treatment of advanced cases of cancer that are beyond surgical intervention. While early forms of cancer can be recognized and are treated somewhat better than before, yet, as for a cancer cure, there is none in sight. In fact, Dr. Cowdry is of the opinion that medical science will never be able to prevent all forms of cancer.

$200,000,000 for Nonsupport

◈ Over $200,000,000 a year comes out of U.S. taxpayers' pockets to support children whose fathers are living and could support them, but for some reason do not. The government finds it easier to get the millions from taxpayers than to collect the money from these worthless fathers.

Is Mt. Everest Chinese?

◈ The world's highest mountain, Mount Everest, which towers 29,028 feet in the air, has been thought for years and years to belong to Nepal. Not so, say the Chinese. They claim it belongs to them.

About Half Are Acceptable

◈ Prior to 1958 about 40 percent of the young men called

to serve in the United States armed forces were rejected for mental, physical or moral reasons. After 1958 Selective Service officials set the requirements even higher so that now out of the many called only about 50 percent are chosen.

Good Old School Days Gone?

◈ Where are those good old happy school days that we used to hear about? One report stated: "Of 506 students interviewed over 35 percent were psychoneurotic. . . . Of the remaining students, 24½ percent had personality disorders while 21.7 percent were schizophrenes. Only 8.3 percent of the patients came to the clinic because of problems of adjusting to college environment." One cannot help but wonder if the U.S. is the only nation with such alarming statistics, or is this a world problem?

Soviet Women at Work

◈ The Soviet Union now has 1,280,000 women teachers; the United States has 864,000. The Russians have 300,000 women doctors, while the U.S. has only 13,000.

A Riot in Russia

◈ The morning of October 3, fifty young industrial workers in the city of Temir-Tau in Kazakhstan rioted against low wages and poor living conditions. Soon the small group of men were joined by 1,500 others who fought off the local militia and reportedly hanged the militia chief. By October 5, the casualty list totaled 91 dead and hundreds wounded. Buildings were burned and stores were looted. Russian soldiers were flown in to restore order. The riot ringleaders were rounded up and sentenced to death. The town's people were promised better conditions. This bit of news seeped out of Russia piece by piece and was made known by Radio Liberty in Munich and Britain's *Manchester Guardian*.

Six-Mile Limit Proposed

◈ An eighty-eight-nation conference working at Geneva under the direction of the United Nations has worked out a new law to safeguard traffic on the sea. The law has yet to be ratified by each individual nation before it can become effective, so its outcome is still in doubt. However, if approved, the old three-mile limit for territorial waters will pass into history and a new six-mile limit will take its place. The law also deals with fishing rights in coastal areas. It takes into consideration national sovereignty, economy and defense, and seems to meet the satisfaction of the majority of the nations involved.

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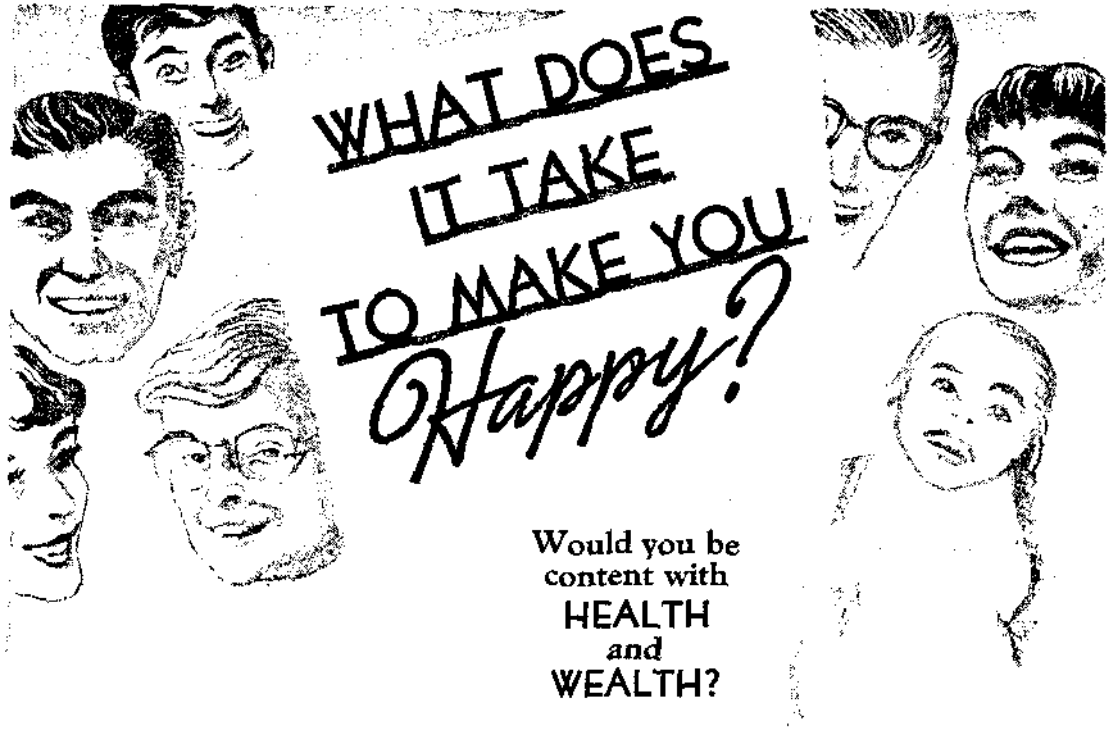

Health and wealth would go a long way toward making most persons happy. Yet can they insure happiness? "Do not toil to gain riches. . . . For without fail it makes wings for itself . . . and flies away." True riches are found only in Christian living. "The result of humility and the fear of Jehovah is riches and glory and life." These will last forever.

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Awake!

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- op the High Cost of Waste — PAGE 13
- lley of Ten Thousand Smokes — PAGE 17

JUNE 8, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – *J. B. Rotherham's version*
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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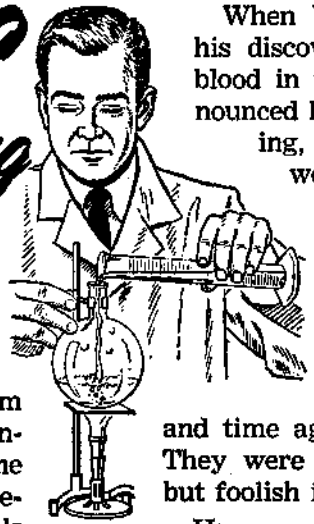
EXPERTS can be wrong



WHEN the railroad was being pioneered the scientific experts of the day condemned it with the cocksureness that is so typical of men who are held in high esteem by this world. Their learned opinion was that the railway engine would never move but would remain in one spot with its wheels slipping on the rails. They were wrong. It did move, and railway trains became one of the world's chief means of transportation.

The expert opinion of the elite scientists of the famous French Academy of Sciences at the time when steam was first being experimented with for use in boats was just as wrong. Their opinion was that the experiment was not worth spending money on. On another occasion these exalted men of learning were wrong about meteorites. They declared with the positiveness of men famous for their intellect that stones could not fall from the sky and that meteorites must be stones belched up by volcanoes. Once again the experts were wrong.

When William Harvey made known his discovery about the circulation of blood in the body, medical experts denounced him. Despite their great learning, Harvey was right and they were wrong. The story has been the same for a great many other discoveries and inventions that proved to be milestones in the advancement of human knowledge and modern civilization. Self-opinionated experts were, time and time again, obstructions to progress. They were celebrated for their learning but foolish in being so positive.

Human advancement has been remarkable during the last sixty years, but that has not eliminated the attitude of overconfident positiveness that caused experts in past centuries to appear so very foolish. Regarding this Anthony Standen states in his book *Science Is a Sacred Cow:* "Scientists are exalted beings who stand at the very topmost pinnacle of popular prestige, for they have the monopoly of the formula 'It has been scientifically proved . . .' which appears to rule out all possibility of disagreement. . . . The dreadful cocksureness that is characteristic of scientists in bulk is not only quite foreign to the spirit of true science, it is not even justified by a superficial view."

Many modern doctors of medicine are as loath to having the wisdom of their expert

opinions questioned as were learned doctors of past centuries who followed medical procedures that are now wholly discredited. It is true that they know more about their field than the layman, but that does not mean that methods of treatment discovered by persons without degrees from a medical school are not worth being considered. A well-known example is the case of Elizabeth Kenny, who developed a new method for treating persons stricken with polio. "To most medical men," Marvin Kline states in *Reader's Digest,* "it was inconceivable that anyone with so little formal training could have developed a successful method of treatment." But again the experts were wrong.

At one time doctors had the practice of bleeding their patients, and no doubt would have been greatly incensed if any layman had dared to object to it. Today the pendulum has swung in the other direction. Instead of bleeding patients, blood is put into them. Some doctors become furious when a person objects to this practice and will refuse to attempt any alternative treatment such as blood substitutes although these have proved to be very effective. Persons who have recovered without blood transfusions, although told that they would die without them, have shown that medical experts can be wrong.

Scientists may proudly claim that they are reasonable and tolerant, yet many of them show by their actions that they can be very narrow-minded and bigoted. Because a man has much learning, that does not make him wise, although he may imagine himself to be a man of wisdom. Paul Tabori states in his book *The Natural Science of Stupidity:* "There are stupid men who possess vast knowledge; the man who can reel off the dates of battles, the statistical data of exports and imports, can still be a dolt. There are wise men whose knowledge is very limited. As a matter of fact, prolific, luxuriant knowledge can often mask stupidity."

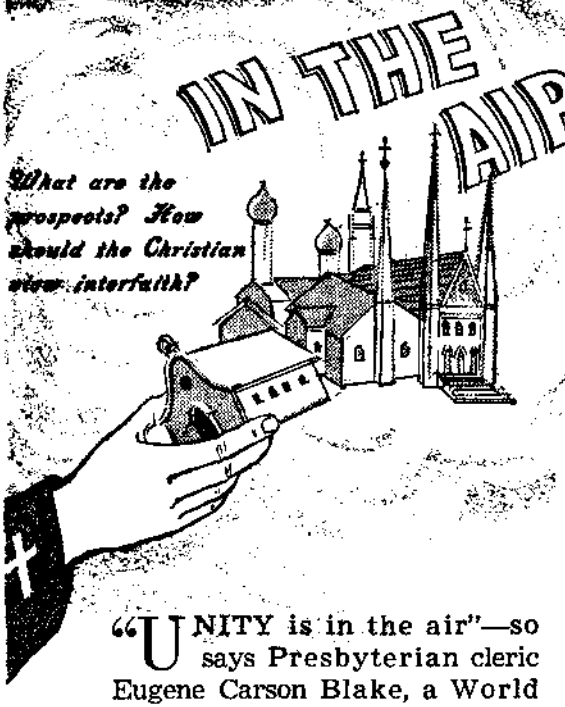
The man with wisdom is not the man with a lot of knowledge who has an inflated opinion of himself, but is the man who knows how to use the knowledge he has with good judgment. The Bible gives splendid counsel when it says: "Do not become wise in your own eyes." (Prov. 3: 7) The man with wisdom does not exalt himself as an expert whose opinions are infallible, but he realizes how little man really knows. He is well aware that all the knowledge man has gained is no more than a faint spark in the vast darkness of the unknown. The wise man humbly acknowledges the fact that man has much to learn.

The experts of this world may make their dogmatic statements with an impressive appearance of persons with great wisdom, yet in the eyes of the One who created this material universe about which man knows so very little, their wisdom is foolishness. They study his magnificent creations and then stretch their imaginations to great lengths trying to explain how these creations came into existence by themselves, by mere accident. "It is written: 'I will make the wisdom of the wise men perish, and I will shove the intelligence of the intellectual aside.' Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish?"—1 Cor. 1:19, 20.

Because a person may be classed as an expert in a certain field of knowledge, that does not mean his opinions are without error. The practice of this technical civilization of putting scientific experts on pedestals and looking up to them with awe is a grave mistake. Instead of saving the human race, they are endangering it. Mankind's hope for preservation is not in worldly men of learning but in the wisdom of Jehovah God.

CHURCH UNITY IN THE AIR

What are the prospects? How should the Christian view interfaith?



"UNITY is in the air"—so says Presbyterian cleric Eugene Carson Blake, a World Council of Churches executive. Speaking also in a positive way, Protestant Episcopal Bishop of Delaware J. Brooke Mosley declares that church unity is "no pipe dream." The churches, Bishop Mosley insists, are "drawing together." At the core of this drawing-together process, he said, is the growing ecumenical movement represented by such bodies as the World Council of Churches, the National Council of the Churches of Christ in the United States of America and similar groups. Not only Protestants, but the pope is also talking of unity.

Pope John XXIII's announcement last year electrified Christendom; he announced "an ecumenical [world-wide] council for the universal church." The council, the pope pointed out, "is intended also as an invitation to the separated communities in quest of unity." Later it was announced that representatives of the Roman Catholic and the Eastern Orthodox Churches will hold unofficial theological discussions in Venice with a view to possible reunion of the two churches.

With all this talk of church unity, one naturally wonders: Is there really a basis for the optimism of so many churchmen? Whether great church mergers take place or not, how is the Christian to view the matter?

The Ecumenical Movement

Taking a look at the church unity movement, we find that it is now at least fifty years old. The 1910 Edinburgh Conference was the beginning of major talks over church unity. In 1925, in Stockholm, and in 1927, in Lausanne, there were further conferences involving church unity. In 1948 the World Council of Churches came into formal existence. How effective is the World Council in promoting unity? "Again and again," said *The Christian Century* of September 30, 1959, "the World Council reminds its members that it is not an organization to organize unity. It would break up tomorrow if it began actively to promote unions." With specific church mergers not the chief goal of the World Council, its members seem to concentrate on co-operation and understanding between the churches. Dean Liston Pope of the Yale Divinity School says: "Certainly the World Council of Churches has no intention of becoming a superchurch." Church leaders desire, says Dean Pope, "a much greater degree of unity than we now have."

Despite the fact that most of the church unity movement has been made up of conferences and talk, there has been some success: The two large Presbyterian churches in Scotland merged to become the Church of Scotland. A similar merger in the United States resulted in the United Presbyterian Church. But there seem to be

more setbacks than success. The Church of England and the Church of Scotland came to a standstill in their negotiations. Talks between the Congregationalists and Presbyterians in Britain broke down. Talks between the United Church and the Anglicans in Canada were dropped.

What about talk of unity between Protestants and the Roman Catholic Church? "The Catholic Church," said one of the Vatican's chief spokesmen on unity, "can never consent to putting herself on the same plane with other confessions." Regarding the conference called for by the pope, correspondent Robert Neville, a specialist on Vatican matters, reports: "It will be, first of all, a purely Catholic gathering, held under Catholic jurisdiction with Catholic rules and regulations prevailing throughout. The Pope will be chairman of the council. All together, some 3,000 prelates will attend. Voting members will be diocesan bishops of active sees, plus perhaps some theologians, all Catholics. . . . Nothing approaching a debate or any bargaining with members of other faiths will be permitted."

One of the great obstacles to merger between the Orthodox and Protestant churches and the Roman Catholic Church is the Catholic doctrine of papal infallibility.

The "Coming Great Church"

But more and more there is talk of church unity despite disunity. The "coming great church," according to Bishop Mosley, will have unity but will not require uniformity: "We are not expected to give up that which is essential to us in matters of faith and order or even that which is precious to us in our traditions."

Thus the idea is to have a headquarters unity but not to worry about doctrinal unity. The "coming great church" would be a conglomeration of different creeds and dogmas. "I rejoice that there are many creedal formulations," writes cleric Howard Conn of the Plymouth Congregational Church of Minneapolis, "many shades of opinion and many sincere interpretations. I believe that God is more fully grasped by the multitudinous traditions with their varying emphasis than by a uniformity of belief and practice." (*The Christian Herald* of August, 1958) So unity of belief would be sacrificed on the altar of expediency. The churches would have unity of action and headquarters but at the same time they would keep their differences doctrinally.

Well summing up the church unity movement is Dr. Samuel McCrea Cavert, recently retired as executive secretary of the New York Office of the World Council. From the vantage point of forty years' contact with the interfaith movement, Dr. Cavert says: "The question is whether we can find a united church where there is enough room for differences."

Position of True Christians

What is the Christian to think of all this? Instead of depending on clerical interpretations and views, the Christian goes to God's Word, the Holy Bible. He seeks the mind of Jehovah God on the matter of interfaith, on the matter of putting up with all kinds of conflicting dogmas and doctrines.

By a study of the Bible the Christian learns that Jehovah God has always been opposed to compromise with falsehood and even to association with those whose doctrines are not "healthful teaching according to the glorious good news of the happy God." (1 Tim. 1:10, 11) Going back to the time of ancient Egypt, the Christian learns that Jehovah opposed the false gods and

dogmas of the Egyptians and would not tolerate any interfaith movement involving his people and false religions. The ten plagues were evidence of God's opposition to interfaith.

Since the doctrines of the various churches conflict with one another, some of them must be false. But no effort is effectively being made by them to go to the Bible to root out these false teachings, using the Bible as the standard. Rather, they will put up with false doctrines to gain the objective of headquarters unity. What a different course of action was taken by Jesus Christ! He did not try to merge the Christian organization with the scribes and Pharisees, putting unity above right doctrine. No, but Jesus declared emphatically: "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 15:14.

The apostles of Jesus Christ taught likewise; and never did they encourage any interfaith, any compromise with falsehood, any idea that doctrinal differences were all right. Ruling out the basic principle of the church merger movement, the apostle Paul declared: "I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." —1 Cor. 1:10.

Doctrinal unity and, above all, harmony with the pure Word of God is what Jehovah requires. No matter that churchmen may have conflicting "sincere interpretations" and "multitudinous traditions"! Jesus Christ, quoting the word of God as recorded by the prophet Isaiah, stated the matter clearly: " ' "It is in vain that they pay respect to me, because they teach as doctrines commands of men." Letting go the commandment of God you observe the tradition of men.' Further he went on to say to them: 'Adroitly you set aside the commandment of God in order to retain your tradition.' "—Mark 7:7-9.

And that is what the church unity movement does—sets aside the will and commandments of God to retain their traditions and conflicting dogmas for the sake of outward unity! How utterly opposed Jehovah and Jesus Christ are to such movements for true Christians!

Even when various churches refuse to join in the great interfaith movement, their refusal is not based on the will of God and God's commandments. Usually their fear is that of having to give up something, some tradition, some dogma. But the Bible view is this: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? . . . 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.' "—2 Cor. 6:14-17.

Talk of church unity is in the air, but the psalmist reminds us: "Unless Jehovah himself builds the house, it is to no avail that its builders have labored on it."—Ps. 127:1.

True Christians shun the unscriptural house that interfaith workers would build; they go to the Bible to see what true worship really was before interfaith activity with paganism corrupted it with traditions of men. That is the course Jehovah's witnesses have taken—going back to the pure first-century Christianity, to the principles Jesus actually taught; and for doing so they are receiving Jehovah's rich blessings.

Why so much Cheating in School?

"EVERYONE else is doing it. Why shouldn't you? Why should you get low marks?" replied a high school junior when asked about the prevalence of cheating in school. Does this pupil's appraisal reflect a growing trend toward cheating among students, especially at the high school and college levels? Just how widespread is cheating in school? Is there any serious harm in it? Should it be passed off as a youthful prank, or is it the sign of something far more serious?

To determine the extent of using illegitimate aid in examinations, a survey was taken of 3,000 students in eleven colleges. It revealed that 40 percent of the students resorted to some form of cheating. In another instance the editor of a college paper contended that up to 90 percent of the students at his college cheated during examinations. At one large university students produced evidence of dishonesty so widespread as to challenge the validity of work assignments and examinations at that institution.

One of the most extensive studies on this problem was made by a committee headed by Philip E. Jacob of the University of Pennsylvania, who compiled the study in his book *Changing Values in College*. He stated: "The chinks in the moral armor of American students are most obvious in regard to cheating. The practice is so widespread as to challenge the well nigh universal claim of students that they value honesty as a moral virtue. Frequent cheating is admitted by 40% or more at a number of colleges, often with no apology or sense of wrongdoing."

Another investigation produced this conclusion: "Actually, institutions where large scale, organized cheating has NOT been known are a small minority." This opinion was corroborated by the observation of Dr. Edward D. Eddy, Jr., vice-president and provost of the University of New Hampshire. At a meeting of the American Council on Education he told a discussion group that cheating throughout the country "has become a part of student culture, it's taken for granted."

Nor is cheating confined to one country. Even the Russians are plagued by it, as cheating is commonplace and the students joke about their notes written on narrow slips of paper.

Cheaters at Work

The simplest form of cheating is for one student to copy from another who has moved his paper into a convenient position. In addition to this, however, all sorts of devices are used by pupils to receive or dispense information during examinations. At one school the established method of communicating true or false answers is the raising and lowering of a pencil to indicate right or wrong. Some have written answers on articles of clothing such as shirt cuffs and skirt hems. Others wrote on fingernails and various portions of the hand. In the case of some women students, answers have been written above the knee so as to be covered by the skirt. Notes

have been placed in dummy pens and pencils, watches, cigarette packages and match covers. One enterprising student even had a small tape recorder inserted into a fake hearing aid. Others have secreted information outside the examination room, reaching it by excusing themselves on one pretext or another.

Examination papers have been obtained in advance by outright theft, pilfering of wastebaskets or by bribing employees and officials of schools. An associate professor of a university said: "Almost every period before finals several faculty offices are broken into at night by students attempting to steal examination questions."

On one occasion the cheating backfired. A student sat near an open window and threw out the questions to a friend who hurried to the library, found the answers and typed them out. In the confusion after the examination was over, he slipped into the room and handed his friend the papers. This cheating would have gone undetected except for one detail the pair overlooked —the examination room had no typewriters!

Even more serious forms of cheating were uncovered recently by a daring reporter for a large New York city newspaper. Posing as a writer willing to work for cheating students, he contacted agencies whose business was the ghost-writing of term papers and theses for college students—for a price. His investigation showed that students paid from $50 to $500 for the writing of term papers and up to $3,000 for the writing of theses needed for higher college degrees. This reporter, Alex Benson of the New York *World Telegram and Sun,* was actually hired by one ghost-writing firm to substitute for a cheating student and take his college examination for the fee of $40! Later the student informed Mr. Benson that he had received an A- for his efforts!

Attitude of Students and Teachers

While many students are disturbed over the growing trend toward cheating, others are not and regard it as standard practice. Many consider cheating as a necessary evil of modern life. The consensus of opinion among scores of high school students interviewed was that since cheating has become so prevalent, it is viewed as accepted academic technique. But why? What motivates these young people to cheat? Is it mere laziness? In some cases, yes, but there are other factors involved. A sixteen-year-old college freshman put it this way: "Everything is so competitive in high school and college. The emphasis is on getting high marks. They don't seem to care what knowledge you get as long as you get good grades—no matter if you get them by cheating." Another eighteen-year-old just out of high school spoke of the importance of final exams, which, she said, inspired cheating: "Every little test counts towards going to college. There's such pressure on the kids. Soon the whole idea becomes a farce. I don't think it's right that they cheat, but the school is partly to blame."

One girl whose father was a high school principal, her mother a teacher, resorted to cheating. A friend told why: "The standards held for her were so high they were beyond her. She had been pushed. She was an honestly bright girl. If she got a 97 she wondered why she didn't get a 100." Another said of his school: "Cheating is rampant here. The reason is there's such a desire to go to college, so much emphasis on marks, college boards and careers."

Teachers in general do not condone cheating. Yet by their lack of adequate supervision during examinations and their refusal to administer discipline where cheating is obvious, students are actually encouraged to continue the practice. In one large college an alert teacher caught a

student cheating and put the case in the dean's hands. The dean said that regulations permitted expelling the boy from school, but "nobody else invokes the rule. You've caught the boy and embarrassed him. Maybe he's learned his lesson. We've always had cheats and we always will. Why get excited now? Think it over." When the teacher asked other faculty members for their opinions in the matter, they responded with similar statements. One said: "It isn't fair of us to expect it [honesty] of them." Another replied: "Our job is to give students technical education. As I see it, if we start trying to teach morals and ethics, it will interfere with our basic purpose. Why should we care how they get the material so long as they get it?" So it went from teacher to teacher. Each advocated either a mild reprimand or indifference. However, one teacher expressed a notable sentiment voiced by instructors elsewhere, saying, "Why should we teach students to be honest and truthful? As soon as they get out into the world, they will find businessmen generally are out to get all they can in any way they can. If we teach students to be honest and truthful we're giving them a false orientation."

This latter comment comes closest to the real source of encouragement for young people to cheat: the failure of adults to set the proper example for their children!

Adults Flunk the Test

True, cheating in school is a disgrace, but the real shame is the general moral letdown by grownups whose responsibility it is to raise the children. In every sphere of influence that a child can observe from the time he is old enough to understand, he finds fraud, deception, the attitude of getting away with it if you can. Many boys and girls sense this moral breakdown and are disturbed by it.

How can adults expect the young to grow up into men and women of integrity when respected businessmen, politicians, public figures, lawmen, yes, even teachers are involved in cheating, theft and immorality? A devastating example was set by one teacher at Columbia University, Charles Van Doren. After winning thousands of dollars on a popular TV quiz show it was revealed that Mr. Van Doren had been supplied with the answers beforehand! Teachers also have been involved in the recent ghost-writing scandals. At one of the agencies, a college professor in Oklahoma paid $1,250 to have his doctoral treatise rewritten. Still another teacher applied for the services of a ghost writer, saying, "I'm so busy teaching I just don't have the time to do it." He was told the price would be $100. Moreover, the student mentioned previously who paid $40 to have a substitute take his examination was a prospective teacher at a teachers college! When told of this, the president of the college said, "What concerns me most deeply is that the teaching profession is involved. It is particularly bad that prospective teachers should engage in such practices." He added: "The general moral tone in our country is tending to encourage this sort of thing . . . It is a little like our attitude toward the income tax—if you can get away with it it is all right."

A famous coach told how colleges cheat when they "buy" top athletes, placing the major responsibility on college presidents. Not surprising, then, to hear reports like the one from Dingwall, Scotland, which told of the dirty work afoot in the 891-mile walking race from one end of the British Isles to the other. Organizers of the meet disqualified fifty contestants. Why? For sneaking rides when they thought no one was looking!

Instances such as these serve to undermine the faith of children in their adult

leaders. Commenting on the TV quiz scandals, political dishonesty, and student cheating, a college freshman declared: "I think it's inevitable because of the moral sickness of our times. The whole outlook seems to be for money. People nowadays feel money is the most important thing. There seems to be no moral standard of right and wrong. You start wondering what the world is coming to." A high school graduate expressed this thought: "You see a man in the position Van Doren was in . . . you sort of lose faith in humanity."

Cheating Harms the Cheater

Not only does cheating exert a bad influence on others, but it affects the lives of those who practice it. To illustrate: what would you think of a runner training for the Olympics who had someone else do his roadwork and exercise for him? How would you view a prizefighter who refused to spar a round while preparing for a championship bout, but hired someone else to do it? Would you trust your life in a critical operation to a doctor who received his degree by cheating? You would likely lack confidence in these people, because neither the runner nor the prizefighter nor the surgeon was adequately prepared for his task.

So, too, with students preparing for life. Having someone else do their work robs them of the mental exercise needed to train their minds for future undertakings. Developing the ability to think can be likened to the development of a healthy body. Lack of use tends to wither away the limbs. Similarly, lack of use tends to wither away thinking ability.

Further damage is done to cheaters in that it paves the way for compromise with other forms of wrongdoing. If a student practices dishonesty while in school, what kind of influence will he exert when he attains a high position in government, business or education? Will he stop cheating merely because he has stopped being a student? All the evidence indicates otherwise. Cheating in small things leads to cheating in big things. Swindlers in all walks of life are not made overnight. They learn their bad habits over a period of time.

Is There a Remedy?

Cheating in school is the product of an increasingly sick age. Shortly before his death, Thomas Mann declared that the world was undergoing a moral and ethical retrogression that could nullify any progress achieved by the technological developments of recent years. This has been confirmed by the low tide of morality in all walks of life, the crime and delinquency rampant throughout the world, the dishonesty in business and social affairs. All of these things mark our highly significant age as the "last days" foretold in Bible prophecy. The remedy for these ills is the coming in of a new world, made possible by the greatest change in human history, the universal war of Armageddon, where God himself will wipe away all forms of cheating from the earth. Already hundreds of thousands of people who love honesty have gathered into a New World society and have made their minds over to the high standards set forth in God's Word, the Holy Bible. These righteous principles are put into practice by them daily, and healthful mental habits are cultivated in the family circle by teaching young ones to respect the right and shun the wrong. They thus demonstrate to others that honesty can prevail in an entire society of people, young and old. Their reason for doing so is an overpowering one—the desire to do God's will and be found worthy of everlasting life in a paradise earth free from cheating and cheaters.

MISCELLANY

In response to the Washington *Post's* "Favorite Teacher" essay contest, a boy in the first grade sent in his letter, readily admitting that he liked "Miss Davis." He scrawled: "I wish she was smart enough to teach second grade, too, next year."

ROCKETING APPREHENSIONS

General J. B. Medaris, commander of the Army Ordnance Missile Command at Redstone Arsenal, Alabama, received a letter from a class of school children. The eight- and nine-year-old children said that they had no buses for science trips but maybe they could ride in a rocket to the moon. "Now this could be a real good field trip," the pupils wrote. "If you have any spare room, we would like to be the first third grade class to go into orbit. There are 34 in our class but some of the girls are scared, so all of us won't go." The general replied: "Were I planning such a trip now, I can think of no more pleasant companions than you daring adventurers." As for the girls' apprehensions, he added: "I frankly don't blame them."

IN RHYTHM WITH THE WORLD

The following news report from London appeared in the Cleveland *Plain Dealer* of March 28, 1959: "Worshipers at a Good Friday service here tonight sipped beer while they sang hymns to rock 'n' roll music. The service, organized by six Anglican parish priests, was held in the dance hall section of the Rose Tavern, and members of the congregation nipped out to the bar and brought back a beer when they felt thirsty. 'We are aiming at taking the Easter message to people who are not in church and we believe this is the way to do it,' explained Rev. Geoffrey Beaumont, 55, who wrote rock 'n' roll accompaniment to the hymns played by two guitars, piano and drums. 'I see no reason why we should not use the rhythm of the day to sing hymns and I see no reason why the congregation should not sip beer if it wants to.'"

THINKER

Art Linkletter tells about one of his interviews: "I asked one little boy what he wanted to be when he grew up. He thought a long moment and then said: 'Alive.'"

A SOUND IN NATURE

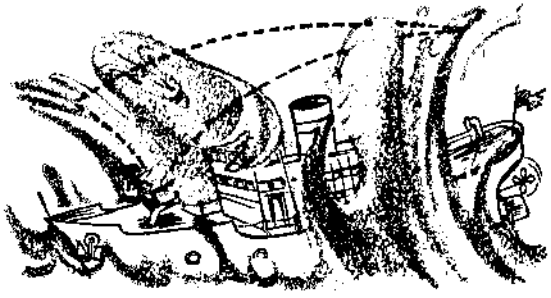
American writer Henry David Thoreau tells this experience in *The Maine Woods:* "Once, when Joe [the Indian guide] had called again, and we were listening for moose, we heard, come faintly echoing, or creeping from afar, through the moss-clad aisles, a dull, dry, rushing sound with a solid core to it, yet as if half-smothered under the grasp of the luxuriant and funguslike forest, like the shutting of a door in some distant entry of the damp and shaggy wilderness. If we had not been there, no mortal had heard it. When we asked Joe in a whisper what it was, he answered, 'Tree fall.'"

PROHIBITION

Samuel Dicken, writing in *Economic Geography,* tells how the wine grape industry in the United States was able to survive through the Prohibition period. "When Prohibition came into force in 1920," he writes, "many wine grape growers pulled up their vines and planted other crops. But many more continued to grow wine grapes, finding a limited market among the Italian and other European immigrants. Many thousands of home wine makers helped to maintain the industry. One enterprising producer of wine grapes marketed them in a pressed package which bore the injunction, 'Do not put these grapes in water with yeast for that will produce wine, which is illegal.'"

RIDING THE WAVES

During a gale 180 miles off Bermuda, Francis Schremp, chief officer of the American freighter John Lykes, was swept off the deck of his ship by a fifty-foot wave. Before a full minute could pass, another gigantic wave swept him back onto his ship against a winch. Other crew members grabbed him to safety. In Liverpool, describing how fortunate he was to get wave-power propulsion back to his ship, Schremp explained: "I can't swim a stroke."



STOP the high cost of WASTE

WHY, in this world of plenty, should two thirds of the world's population be undernourished and half of its children go to bed hungry every night? Why should anyone live on the edge of starvation and suffer from malnutrition diseases when there are mountains of foodstuffs stored away to rot? Why, in this twentieth century, when man-made satellites orbit the sun, when his rockets crash into the moon and his power-driven machines till the soil, should there be want? Why in this day should two thirds of humanity live in misery? The answer is not a pleasant or a simple one.

While there are loud boasts of technical progress and industrialization, yet 60 percent or 1,700,000,000 of earth's inhabitants live in underdeveloped lands, where the wood plow, the hoe and the scythe are their main implements of food production. Of the world's 8,728,000 farm tractors, 93 percent are found mainly in North America and Europe. There have been changes, but these have been mainly in the industrialized West.

Fifty years ago an American farmer raised enough food for himself and six others. Today, with modern techniques and machinery, he produces enough for himself and nineteen others. When the Russian farm delegation visited Iowa in the summer of 1955, they found a father and his twelve year-old son operating a 320-acre farm without hired help. One Russian spoke up and said that in Russia it would take a hundred men to operate a farm that size. They saw quite a change due to modern farming. From 1940 to 1957, United States farmers cut their potato acreage in half, but the yield per acre more than doubled. The 1957 crop was 4 percent larger than that of 1940. The problem is not the growing of food, but the disposing of it. Ninety percent of the world's food is kept, consumed or wasted in the countries where it is produced. The surplus foods do not reach the starving millions. Why not?

It is not as easy to give away food surpluses as it may seem. Many nations are not exactly moved by compassion or neighborly love. The United States learned the hard way that to give away food or place it on the competitive world market can make enemies and irritate nations. A few years ago it wanted to sell some of its surplus butter to a friendly European nation so that that nation's school children could have butter with their lunches, but the children's dairymen objected. They argued that imported butter would jeopardize their domestic market price. There were charges from other nations that the United States was out to flood the market

with its surpluses in violation of international trade agreements. So while politicians and economists toyed with laws and prices, the children went without butter. And it is the same type of maneuvering that keeps food from the mouths of the hungry millions today.

During the nineteen twenties the method of disposing of surplus foods was rather crude when measured by today's fashion. Back there they simply dumped good food into rivers, or heaped it up until it formed small mountains, then they poured oil or poison over the food so that no one would eat it. Sometimes foodstuffs were burned. In 1921, Brazil burned coffee for fuel. In New York 200 carloads of turkeys and other poultry were held on side tracks to obtain a better market price. In 1920, thousands of gallons of milk were dumped into rivers and creeks of southern Illinois. In the fall of that year a trainload of watermelons was dumped into the Potomac River to avoid breaking the city price below 25 cents. In the summer of 1924, thousands of packages of cucumbers and other fresh vegetables were deliberately destroyed. In October, 1921, farmers were told to burn corn instead of coal. And every few years the state of Maine lets a large supply of its potato crop rot in the ground just to keep prices up. In 1924, 5,000 carloads of peaches were left to rot on trees because the prices offered by dealers were not enough to pay the cost of gathering and shipping the crop to the market. All of this maneuvering at a time when many millions of people in the world were badly in need of food.

Disposing of Food Surpluses

Today the method of disposing of surpluses is less obvious. It is not ethical to destroy good food publicly any more. The current fashion of getting rid of what producers fondly call surpluses is to store the foodstuffs in abandoned warehouses, caves, ships or boxcars, there to lie quietly unobserved until the food rots or until aggressive disposal programs move the stock to foreign markets. Right now the United States government, by buying surplus stock from the farmers, has come into possession of some 1,200,000,000 bushels of corn, worth $2,000,000,000. It also owns a surplus of wheat of over 1,400,000,000 bushels, or more than two and a half times the nation's annual domestic needs, worth some $3,500,000,000. In 1954, it owned 1,000,000,000 pounds of dairy products. There is no telling how much it owns today. In the summer of 1956, the United States Commodity Credit Corporation that buys and sells the surplus stock from the farmers had almost $9,000,000,000 invested in price support inventory and commodity loans. This $9,000,000,000 stockpile was being built up about one and a half times faster than it could be liquidated. For every bushel moved out from the storage bins, there was about a bushel and a half being poured back in. This farm program in 1958 cost the United States taxpayer $6,700,000,000, or more than two thirds as much as 1940's total federal spending. In 1959, over $9,000,000,000 was invested in surplus stock. According to President Eisenhower, the United States government "sustains a net cost of more than $1,000 a minute—$1.5 million every day—the year round" in its efforts to support the wheat crop alone! That is $1,000 a minute, or $540,000,000 a year for storage, handling and interest on an unwanted crop. This represents a sizable fortune of the taxpayers' money being shot through the funnel of total waste.

Certainly, both the money and the food could be put to better use. Would it not be better to give the food away than to pay hundreds of millions of dollars yearly just to see it rot? United States Secretary of Agriculture Ezra Taft Benson agreed. "I

certainly have always favored making food available to hungry people even if we have to give it away," he said, "rather than let it stand in government warehouses indefinitely until it eats itself up in storage charges." When asked why more food was not being moved to the hungry, Benson stated: "Until now disposal was pretty well restricted." Restricted by whom? Certainly not by the taxpayer who has to bear the burden of the storage bill, or by the farmer who is anxious to see the crop go. Then by whom is the flow of food to the hungry restricted? Well, we can just guess. It, no doubt, is restricted by selfish commercialists and politicians who are toying for an extra dollar or for political advantage. Former member of the United Nations Dr. Josué de Castro as much as admitted this fact when he said: "Hunger comes from flaws in the social and economic structure erected by the human race in becoming 'civilized.'" One thing certain, men cannot blame God or the earth for the present starvation among them, because there is plenty of food for everyone. In fact, according to De Castro, the earth "could properly feed three times the present population of the earth, without a single improvement in existing agricultural techniques." Men have only themselves and their selfish economic and social systems to blame. The love of neighbor as oneself would remedy the problem.

Notorious Wasters

However, the waste problem neither begins nor ends with the farm surplus mess. From its very beginning the history of the United States has been, as a London *Times* reviewer stated, "a wasteful process." Floyd W. Parsons, editor of the *Gas Age Record,* said: "The story of the development of life and industry in America is the most amazing tale of the waste of wealth by a careless, improvident people that the world has ever known. We have flooded the air with that wonder fuel, natural gas; covered our land with the ashes of burned forests, killed off our wild animal life for the sport that was in it, and robbed our virgin acres of so much of their fertility that in many of the regions farming as a pursuit is about as obsolete as the spinning wheel."

The nation's garbage pails are filled with nibbled fruit and half-eaten meals. In 1957, Americans spent $66,000,000,000 for food products, including meals in restaurants and other eating places—an average of $388 per person. Cardinal Spellman of New York stated that many of these people "waste enough food at one meal to sustain an entire family."

But wasters are not all confined to the United States, because people the world over are guilty of this crime. For example, for every barrel of oil that reaches the world's pipelines, it is estimated that three barrels are wasted in delivery or left forever unreclaimable underground. Heat and power would be considerably cheaper if there were not so much waste. According to Arthur D. Little, out of the world's annual cut of 110,000,000,000 board feet of timber, some 70,000,000,000 board feet are wasted. Think of how many homes this waste would make. Over 300,000,000 acres of cutover land is unsuitable for farming, because of reckless methods used in the exploitation of the land. Think of how many mouths those millions of acres could feed.

The world produces nearly 3,000,000,000 tons of wheat straw annually. How much of that total is wasted nobody knows. But in the United States some 40,000,000 tons are burned annually. It has been known for more than a hundred years that a fine paper can be made from wheat straw, but the transportation and manufacturing costs would put the paper beyond the range

of the buyer. So the straw is burned. Rats, insects and fungi destroy annually about 33,000,000 tons of essential foods. That is enough to feed the entire population of the United States for a full year. In house construction the United States house owners spend $500,000,000 a year in the repair of rusted metal work, the greater part of which could be avoided if more durable materials were used in the first place. Many cities pay enormous sums of money to have their sewage destroyed, yet sewage makes one of the finest fertilizers. Many European women beg for glycerin to make soap, still the American housewife dumps her cooking fat, a principal source of glycerin, into the garbage. Such fat was saved during wartime; could it not be saved now to make soap?

COMING IN THE NEXT ISSUE

- A frank, factual, Scriptural discussion of the oft-repeated question: What prospects for world unity?
- The facts about lawsuits against doctors. Are they justified? Who really foots the bill? What can be done to remedy the situation?
- A fascinating description of "Living Wonders of the Desert."
- Happy conversation at mealtime is a factor in health. It contributes to family unity. Make it a part of your family life. Learn how in the next issue of "Awake!"

War Waste

Up to quite recently economic waste meant chiefly the garbage pail and the salvaging of products normally thrown away. But these wastes hardly scratch the surface of the most tragic of all wastes—war. The waste in agricultural land, forests, private homes, public buildings, factories, railway lines, bridges, power plants, mines, dams, labor power and lives caused by World Wars I and II, no doubt, will never be known. According to a United States Navy estimate, another world war would cost the United States $4,000,000,000,000, or ten times that of World War II. Adlai E. Stevenson said that if the military arms race continues for another ten years the nations of the world will spend at least $2,000,000,000,000 for defense. This without any promise of security. The waste stemming out of military preparedness is costing the American taxpayer alone more than $100,000,000 a week or some $5,000,000,000 a year! In 1955, the Hoover Commission revealed that the United States Navy had enough canned hamburger on hand to last for nearly sixty years, enough blue trousers for eight years; and the army had a ten-year supply of women's wool uniforms. A scholarly volume released by the Statistical Office of the United Nations reached this conclusion: If hot wars could be permanently ended, mankind would find itself entering a period of plenty.

On earth there is plenty for all, but selfish man is a waster. God is not, however. And this earth is his. He gives promise that he will destroy selfish man who destroys the earth. (Rev. 11:18) Under the rulership of God's kingdom by Jesus Christ none will starve, because the King will reign in righteousness. Wasters will be gone. Builders will be present, transforming this earth into a paradise to the glory of God. Poverty and despair will for all time perish from the earth. Hope in that kingdom, you who love righteousness, for "the righteous themselves will possess the earth, and they will reside forever upon it." —Ps. 37:29.

TEN THOUSAND SMOKES

By "Awake!" correspondent in Canada

CAN you imagine a valley of ten thousand smokes? How could any valley come to earn such a title? There is such a valley.

Suppose you lived in a land where, in the summer months, there was almost continual daylight and where lightning and thunder had never been experienced in the memory of living men and suddenly, by a cataclysm of nature, darkness came—darkness that could be felt, darkness that lasted two days and three nights, interspersed with brief intervals of light. Add to this a continuous rain of ash from the sky, the flash of lightnings, the roar of thunder. Wouldn't you be wondering, if not terrified, at what this could be, especially if you knew that the nearest volcano was a hundred miles away? To add to the terror of the situation, all means of communication with the world around were cut off.

Such an event happened in 1912. So tremendous was this volcanic eruption that ash fell hundreds of miles away and weather conditions all over North America were affected. The place—about 250 miles from Anchorage, Alaska, in what is now called the Valley of Ten Thousand Smokes. Had the [illegible] situation developed in a [illegible] miles away. The explosions were of such [illegible] have produced screaming headlines and fear-crazed population stampedes. As a matter of fact, there would be very, very few inhabitants left in such an area. And had it happened in metropolitan London, the rain caused by the eruption would have burned the faces and hands of many on whom it fell as far away as Edinburgh, Scotland. Sounds would have been heard as far away as Berlin, Germany, and steam from the eruption would have been seen on the shores of France. But because this happened in a wide area almost void of population, there were no fatalities and no great publicity.

The few people left at Katmai Village (most of the villagers were away fishing), as well as those in the village of Savonoski, managed to get out of harm's way because they heeded the warning and left the area quickly. Tremors began at Katmai Village five days before the first explosion. Fear took hold of the natives and they fled.

It is believed that tremendous forces unleashed by a landslide set off the chain reaction of exploding volcanoes. Novarupta was the first to explode, setting off Katmai and the others with pressures that sent the cooler lava's ashes so many, many

force that few fragments were found that were even as large as a golf ball. The earlier blasts set off the top layers of the volcanoes, which were very dark to somewhat lighter gray in color, then, as eruption followed eruption, the ash came to be yellow and then muddy red.

Effects at Kodiak Island

The nearest witnesses to the effects of the explosions were on Kodiak Island at least a hundred miles away. On that sunny day of June 6, 1912, a peculiar cloud appeared at about 5 p.m. The only unusual condition indicating that all was not normal was the thunder and lightning storm. This excited comment, especially among natives who had never seen lightning or heard thunder. Within an hour the sunlight was blotted out—an amazing thing in this country where at that time of year there is sunlight round the clock. Then came a few hours of light, which misled the Kodiak Islanders into thinking that it was over. But suddenly darkness fell again, a blackness that shrouded the countryside, and the fall of ash commenced. You can imagine the fears that were aroused and the forebodings for the future. Shoveling the ashes seemed the only practical thing to do. Even with lanterns close by, a man's hand could not be seen when held out at arm's length.

The second and third ash fall came with brief snatches of daylight in between. The light that came temporarily did not relieve the people's fears. If anything, it made matters worse. The whole country was virtually buried in ash, ash that piled up to the tops of the windows of Kodiak's dwellings. Imagine the shock this was to the villagers. Again darkness settled down and the people's fears were worsened. They gathered to talk over the chances for survival and, since very little was known about the source of the trouble, the people grew more frightened. In panic they flocked to the churches.

Some tried to leave the island by ship, the only ship in the harbor, but overcrowding and discord resulted. Had they known what to expect and that people had survived volcanic eruptions much closer than this one, and had they known that it was due to end shortly, they might well have remained in their own homes in comparative comfort. Many, indeed, did not leave Kodiak, and the men of the town controlled the situation with cool heads. Shortly the sun came out and stayed. People returned to their routine way of life, confident that this awesome experience was over. However, a pink glow remained in the sky until July, reminding the villagers on Kodiak Island of this outstanding event in their lives. Reconstruction of the ash-covered countryside began immediately. The first impression was that this would be an almost impossible job, but as people pulled together and worked hard, the situation was soon greatly improved.

The first thought was that plant life would be dead and that Kodiak Island would never be green again. The heavy ash packed down from twelve to twenty inches deep. After a year, however, plant life began to show itself, and after three years it was unbelievable that so much vegetation could appear. Those plants that did survive actually grew much faster and some people got the idea that there was some much-needed fertilizer in the fallen ash. But this was not so. Analysis revealed very little fertilizing agent in the formerly molten lava. Various fertilizers were used in the ash to encourage plant growth, with varying results. It appears that the plants produced from seeds in the ash did not do too well, while those plants that grew up through the ash with their roots in the older soil grew very well indeed. Astounding it was to see plants appearing after

seeming to lie dormant for three years. Those parts of the countryside that had been cultivated but not seeded prior to the ash fall remained barren years later, while the other areas produced plant life in profusion.

Trees acted as a stabilizer for the soil. The wind could not blow away the ash soil that fell in the forested areas. The trees also prevented the soil from being carried off by a great flood that went through this valley a few years after the eruption.

A Beautiful Valley

The Valley of Ten Thousand Smokes is a different and a beautiful valley today. It is approximately sixty miles long by fifty miles wide, Y-shaped, and has somewhere around fifty square miles of fissures in the lava. Trees, flowers, berries and undergrowth are more plentiful than before the eruption and many colorful fumaroles (holes in the lava for escape of steam or other pressures) cover the valley. Whole areas close to the volcanoes are devoid of vegetation. The trees on the walls of the valley in the immediate vicinity of the steam vents are blackened and leafless. The lava area is very, very dark. The whole adjacent area is steamed from the fumaroles. However, in the surrounding area the trees are green and plant life is abundant.

These fumaroles are really safety vents for superheated steam to escape. Ninety-nine percent of the emanations are steam. No great amount of gas escapes now, hence there is little danger of another eruption from these volcanoes. Many minerals are left in the area around the steam vents from the melted, steamed snow, producing a colorful appearance all over the surface of the fumaroles and the area around them, many varied hues. Pink is the predominant color, yellows are plentiful, and greens, growing darker near the fumarole outlet. There has been a quiet release of vapor from these vents from Katmai, Martin, Mageik and Trident volcanoes right up until this time. Visitors to the region have found that they could cook bacon and toast bread in the orifices. The real attraction for visitors, however, is the color display afforded by this remote valley.

One would think the area could be developed as a holiday resort, a district where people might take advantage of health-giving mineral steam baths. However, the weather in this area is rough and winds and cold rain are frequent. Nevertheless, visitors to this Valley of Ten Thousand Smokes are so thrilled by all they see here, especially when the sun shines, that they scarcely give a thought to the bad weather and rough conditions experienced.

The whole area surrounding the Valley of Ten Thousand Smokes is now known as the Katmai National Monument, with an area of 2,697,590 acres. Here is a park that is larger than the total area of Connecticut. To the ordinary citizen, however, it is for the most part inaccessible. There are those in Alaska who believe that the Valley of Ten Thousand Smokes and enough of the surrounding area that is worthy of preservation should be maintained as a National Monument and that the remainder of the area should be opened up to development.

The Valley of Ten Thousand Smokes will linger long in the memory of the Kodiak Islanders and those from the outside who have actually visited the spot. Planes now fly regularly over this beautiful valley and passengers are thrilled by the amazing scene. The Valley of Ten Thousand Smokes is one of those ringside seats from where we can view with awe and reverence the operation and effects of those tremendous forces first set in motion by the great Creator of the universe.

Right Works on Floating Territory

ON THEIR way, via ship, from the United States to the Philippines, a married couple had an experience of which they wrote: "During a conversation at our first supper together with nine other passengers, we were asked by a fellow voyager what our destination and purpose were. In giving the answer, we quickly discerned that not all were happy at the prospect of being inescapably bound to the company of Jehovah's witnesses during a long voyage to the Far East. The restrained animosity was manifested by a particularly stanch member of one of today's popular Protestant sects. Evidently aware of the missionary zeal of Jehovah's witnesses, she suddenly, without the least provocation, asserted that she was older than the two witnesses present and therefore wiser. The majority quickly fell into line with this strong-minded individual so that if even so much as the word 'Bible' was mentioned the subject was abruptly changed. It was strange to be with professed Christians at a table where God was banned.

"As the days at sea passed we busied ourselves, blending periods of study with relaxation on the sun deck. We also began to circulate among the crew members, just saying, at first, Hello, and drawing out their fascinating experiences at sea. Gradually we began to seek out those 'who are deserving' by discussing the Bible. We prepared for this by bringing along Bible-study aids in several languages.

"Many of the crew took literature. By the end of the thirty-eight-day journey, a total of thirty-five books and Bibles, thirty booklets and forty magazines were placed. We began making back-calls on our floating territory. Soon Bible studies were started. One bright British subject from Guiana manifested unusual interest. For him, having a Bible study just once a week was completely unsatisfying. We arranged to study in his cabin every other night. One evening he exclaimed to a crew member he had invited to the study that for eleven years he had had a Bible and now, for the first time, he began to understand it. His appreciation kept growing. On our last Bible study he stated that he couldn't be kept from going ashore to inform his wife, because, as he put it, 'I can see that it is essential that my wife be instructed so as to keep pace with me.' Happily, a Bible study has been arranged with her.

"Meanwhile, among the passengers we continually showed kindness. Then unmistakable signs of warming up began to be shown toward us. We responded by favoring them with talk of God's kingdom and the new world, but only when a passenger was off by himself or in couples. More literature was placed with all the passengers with the exception of the opinionated lady. So all the passengers and the captain had a copy of the book *From Paradise Lost to Paradise Regained*. Additionally, a copy of the book was left in the lounge library for future voyagers.

"On the last morning of the voyage we heard a soft knock. At the door was standing the closest friend of the lady opposed to Jehovah's witnesses. She came in and said: 'I wanted to see you privately to say good-by because there's something I want very much for you to know. All of us have seen you excuse yourselves from the lounge after dinner each evening and later observed you with the Bible books in hand, preaching quietly among the crew members. Now you may think that you made little or no progress among the passengers. But I want to tell you something: You have made an impression among the passengers that will not be forgotten. Even Mrs. —— whom you know manifested much disfavor has made a complete about-face and speaks with the greatest respect about Jehovah's witnesses. I must confess that I too never would listen to Jehovah's witnesses when they came to my door. But I'm going to promise right here and now that I will never again turn one away from my door.'

"Incidentally, we discovered that the *Paradise* book was taken from the library and returned the day before the ship reached port. Since passengers alone were allowed access to the library; and since all the passengers with the exception of the one who was so opposed had the book, who could have borrowed it for that length of time? How readily we appreciate the inspired words at 1 Peter 2:12: 'Maintain your conduct right among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your right works of which they are eyewitnesses glorify God.'

"We are very happy here in our new home and are head over heels in love with our Filipino brothers."

SWEDEN'S PROBLEM CHILDREN

By "Awake!" correspondent in Sweden

A GROWING problem in Sweden is the same one that is disturbing other countries throughout the world—the younger generation. Despite prosperous living conditions and numerous social advantages, many of Sweden's youth become involved in immoral and lawless activities. It seems popular among them to form gangs that engage in aggressive acts against society.

The name "raggare" has been given to teen-agers who use their spare time to run around in old cars and terrorize individual families and whole communities. When they come suddenly upon a town, the police are almost powerless to stop them. A few months ago a cavalcade of Swedish raggare started for Oslo, Norway, but the police of Oslo had sufficient advance warning to be ready for them, and so blocked the highways. The chief of police in Oslo said: "We do not want such persons in this country, and hence we turned them away."

Although *SE* magazine deplored this action by the police of Oslo, the fact remains that the raggare have earned a bad reputation by their raids on unsuspecting communities. To prevent property damage and theft, the Oslo police took action.

Swedish authorities are anxiously seeking some effective method of stopping raggardom. A police check of raggar cars in the town of Skövde helped a little. This was begun when sordid sexual misconduct was discovered among the youth there. When the shocking details were made public, parents in Skövde were most willing to co-operate with the police in any way they could so this shocking misconduct could be stopped. Car checking by the police was instituted. All raggar cars were stopped and the names of all girls riding in them were written down. Any girl under fifteen years of age was taken by the police to the office of the Community Education Board and her parents were contacted and requested to come and get her.

The parents of the town agreed to a curfew for the children. Any found out of doors after that hour at night without a responsible person accompanying them were taken to their respective homes by the police. It is hoped by the people there that this will curtail raggar activities.

Causes

As might be expected, there are many views as to the cause of Sweden's juvenile problem. One Swedish publication placed some of the blame on Sweden's prosperity. It headlined an article with this question: "Prosperity More Dangerous than the Atomic Bomb?" It pointed out the injurious effects that prosperous times seem to have on the morals of the people and how prosperity can, in a sense, be more destructive than a hot war. Along this same line of thought Premier Erlander re-

marked: "The youth and crime problems are, in large measure, built-in penalties for prosperity."

In many families both father and mother are away from home all day in order to make enough money to keep up a high standard of living. The children are either sent to a communal minding school that cares for such children or to a family where the mother takes care of several children while their parents are away. With such lack of care and attention by parents, is it any wonder that many children become troublesome in the community and seem to lack respect for moral principles?

A prominent religious leader in Sweden said: "Our Swedish existence, which has become so much more secure and sheltered so far as the outside of it is concerned, is being threatened by new risks from within. The moral confusion and disintegration is a manifest fact. . . . The situation is especially trying and harassing for the youth of our day." Occasionally a priest or bishop will visit a dance hall and speak for a few minutes to the young people there, but with no apparent effect. Regarding this practice, a writer in a Swedish weekly said: "It is difficult for me to imagine that this visit made any more impression on the dancing youths than what the new pictures from the backside of the moon made on me."

For religious instruction in morals to be effective, it must be given to children by their parents over a period of time. The parents have the responsibility to instruct their children and to practice the moral principles they teach them. Wise parents know that God's Word is right when it says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) Parental instruction in God's Word from childhood and parental discipline are the best deterrents to juvenile delinquency.

Despite the growing problem with Sweden's young people there are some adults that continue to argue against using the rod on children. The popular magazine *SE* said: "The rod is the poorest of psychologists. To give such a boy a beating is to administer a defeat for him to avenge. It is difficult to think of a poorer solution to his problem." The rod may be a poor psychologist but it is a mighty good teacher of discipline. A good way to produce a crop of problem children is by not using it. No matter what psychiatrists theorize, the Bible is right when it says: "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him."—Prov. 13:24; 22:15.

Moral Code

One Swedish writer stated: "What we are lacking is authority, a moral code that supplies all inquirers with an answer. The trouble has really been caused by youth who are good when you get below the rugged surface. They are driven to these drastic actions by a secret feeling of despair. It is fear caused by the lack of standards that expresses itself in their way of action." There is a moral code that has authority and that supplies all inquirers with answers, but this world is too wise in its own eyes to give heed to it. That moral code is found in the Bible. There is none better. But how can today's youth be expected to respect the moral code of the Bible when adults do not respect it? They hear some adults ridicule it and see others who profess faith in it refusing to live by it. Is it any wonder that they feel as if there is no guiding standard in life?

Some persons have argued that a good

amount of responsibility for youth's delinquency can be charged to the way people are cared for in Sweden. The government takes care of them from the cradle to the grave. The hand of the State is felt everywhere, causing the people to lose their sense of responsibility. But this is not a substantial argument. Why blame the government for a condition for which parents and other adults are responsible? If adults would give the youth wholesome entertainment in literature, movies and TV instead of crime and corruption, and if parents would discipline their children and not only teach them to respect the moral code of the Bible but live by it themselves, there would be very few problem children.

Swedish newspapers speak about "the first decade of the space age" and then remark that the signals hoisted for this decade are "beat-generation" colored. This is truly ironical in view of the world's amazing technical achievements that give it the appearance of having a high level of civilization. Obviously a civilization needs more than technical science to put it on a high plane. It needs respect for high moral standards and fear of the Supreme Sovereign. The Bible states: "The fear of Jehovah is the beginning of knowledge." (Prov. 1:7) When that fear exists, a people will not think they can violate divine laws without harm to themselves and to their children.

Problem children are the product of a problem society that loves materialism and pleasures more than it loves God. Long ago the Bible foretold that the people of the world today would be "lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." (2 Tim. 3:1-5) Since Christendom lacks unhypocritical, godly devotion, it is not surprising that so many of its children lack fear of God and respect for good morals.

Sweden is not alone in its troubles with problem children. In this morally sick world it is an earth-wide problem. Only a complete change in modern society can permanently eliminate it. God has purposed this change, and it will come about by means of his kingdom. God's kingdom will produce a society of the highest morals whose children will be a joy instead of a problem.

What Causes Those Freckles?

According to an article in *Life* magazine freckles are simply "an incomplete sun tan." It gave this explanation:

"Normally the human skin protects itself from sunburn quite efficiently by producing a brownish pigment called melanin that absorbs the ultraviolet rays in sunlight and keeps them from burning the skin. When melanin is produced evenly under the skin's outer, horny layer, the result is an even tan. But in some people the protective melanin is formed only in certain areas, not in others. This produces spots of tan or freckles, leaving, in between, areas that burn and hurt.

"The inability to produce melanin evenly is genetic and inherited, the result of a gene linked to the gene for red hair—which is why most freckled people are redheads. Freckles generally appear first at the ages of 6 to 8. In most cases they diminish by the time the child has become adult. There are no truly effective 'freckle-removers.' Bleaches and methods of peeling off the freckles are temporary and often dangerous. Best way to control freckles is to wear a hat and cover the skin with clothing or cosmetics that screen out the sun."

HAVE you ever been doubled up by the pains of a severe stomach-ache? If you have, you know how it feels to suffer from ulcers. They can be very painful. They afflict a surprisingly large number of people in this world filled with worries. In the United States nearly three million people get them every year. They disable about 200,000 for a week or more and kill approximately 10,000 annually. By knowing what causes them you can take the necessary precautions to avoid the painful experience.

During the roaring 20's ulcers came to be viewed as a painful stamp of financial success, because wealthy people appeared to be the sole possessors of them. But now that this tension-filled age has caused more people to worry about many things besides money, ulcers have become much more common. Regarding their cause today Doctors Gonzales and Kline said, in a report to the International College of Surgeons: "Present-day life, with its fast pace and wear and tear on the nervous system, is responsible for the common occurrence of peptic ulcers." This fast pace has its bad effects upon both sexes. At one time ulcers appeared to be about ten times as common among men as women, but the difference no longer seems to be as great.

While the entire digestive tract is subject to ulcers, the favorite places for them appear to be in the stomach and the duodenum, the first part of the small intestine leading out from the stomach. The gastric acid found in these locations appears to have an aggravating effect upon them.

What Is an Ulcer?

An ulcer is an erosion in the wall of the digestive tract. It is a depression or a small crater that can be about one fourth of an inch to an inch in diameter. This lesion, when it is in the stomach or beginning of the duodenum, exposes nerve endings to strong gastric acids because the protective mucous membrane covering the inside of the stomach and duodenum has been eroded away in this spot. Frequently the erosion extends down to the muscle fiber, causing a crater that is referred to as a penetrating ulcer. A perforating ulcer is one that has developed into a hole through the wall of the stomach or duodenum, allowing stomach fluids or intestinal contents to seep into the abdominal cavity. This is very serious and often results in death. Acute perforations account for approximately 65 to 85 percent of all deaths resulting from ulcers.

Here is how Doctor Moynihan described a patient with an acute perforating ulcer: "I have had the opportunity of seeing three patients within five minutes of this terrible catastrophe, and so deep an impression was made upon me that the recollection is a haunting one. For the agony suffered by the patient is almost beyond belief, and is written on every line of a face that speaks of torture. The face is pale, haggard, anxious and appealing, the eye wide and watchful, the brow and temples bathed in sweat, the hair soaked. The patient struggles for breath in short, panting respirations which are wholly costal, for the diaphragm, being an abdominal muscle, is fixed. Words spoken are jerked out in expiration only; every syllable is part of a deep moan. What strikes every onlooker

is that the patient's body is rigid and motionless, no slightest movement dare be attempted. If an endeavor is made to touch the abdomen, the patient's hands are at once lifted in protest and protection, but the chest and abdomen stay motionless." In cases such as this an operation is usually mandatory in order to save the life of the patient. Fortunately, most ulcers never develop into this excruciatingly painful type.

In the case of chronic ulcers, the lesion will cause discomfort that varies from minor burning to acute pain. After a few days, weeks or months the pain will slacken as healing takes place, but it will return later. As time passes, chronic ulcers begin breaking out more frequently and last for longer periods of time. Each reoccurrence tends to make the ulcer dig deeper into the lining of the digestive tract. The cause for these reoccurring outbreaks can usually be found in acute infections, worry or fatigue.

Doctors have found that ulcer patients produce from three to twenty times more gastric juices while sleeping than do normal persons. This, of course, has a deleterious effect.

Ulcers Begin in the Head

Doctors have claimed that ulcers are caused, 'not so much by what you eat, but by what is eating you.' In other words, they are thought to be caused by things that upset you mentally and over which you may brood. Responsibility that becomes a burdensome weight and that keeps a person upset by constant worry may tend to cause an ulcer. The same can be said of unhealthy emotions such as fear, anxiety, anger and resentment. These things that disturb your nervous system disturb your digestion and can create the conditions that bring on ulcers. This means that ulcers begin in the head.

Since emotions seem to have a direct relationship to the formation of ulcers, the best way to avoid them would appear to be to control your emotions and not let them control you. The Bible gives appropriate counsel when it says: "Safeguard your heart, for out of it are the sources of life." (Prov. 4:23) This refers, not alone to the literal heart, but to your seat of affection or motives. It can be the source of the disturbing feelings of hate, anger, fear and anxiety that upset one's nervous system, tending to cause ulcers to form.

Women have been often taught that the way to a man's heart is through his stomach, but they also do well to learn that the way to keep his stomach healthy is through his heart. If a man's heart, the seat of affection and motives, is kept emotionally upset, his stomach will inevitably suffer. On the other hand, men do well to look to the emotional well-being of their wives for the same reason.

Treatment of Ulcers

The biggest problem in the treatment of ulcers is not in healing them but in preventing their return. The healing usually takes place automatically when the most favorable conditions for it have been created. Sometimes they will disappear but then return when the person experiences another emotional upset like the one that most likely caused them. Doctor Clinton Texter put it this way: "Management is improved if the patient understands that ulcers tend to be a reoccurring problem which is controlled rather than cured."

Since mental strain or emotional upset usually contributes to ulcers, it would be of help to one who suffers from them to engage in some activity that would take his mind off his troubles. If his work requires much mental exertion, then some physical activity would be beneficial. A temporary change from his present surroundings may be helpful. Once the ulcer has healed and

the person has returned to his regular routine, he must be careful not to permit the same circumstances to return that caused it.

Since an ulcer is an open sore, the sufferer must watch his diet. Irritants such as salads, raw vegetables and other rough foods should be avoided while the ulcer is active, but these should not be permanently eliminated, since they are needed for proper functioning of the body. You can picture how painful irritating foods can be to an ulcer if you have had hot pepper touch a mouth sore. Peppers, barbecue sauce and spices will cause a similar pain to the stomach when they touch an eroded spot. A bland diet of soft foods is necessary when an ulcer is in an active phase.

It has been found that the administering of alkalis at regular intervals is very helpful, because they neutralize the acids that cause inflammation and pain. Milk is good since it is slightly alkaline, tends to form a mucous coating in the stomach and is soothing.

Sometimes ulcers become so serious that an operation is required. There have been cases in which as much as four fifths of the stomach was removed. It is a common practice during surgery to sever the vagus nerves that bring impulses from the brain to the stomach. This often brings impressive results. The gastric secretions are reduced, and healing is greatly promoted. The severing of these nerves prevents the stomach from being disturbed by worry and upset emotions. The results of this operation demonstrate the role the nerves play in causing ulcers.

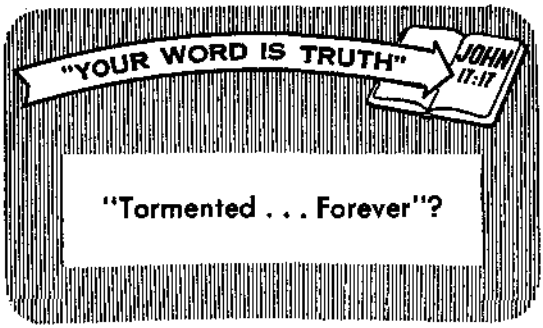
Avoiding Ulcers

The old saying that an ounce of prevention is worth a pound of cure is appropriate with regard to ulcers. With a little care a person can avoid them. Why wait until you get an ulcer before adjusting your living habits for the good of your digestive system? Be careful with your emotions and observe the rules of good health.

Take an inventory of your living habits by asking yourself the following questions: Am I often tense, overtired and worried? Do I get enough sleep? Do I have a short period of relaxation every day and a real vacation of rest for a week or two at least once a year? Do I eat regularly and the right kinds of food? If you can answer in the affirmative to these questions, and do not smoke or overindulge in alcoholic drinks, you will most likely never have to endure the unpleasant experience of nursing a painful ulcer. You will not be among those persons who frequently double up with pain, crying out, "Oh! My ulcers!"

Suffering from an Overdose

¶ Ernest Joiner, editor of the Ralls, Texas, *Banner*, is referred to as "one of the most outspokenly devil-take-the-hindmost editors in the U.S." Joiner says what other newspapers with larger circulations would like to say but do not. Therefore, he is almost always good for a quote. For a sample, speaking about sermons, he says: "Those who have expressed concern over the editor's apparent lack of reverence will be prostrate with joy to learn that he acquired a new Bible last week. It cost $34.95, has 773,692 words in it, and it is such interesting reading we are considering asking ministers of our acquaintance to base a Sunday sermon on it one day when there is a lull upon the congregation from an overdose of economics, labor statistics, soil conservation, politics and the lagging subscription campaign for a bigger church." Doubtless, the congregation would appreciate this refreshing change.



"Tormented . . . Forever"?

A SCRIPTURE text frequently cited in support of the teaching of eternal torment for the wicked is Revelation 20:10. It reads: "The Devil who was misleading them was hurled into the lake of fire and sulphur, where both the wild beast and the false prophet already were; and they will be tormented day and night for ever and ever." Apparently such texts as this one teach eternal conscious torment for the wicked—but do they? Let us see.

It will help us in our quest for the correct answer to this question if we first note certain fundamental principles. Since the Bible is the Word of God, it follows that it must be consistent with itself. It cannot directly or even indirectly contradict itself. For example, it cannot say at one place that the punishment for the wicked is one thing and at another place that it is something entirely different. Nor can it say in one place that God will do certain things that are inconsistent with what the Bible shows elsewhere to be God's attributes.

Secondly, it should be noted that God's Word uses both literal and figurative speech, even as do all intelligent persons. Thus throughout Jesus' ministry he kept using figurative or symbolic language to illustrate truths or in uttering prophecy. This second principle helps us in establishing the first. How so? In that often what seems to be a contradiction in the Bible is merely an instance where a figurative or symbolic expression has been given a literal construction.

In plain, unmistakable language God's Word tells us that "the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23) And what is death? It is the absence of life. As the dictionary defines it, death is "the cessation of all vital functions." When the first man Adam disobeyed, God pronounced the death sentence upon him: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. *For dust you are and to dust you will return.*" Nothing could be plainer than that. Nothing is said about Adam's having a soul that could not die nor about his being tormented forever because of his sin.—Gen. 3:19.

That is why we also read that the dead cannot laud Jehovah; that in the day of one's death one's very thoughts perish; that in death man has no superiority over the brute creation; that the living are conscious that they shall die but the dead are conscious of nothing at all, and that there is no knowledge, wisdom or activity in Sheol, gravedom.—Ps. 6:5; 146:4; Eccl. 3:19; 9:5, 10.

Further, Jesus said: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might"—not spend eternity in torment—no, but that he might "not be destroyed but have everlasting life." (John 3:16) To destroy, according to the dictionary, means "to bring to naught by putting out of existence." Yes, "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate." What is contrasted in the Scriptures is not life in happiness and life in torment but the gift or blessing of life and the absence of life, nonexistence. Such is also in keeping with what God's Word tells us about

Jehovah's being just and loving.—Ps. 145:20; 89:14; 1 John 4:8.

Now, since the Bible does not contradict itself, the foregoing plain and obviously literal expressions leave us no alternative but to view the expressions in the book of Revelation about fire and torment, as well as those in the parables of Jesus, as figurative ones. Besides, do we not read at Revelation 1:1 that God presented the Revelation in *signs* to his slave John?

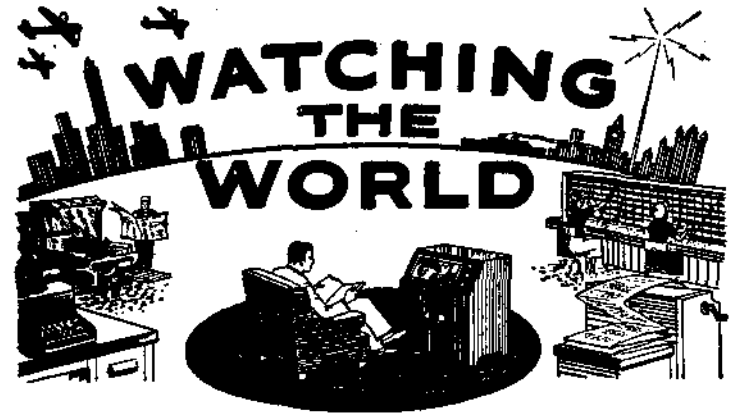
That such references must be taken figuratively is apparent from the fact that not only persons are shown being cast into the "lake of fire" but also a wild beast and death and Hades. Would God torment a literal wild beast forever? Do death and Hades have personality and a moral sense so as to make them accountable for wrongdoing, and do they have feelings so that they could be tormented? To interpret such expressions literally does violence to all reason as well as contradicts the rest of the Bible. In view of what we have seen to be the destiny of the wicked—destruction—the "lake of fire" is indeed an apt symbol, for what is cast into a lake of fire would be destroyed. But what about the torment?

The original Greek word rendered "tormented" at Revelation 20:10 and elsewhere is *basanizo*. In its various inflections it occurs twenty times in the Christian Greek Scriptures and is used in a variety of ways. Concerning it Liddell and Scott's *Greek Lexicon* states: "To rub upon the touchstone; hence to try the genuineness of a thing; . . . in general, to make proof of, convict, especially to elicit the truth by applying torture, to rack, to torment, . . . to test, to examine." And in view of the fact that in olden times such testing was applied by the jailers, they became known as *basanistés*, or "tormentors," and the jail itself as a place of torment, although such was not at all necessarily so, literally.

We have therefore two ways in which the wicked will be figuratively tormented day and night forever and ever. First of all, in that they will be cast into the lake of fire, which is the second death; they will remain jailed, in the custody of jailers, "tormentors" as it were, throughout eternity. (Rev. 20:14) This doubtless is what the Legion of demons had in mind when they asked Jesus: "Did you come here to torment us before the right time?" and which demons received permission to enter into a herd of swine.—Matt. 8:29-32.

Secondly, the destruction of Satan and his instrumentalities, such as the "wild beast" and the "false prophet," together with all under his control, whether demons or humans, and including death and Hades, is described as torment because it will serve as a touchstone. Regarding what? Regarding the supremacy of Jehovah God. Whenever the question would be raised, Is Jehovah indeed the rightful Sovereign? one would need merely to refer to the ones in the symbolic "lake of fire" to answer that question in Jehovah's favor. Applying this touchstone will work to the shame, disgrace and embarrassment of Satan and all those that took their stand with him and against Jehovah God. In this way they will be figuratively tormented forever, because Jehovah will forever stand vindicated. Never again will it be necessary for him to permit wickedness in order to vindicate his name and word.

Thus we see that the Bible is consistent with itself; that it uses both literal and figurative language; that the wages sin pays is not life in torment but the absence of life; and that to be tormented forever means to be restrained forever in the bondage of death and to serve for all time as a touchstone as to the supremacy of Jehovah God.



Crisis in Korea

◈ South Korea is the West's key link to the East Asia mainland. The United States has paid a stiff price in lives and dollars to keep that link, and there is no reason to believe that it is about to give it up now. During the middle of April a serious political crisis threatened South Korea. More than 100,000 students marched toward President Syngman Rhee's palace demanding new elections. The students charged that the March 15 elections were rigged. There was violence. Nearly 150 people were killed. The number injured ran into the thousands. On April 26 the National Assembly voted unanimously that Rhee quit the presidency. The following day, Syngman Rhee, the only president that the Republic of Korea has ever had, resigned. On April 28 Vice-president-elect Lee Ki Poong and his family committed suicide. New elections are to be held.

Earthquake Rocks Iran

◈ Shortly after 4 p.m. on April 24 the earth beneath the city of Lar began to shake. A few minutes later the city was leveled. One account says: "Half the town has been demolished, and the other half is uninhabitable. Walls are still falling and streets are choked with rubble." Unofficial estimates place the number dead at 1,500 and the number injured at 3,000.

"Vive De Gaulle!"

◈ President Charles de Gaulle of France, once speaking about a visit to the United States, said: "I will come when I have something to say." Not that the tall Frenchman was ever short of words. What he meant was that he would come to Washington when he had the full weight of France behind him. On April 22 Charles de Gaulle was in Washington being welcomed by President Eisenhower as a "great friend to all of those who love human dignity." Two hundred thousand people warmly greeted the Frenchman on his way to the U.S. capitol with cries of "Vive De Gaulle!" De Gaulle described his four-day visit with talks as "useful and pleasant." He saw no hope of solving the problem of Germany and Berlin at the summit conference.

Japan Speaks Out

◈ The Russians do not like the new United States–Japanese security pact and they have been propagandizing quite strongly against it. Japan has been irked by some of the false charges and assertions heaped on her by Russia. On April 23 the Japanese government issued a strong statement to the Russian government, saying: The Soviet Union's assertion that the treaty "constitutes a menace to the nations of Asia . . . is nothing but malicious propaganda seeking to estrange Japan and the friendly nations of Asia." The statement also accused Moscow of trying to "force Japan to adopt a policy of neutrality." It termed the Russian move "extremely regrettable."

Cost of Airborne Alert

◈ The kind of air defense that would satisfy those in charge of the United States air command would cost the American taxpayer $571,000,000 the first year. Then the price would slowly rise until it cost $850,000,000 annually. The alert system would involve keeping in the air at all times one fourth of the nation's jet-bomber fleet. The planes would be equipped with nuclear weapons ready for retaliation at an instant's notice. The cost of such an alert system, however, is about seven times the price the present administration is willing to pay.

British Protest H-Bomb

◈ More than 100,000 persons jammed London's Trafalgar Square on April 18 demanding that Britain scrap its A-bombs. The massive rally, the largest London has seen since VE Day, was the climax to a 53-mile weekend march by 40,000 "ban the bomb" marchers. The demonstrators were clergymen, housewives, actresses and spectators. Speakers demanded unilateral nuclear disarmament by Britain, doing away with nuclear bases in Britain and withdrawal from the North Atlantic Treaty Organization.

Atomic-Test Dilemma for U.S.

◈ The planned inspection system for an atomic test ban proposed by the United States will not guarantee against

cheating, assert leading U.S. scientists. The present plan suggests some 21 detection stations, but the scientists stated (4/21) that it would take about 600 stations in the Soviet Union to guarantee complete satisfaction. If the U.S. changes its plan now, the Russians are bound to cry out and accuse the U.S. of bad faith. If the U.S. proceeds with the present plan, most likely the U.S. Senate will not ratify any treaty that would risk the nation's security. So the world is bound to be without a disarmament plan for some time to come.

'Secrecy—Aggressor's Cloak'

◈ At the ten-nation disarmament conference in Geneva, chief United States delegate Fredrick M. Eaton, on April 22, said: "We recognize that this may be a difficult acknowledgment for a country which has put and which continues to put such obsessive emphasis upon secrecy as does the Soviet Union. I say 'obsessive' advisedly, for this is what we in the open societies of the free world cannot help but think about a country in which even telephone books have been jealously guarded in the interests of secrecy. To us and to the rest of the onlooking world, I am sure, it seems incontrovertible that secrecy is the aggressor's cloak." Valerian A. Zorin, Soviet delegate, replied: "Of course the location of our armed forces is not in the telephone book." He denied that the Soviet Union was doing little more than paying lip service to the idea of international control over disarmament.

Missile Race Too Costly

◈ The missile race has proved too costly for British tastes. They announced on April 13 that they were canceling their missile project called Bluestreak. The Bluestreak would have been capable of carrying the hydrogen bomb far into the Soviet Union. It would have cost the British $1,000,000,000 more before bringing the missile to actual production. The British state that they will rely on their bombers for defense until they can buy missiles from the United States. This probably will not be until 1965, when the U.S. airborne missile Skybolt is to be ready for sale. Britain is expected to supply its own warheads for the Skybolts if she purchases them.

British Build in Russia

◈ A $42,000,000 rubber plant that the British are building at Dnepropetrovsk in Russia is expected to be completed sometime late this year. The British are now searching in the Soviet-bloc countries for other business deals. Romania, Hungary and Poland are reported in the market for tire plants, which business transactions the British are anxious to close.

Venezuela Expands Industry

◈ In mid-April Venezuela's President Romulo Betancourt's administration published a draft policy declaration that said that the government will expand steel and chemical manufacturing facilities while also encouraging private development. Who is to pay for this expansion? The government is hopeful of borrowing some $200,000,000 from United States banks.

Mexico Sells—Russia Buys

◈ The Soviet Union bought nearly 20,000 bales of Mexican cotton the first part of April. The sale of cotton was valued at $2,800,000. The Russians reportedly paid cash. If all goes well, there are promises of even larger orders in the future.

U.S. Money Marked Down

◈ United States silver money was a welcome sight in Canada at one time, but not any more. The first of April American visitors were finding out that Canadian stores and restaurants were refusing to accept American coins without marking down the dollar from three to four cents, two cents out of quarters and a cent out of dimes. On April 8 Canadian banks announced that they were going to take even a larger cut out of U.S. coins. The Canadian dollar is worth $1.03 in American money. Now the unwanted American coins are found in greater abundance than ever in church collection plates and parking meters.

Spiral Cloud Patterns

◈ The first major meteorological discovery made by Tiros I was reported on April 22 by Dr. F. W. Reichelderfer, chief of the U.S. Weather Bureau. After a close study of the 7,000 pictures of cloud formations sent to earth by the weather satellite, meteorologists found to their surprise "an unexpectedly large degree of organization in the cloud systems over much of the earth's surface," that clouds tend to whirl around the center of the storm and that these great whirlpools of clouds sometimes cover an area close to 2,000 miles in diameter. Meteorologists knew that hurricanes had spiral features, but they did not suspect that well-developed storms outside of the tropics were of the same structure.

Peril to Church Unity

◈ There is little enough church unity in the world and less right now with Senator J. F. Kennedy's religion becoming an issue in the race for the United States Democratic Presidential nomination. On April 21, Dean Liston Pope of the Yale Divinity School

said that if the religious issue continues to grow, "we in America may need to call a top-level conference of Catholic and Protestant leaders to forestall any setback in the growing ecumenical movement." *The Christian Century* called for a stop to "name calling" in politics. Religious relations are said to be better in Europe between Catholics and Protestants than they are right now in the United States.

Tired?

◈ Dr. Geoffrey French of Ontario, Canada, found, after examining some 1,200 patients, that people who complain about feeling tired may be seriously ill. He said that 25 percent of the patients were anxious or tense, but the remaining 75 percent had diseases ranging anywhere from leukemia to pneumonia. People with heart diseases and lung cancer often complain of being very tired, he said.

Body Fights Tumors

◈ When the body is in tiptop shape, its defense mechanism is strong enough to combat tumors. Doctors have found cases where tumors have stopped growing or have even disappeared completely without benefit of treatment. The body can resist smaller tumors more effectively than larger ones, but how it does it is beyond present scientific knowledge.

Drugs at Half the Price

◈ The United States armed forces bought 5,760,000 antibiotic tablets for about $500,000 from the Italian concern of Farmochimica Cutolo-Callosi. Charles Pfizer & Co. of Brooklyn, New York, the next lowest bidder, wanted more than $1,000,000 for the same tablets. The American manufacturers protested to the U.S. State Department.

Go Easy with Wonder Drugs

◈ United States Senate investigators were told that some new wonder drugs cause liver disease, jaundice and other illnesses. The percentage of victims is small and the side effects are mild in a great many cases. However, a few cases have proved fatal.

What Americans Believe

◈ Recently, the Gallup pollsters popped the question, "Do you think Jesus Christ will ever return to earth?" Then they asked a second question, "Do you think there is life after death?" They found 55 percent of the American people saying "yes" to the first question and 74 percent saying "yes" to the second question. And they found out that women said "yes" many more times than did the men.

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JULY 21-24: ***Sacramento, Calif.,*** Grandstand, State Fairgrounds, Corner of Broadway & Stockton Blvd. ROOMING: 3965 12th Ave., Sacramento 17.

JULY 28-31: ***Detroit, Mich.,*** Briggs Stadium, Trumbull & Michigan Aves. ROOMING: 2484 Grand River, Detroit 1. ***Portland, Oreg.,*** Multnomah Stadium, SW. 18th & Morrison. ROOMING: 3390 SE. Milwaukie Ave., Portland 2.

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AUG. 11-14: ***Boston, Mass.,*** Fenway Park. ROOMING: 295 Huntington Ave., Boston 15.

AUG. 25-28: ***Kansas City, Mo.,*** Kansas City Municipal Stadium, Brooklyn Ave. & 22nd St. ROOMING: 4619 E. Truman Rd., Kansas City 27. ***Miami Beach, Fla.,*** Miami Beach Exhibition Hall, 1700 Washington Ave. ROOMING: 6620 N. Miami Ave., Miami 50.

BRITISH ISLES

JUNE 16-19: ***Manchester,*** Manchester City Football Ground, Maine Road, Moss Side. ROOMING: 67 Higher Ormond St., Manchester 15.

JULY 14-17: ***Wembley, Middlesex,*** Empire Pool. ROOMING: 7 Oakington Manor Drive, Wembley.

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JULY 28-31: ***Glasgow, Scotland,*** Crossmyloof Ice Rink, Titwood Rd. ROOMING: 251 Auldhouse Rd., Glasgow S. 3.

CANADA

JUNE 30–JULY 3: ***Toronto, Ont.,*** Grandstand, Exhibition Park. ROOMING: 959 College St., Toronto 4.

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PLAN NOW TO ATTEND ALL SESSIONS

Awake!

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- ppy Conversation at Mealtime — PAGE 12
- nial of "Due Process" Denounced in Supreme Court — PAGE 16

JUNE 22, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XLI | London, England, June 22, 1960 | Number 12

A Rewarding TREASURE HUNT

TREASURE hunting is not confined to the realm of storybooks or to the dreams of children. It is something of intense interest to thousands of adults who often spend large sums of money in the search for buried riches. Despite the help they may receive from electronic treasure-hunting equipment, their search is usually fruitless.

There is a treasure hunt, however, that is far more rewarding than a search for the buried doubloons and jewels of a long-dead pirate. It is the search for wisdom and understanding. Unlike material riches, they do not pass away with use and cannot be stolen. Neither do they bring unhappiness and mental anguish to a person as material wealth so often does. This desirable treasure is the wisdom of God and the understanding of his Word and purposes. Eternal life is one of its choicest valuables. That in itself is worth more than hidden chests of gold, silver and jewels.

God's Word encourages all people to be searchers for this invaluable treasure of wisdom. "If you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." It also says: "Happy is the man that has found wisdom, and the man that gets discernment, for the gaining of it is better than the gaining of silver and the produce of it even than gold. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy." —Prov. 2:4, 5; 3:13, 14, 18.

Great effort is required to tramp through wild terrain or to dive into deep, treacherous water in search of buried treasure. But those who think they know where a treasure can be found are willing to make that effort. They are willing to endure great hardships and to surmount seemingly impossible obstacles to find it. Is not the search for God's wisdom worthy of a similar effort? Should it not be sought with the same intensity?

If a person that has found a buried treasure told you where you could find a similar treasure, would you refuse to listen? Would you walk repeatedly over the designated spot without stopping to dig

vigorously for it? It is unlikely that you would. Yet you may be doing just that with respect to the treasure in God's Word. You may be one of those persons who has been told repeatedly that the Bible contains the wisdom of God that leads to eternal life but who refuses to put forth the effort required to dig for it by diligent study. If you look upon Bible study as too much effort, you are passing by an invaluable treasure that could be yours.

The person that begins digging for a treasure but gives up after merely scratching the surface will never succeed in enriching himself with buried gold. The same is true with the person that begins studying God's Word but quits after awhile because he thinks it is too exhausting or because his acquaintances discourage him from continuing. He is foolishly forsaking the only means for enriching himself with true wisdom and its many valuables. Wisdom is a treasure that is for persons who know its value and who are willing to exert themselves to get it, refusing to be discouraged.

The successful hunter for the treasure of wisdom is willing to put forth the effort that Bible study requires, and he is receptive to what he finds. He is willing to let the Bible transform his thinking and his way of life. Because he is willing to be taught by God's Word, his search for the treasure of wisdom is most rewarding. He benefits from the wisdom that has come from God. "All the sayings of my mouth are in righteousness. Among them there is nothing twisted or crooked. All of them are straight to the discerning one, and upright to the ones finding knowledge. Take my discipline and not silver, and knowledge rather than choice gold. For wisdom is better than corals, and all other delights themselves cannot be made equal to it." —Prov. 8:8-11.

God's Word has sparkling gems of knowledge that are a delight to the heart of those who love righteousness. They sweep away oppressive ignorance that binds people to superstitions, fears and traditions. They remove the uncertainty about life that comes from not knowing why we exist, why death comes upon us and what will become of us. They can open your eyes to a thrilling view of the future that inspires hope and can make you rejoice to be living at this time.

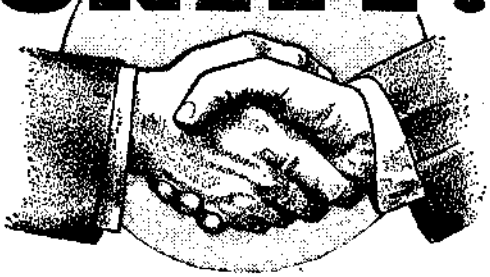
The wise words of counsel that are found in the Bible are like glittering, golden nuggets of great value that can be had by doing some digging. They strengthen, build up and comfort. They can help you act wisely in your relations with other people, help you have harmony in your marriage and help you avoid dangerous pitfalls in life.

As a pleasant light in a dark place brings comfort and shows the way to go, so the wisdom in God's Word is a comforting light that can illuminate your way in this confusing and spiritually dark world. It can show you how to walk in a way that brings the approval of God and his promised gift of eternal life. "Your word is a lamp to my foot, and a light to my roadway."—Ps. 119:105.

The search for this valuable treasure does not need to be discouraging and fruitless, as is generally the case with a search for buried gold and jewels. The assistance given by the publications of the Watch Tower Society can make it a most rewarding hunt. The success you have will depend upon how keenly you want this treasure. If you recognize its true value you will cherish it above all other treasures. "The getting of wisdom is O how much better than gold! and the getting of understanding is to be chosen more than silver." —Prov. 16:16.

What prospects for WORLD UNITY?

Through what medium will a united world come?



"UNITE now or we perish!" cry the religio-political prophets of the Western world. "United we stand, divided we fall," say they. Their appeal is for unity to safeguard their freedoms against the relentless drive of materialistic communism.

Everywhere there is growing fear that unless nations unite, their differences may someday erupt into a nuclear war that would completely empty the earth of its riches and its people. Deputy Premier Anastas I. Mikoyan of the Soviet Union declared: "In one minute" the fruit of the world's labors might be destroyed by a nuclear explosion. "We are building and building, and yet one explosion would be enough to annihilate everything." In the face of such total annihilation, disunity just does not make sense.

Unity now is most urgent, because the danger of nuclear war by miscalculation is fast becoming a frightening reality. United States Secretary of State Christian A. Herter said: "The more nations that have the power to trigger off a nuclear war, the greater the chance that some nation might use this power in haste or blind folly." This means that because of a single foolish mistake your homes, your families, your lives, your cities, your everything, this whole disunited world could very easily end up in one atomic ash heap. Does that make sense? Therefore, for humanity's sake, for the sake of everyone and everything, the cry is for a united world now, or it may be never.

What prospects for world unity are there? Prospects for political unity between East and West are admittedly extremely slight. The West, perhaps, will never forget the recent words of Premier Khrushchev, that Communism is out to bury Capitalism. Elder statesman Bernard Baruch declared: "The world is shaping up to a struggle between Communism and individualism, between that system which feels the state should be the master and that system which feels the state should be the servant of the individual." How to prevent this ideological struggle from erupting into a total war is the question of the hour.

Everyone seems to believe that "war is suicidal folly," as Prime Minister Macmillan of Britain declared. President Eisenhower stated: "The people of all the world desire peace. This is true for people everywhere." And as Premier Khrushchev said: "What we want is peace, peace, peace." Yet the major powers of the world are engaged in an accelerated arms race, which is driving them farther apart ideologically and bringing them closer to a final clash militarily. Nations are unyielding, unbending. None wishes to give up its way of life for the sake of the other, or for the sake of peace and unity. Fear and distrust are as much in evidence at the disarmament conferences as between the nations themselves. In the light of present developments the prospects for world unity are dim indeed.

More coals of fire are heaped on the already critical situation in the world by the

present practice of "market grabbing," or, as it is often called, "economic aggression." The danger of economic aggression was well highlighted by former United States President Woodrow Wilson, who asserted that World War I was caused by it. "This war, in its inception," said Wilson, "was a commercial and industrial war."

Once again divisive economic rivalry is at work, only it is on a much grander scale now than ever before. In recent years the Soviet Union, in an effort to gain economic mastery in the world, has reached out into Asia, Africa, the Middle East, South America and Cuba, seeking control of earth's oil and other raw materials. The West is disturbed, because such aggression is often accompanied by sabotage, subversion, internal revolution and a communistic regime. Such aggression, if carried too far, could easily erupt into World War III, and all mankind would suffer because of the greed of a few. Therefore, a unified economic policy between nations is most urgent now. But what prospect is there for such an agreement between the nations?

Christendom's Cry for Unity

From still another segment of the world comes the cry for unity, namely, from Christendom's religions. Atheistic communism is hostile toward all religions. In 1956 Premier Khrushchev declared: "We remain atheists. . . . We are doing everything we can to eliminate the bewitching power of religion." Communists maintain that "religion is the opium of the people." Lenin in his letter to Gorky wrote: "Every religious idea, every idea of god, even every flirting with the idea of god, is unutterable vileness."

To combat these destructive communistic ideas Christendom knows that she must unite now or perish. The Tulsa, Oklahoma, *Tribune* stated: "Churches have become ineffectual because of their lack of unity, indeed because of their quarreling competitive disunity." Conscious of her disunity, the very words of Jesus Christ come to Christendom as a disturbing reminder: "Every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand." (Matt. 12:25) The Roman historian Sallust warned: "By discord the greatest are destroyed." Knowing that her many religious divisions could mean her downfall, Christendom now cries for unity at all costs.

But what prospects are there for religious unity within Christendom? What chance is there of there ever being religious unity throughout this world? Actually, prospects for religious unity on a world-wide scale are remote indeed. In fact, the idea has been termed "inconceivable." The great gap between Catholicism, Protestantism, Judaism and heathenism is one never to be closed by man. To Roman Catholics religious unity can mean only one thing—the uniting of all other religions with the Roman Catholic Church. Protestantism is not about to compromise itself to that extent. In many respects Protestant religions appear less fearful of communism than they do of an alliance with Rome. As for reunification, Episcopal Bishop Henry Knox Sherrill said only a "miracle" of God can overrule the prejudices and misunderstandings that have grown up over the past 1,500 years. World religious unity means no religious divisions among all of earth's inhabitants, all of them being "fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) There is not the slightest basis for believing that man will bring this about.

A United World Sure

One of the main reasons for world disunity is that nations prefer to put faith in their own pet theories, rather than believe what God the Creator says is the true

cause for the disunity of the world. Dr. Frank N. D. Buchman, initiator of Moral Re-Armament movement, said: "People have been teaching the great truths in the wrong way. They lack the dominant passion to hear the plan that God has for their nations and the conviction to follow it. . . . With all the sincerity of my eighty years and impelled by the urgency of the critical world situation, I say God is the answer to the modern confusion that dogs us. Go all the way with God and you will have the answer."

The living God Jehovah identifies Satan the Devil as the one responsible for world disunity. Since Satan is invisible to men and far mightier than they are even with all their nuclear power, men and nations have not and never can dislodge him from his post as "god of this system of things." (2 Cor. 4:4) This one fact alone proves that a united world can never be brought about by human efforts, whether this be through peace pacts, leagues of nations, federations, or even the United Nations. Only by removing Satan from his position over this world can a united world come. Until that is accomplished this world will go on experiencing disunity, confusion and war.

Do not despair; we have God to thank for the promise of a united world. Not only has he promised to bring it to pass through his kingdom by Jesus Christ, but he has already taken steps to bring unity to earth as it exists in heaven. A.D. 1914 Jehovah established his heavenly kingdom government. Its first move was to cast Satan and his hosts from the heavens down to the vicinity of the earth. This act by the King Jesus Christ demonstrated his kingly power over Satan. Now before he moves to eradicate all divisive factors from the earth in the battle of Armageddon, the King is having an announcement made of his kingdom in all the earth for a witness to all nations by means of his representatives. After this proclamation, Jesus said, "the accomplished end will come." (Matt. 24:14; Rev. 12:12; 16:16) This means the end of Satan's disunited world system in Jehovah's righteous war of Armageddon. After Armageddon, with Satan and his wicked world system gone, a united world will blossom forth. Gone forever will be all racial, religious, political and national divisions of the earth. Peace and unity will be here to stay for all time.

Why will God's kingdom government succeed where other governments have failed? Because God's government is a supergovernment made up of tried and tested immortal creatures with Christ as its head. It has all power in heaven and in earth behind it, therefore, power enough to destroy Satan and his demonic organization that has kept the world divided all these years. (Dan. 2:44; Matt. 28:18; Heb. 2:14) God's government will situate tried and tested righteous men in positions of earthly authority. These men, because of their dedication and exclusive devotion to God, will see to it that God's will is done on earth. Under Jehovah's kingdom pure worship will fill the earth, even as it did the paradise garden of Eden.—Isa. 11:9.

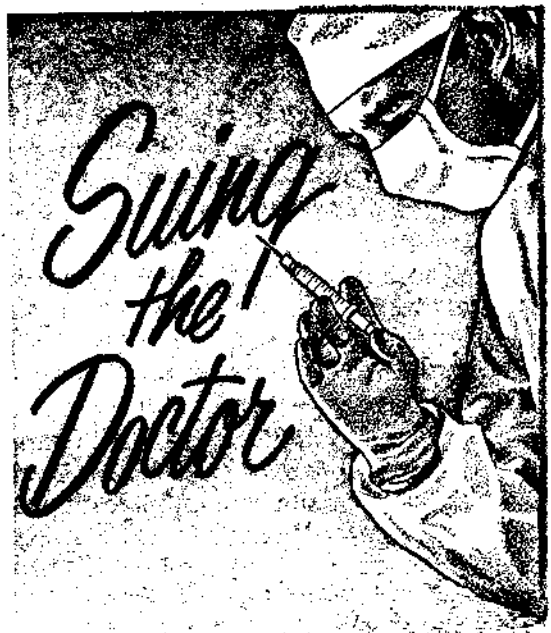
Knowing now that no materialistic solution, no political formula, no economic policy, no worldly institution can save this divided world from destruction at Armageddon, because it is of the Devil, what, then, is the only reasonable course for us to follow? The only sensible thing for us to do is to align ourselves with the winning Kingdom government by God that will survive this world's end and bring in lasting peace and unity to the earth for all obedient mankind. By taking our stand for God's kingdom it may be that we shall be privileged to live forever under its rule after Armageddon in a united world without end.

FOR a patient to sue his doctor after the doctor has spent much time and effort trying to help him seems like the height of ingratitude; yet lawsuits against doctors and hospitals are filed at a rate of 6,000 to 9,000 a year. They amount to about 45 to 50 million dollars yearly. That is a tremendous financial burden to place upon men and institutions that are popularly regarded as being dedicated to the welfare of mankind. Why is it being done? Why are there so many disgruntled patients? Are all of them ingrates trying to avoid paying their medical bills?

The American Medical Association has estimated that one doctor out of every seven in the United States has been involved in a lawsuit. In 1955 a report stated that malpractice suits at that time had increased about 250 to 350 percent over the preceding ten-year period. Since then they appear to have continued rising in number.

The situation is such now that a doctor feels compelled to carry a large amount of insurance, even if he has never had a lawsuit filed against him. He never knows when it may happen. Unless he is substantially covered with insurance, an adverse judgment can wipe him out financially. Some specialists carry policies amounting to as much as $300,000 to $500,000. As might be expected, the increase in malpractice lawsuits has been accompanied by increases in the cost of insurance. This is passed on to patients in the form of higher medical bills.

While some of the lawsuits are unjustified, being instituted by people who expected too much from their doctors, others are for obviously good reasons. In these cases the doctors involved were careless or indifferent to the welfare of their patients, causing them unnecessary suffering. A doctor is guilty of malpractice when a patient sustains an injury because the doctor failed to apply average skill or take



average precautions that can be expected from a reputable physician.

Grounds for Complaint

There are many cases in which patients have legitimate grounds for being angry with their doctors. Consider, for example, the patient in a California hospital who was wheeled into the operating room to have a limb amputated. After the operation he discovered to his great dismay that the surgeon had cut off the wrong limb. A somewhat similar experience was had by a patient in an Illinois hospital. Imagine the shock of that person upon discovering that a limb had been amputated unnecessarily because of mistaken identity. These patients could feel justified in going to court to obtain financial compensation for their loss.

Mistaken identity, as in the latter case, is a common cause for malpractice suits. An interesting one was related by Milton Silverman in *The Saturday Evening Post*. He said: "Two children were brought to the operating floor at the same time, Fred for a tonsillectomy and Billy for a circum-

cision. Somehow the children got mixed up and the wrong operations were performed. Later one of the surgeons declared he had done everything possible to avoid such a mistake. 'I went up to the boy and double-checked,' he explained. 'I asked him his name. I asked, "Are you Fred?" And he said "I sure am." ' " Billy was afraid, but he was not Fred. This mix-up was not too serious, although it did result in a cash settlement.

What happens when a blood transfusion is involved in a case of mistaken identity? Very often the result is death. After a Chicago woman died because she was given the wrong type of blood *The Post-Standard* of Syracuse, New York, said: "The recent death of a Chicago woman due to transfusion of the wrong type of blood, is repeated about 3,000 times a year in the United States, a blood authority says. Dr. Alexander S. Wiener of Brooklyn said this is the estimate being made at the International Society of Hematology Convention in Boston, where he was reached by the Chicago Daily News Service."

Giving a patient the wrong type of blood, causing his death, is obviously a gross blunder. In a lawsuit it can bring a staggering judgment against the medical personnel involved in the case. As an example, consider the lawsuit that was brought against two doctors and a New York hospital because a mother was killed by the wrong type of blood. The jury awarded the husband $150,000. Although Justice Robert Doscher reduced this to $135,000, the medical error was still a costly mistake. This case should be a warning to those doctors who seem to forget the great medical and legal hazards involved in the use of blood.

A large number of lawsuits have been filed by patients who found that their doctor had left some of his operating equipment inside them. Take, for example, the case of a woman whose incision opened up three days after her operation. An investigation revealed that a large sponge had been left inside her by the surgeon. She filed a malpractice suit and won.

In Pontiac, Michigan, a surgeon operated on a woman for a tumor. Although an assistant warned him that a sponge seemed to be missing, he closed up the incision. Sometime later the woman returned to the hospital with an internal abscess and died. An autopsy revealed that the lost sponge was the cause of her death. This surgeon was charged with gross negligence in a number of other cases and was dismissed from the hospital.

In Pasadena, California, a woman won a malpractice suit against her doctor because he carelessly left a nine-inch drainage tube inside her. In another case a nurse noticed that a boy of eight, who had his tonsils removed, had stopped breathing. He could not be revived. It was found that his death was caused by a gauze sponge that had been left in his throat. In still another case a woman underwent an operation during which the doctor accidentally sliced through the canal that carries off urine from the bladder. Years later and after much suffering another doctor discovered what had happened. The first doctor not only refused to apologize but accepted no responsibility for the blunder. Such incidents send indignant patients to their lawyers.

It should not be concluded from these cases of malpractice that a person is certain to receive careless treatment if he enters a hospital. Generally, doctors and hospitals are conscientious and do their best to avoid mistakes. A few negligent doctors and some careless hospital personnel can damage the reputation of the whole medical profession.

Expert Testimony

Some patients have found difficulty in getting expert medical men to testify in their behalf when they want to start legal proceedings against a doctor. Physicians seem to be reluctant to testify against a colleague. Lawyers have called this reluctance a "conspiracy of silence." Here is what *The Saturday Evening Post* said about it: "[Lawyers] say it marks a widespread, dangerous and deliberate attempt of doctors to cover up one another's mistakes, either by refusing to appear in court against a negligent colleague or by actual lying on the witness stand. Physicians have vehemently and indignantly denied these claims." While a conspiracy may not exist, physicians have not been co-operative. The *Post* goes on to state: "According to one nationwide survey, only about 15 percent of all doctors would be willing to tell a patient he had been injured by the negligent treatment of another doctor. Only about 7 percent would agree to appear voluntarily as a witness for such a patient in court."

Law courts have made it a practice to waive the requirement for expert testimony when negligence on the part of a doctor is obvious. They have followed the principle called *res ipsa loquitur,* which means "the thing speaks for itself." Before courts began to apply this principle in malpractice suits where medical negligence was obvious, a patient frequently lost a lawsuit because testimony from a medical expert could not be obtained. In developing this point about the reluctance of doctors to testify, the *Post* quoted three judges as giving the following view: "Gradually the courts awoke to the so-called 'conspiracy of silence.' No matter how lacking in skill or how negligent the medical man might be, it was almost impossible to get other medical men to testify adversely to him. . . . Not only would the guilty person thereby escape from civil liability for the wrong he had done, but his professional colleagues would take no steps to insure that the same results would not again occur at his hands. This fact, plus the fact that usually the patient is by reason of anesthesia or lack of medical knowledge in no position to know what occurred that resulted in harm to him, forced the courts to attempt to equalize the situation."

Many Risks

A great number of malpractice suits are unjustified because the patients involved expected too much from their doctors. They seemed to think that doctors are miracle men and that results they hoped for were certain. They failed to realize that the human body is so delicate and so often unpredictable that a doctor cannot guarantee that a certain treatment that has benefited others will benefit them. There are many factors, including those that are psychological, that could interfere with the expected results.

Another thing a patient should realize is that risk is involved with almost any form of medical treatment. Unforeseen complications can cause an ordinarily safe and simple operation to be dangerous. The same is true in the use of drugs. Some that are harmless for most people may be poisonous for a few patients. Penicillin is a well-known example of this. It has a very bad effect upon persons who are allergic to it. So why sue the doctor when the expected results are not realized? It is not his fault.

The fear of lawsuits is causing an increasingly great number of doctors to insist upon more than the customary number of diagnostic tests before prescribing a treatment. As a precautionary measure he may order an X-ray when it is not absolutely necessary. He may also insist upon consultation with other doctors and per-

haps extra hospitalization and nursing care. He may do these things, not so much as a protection to the patient, but as a protection to himself in the event of a lawsuit. Although these extra precautions cause the patient's medical bill to be much higher than it would have been if the doctor did not fear a lawsuit, they are not necessarily undesirable. They reduce the chances of error in diagnosing and in treating the patient, which is of primary importance to him.

How to Reduce Lawsuits

Frequently a doctor can avoid a possible lawsuit by being frank with a patient when something goes wrong or when a patient thinks something is amiss. Frankness creates a feeling of trust. When a doctor refuses to admit to a patient that he was wrong or refuses to apologize for an obvious mistake, he is inviting a lawsuit.

Many patients previously involved in lawsuits have said that they would have acted differently if the doctor had admitted his mistake and had explained what had happened. They would not have sued him. Sometimes a lawsuit can be avoided by being willing to make a settlement out of court when a blunder has been made. This is usually far less expensive for the doctor.

The importance of a good relationship between patient and doctor was pointed out by Justice Robert Doscher of the Supreme Court of New York. He said: "I've never yet had a family doctor in my court as a defendant in a malpractice case. Perhaps it's because family doctors refer more of the difficult cases to specialists. Perhaps it's because they establish a sounder, closer relationship with their patients. Perhaps, too, they're franker with patients about their mistakes."

An arrangement that will doubtless help in reducing lawsuits and be helpful to patients injured by medical negligence is the establishment of grievance committees made up of medical experts. A patient can bring his complaint to one of these committees. Where such committees exist their action has, at times, resulted in expelling from the county medical society the doctor found guilty of malpractice.

In California a panel of medical experts has been set up to give expert medical advice to the lawyer of a patient who is instituting proceedings for malpractice. A member of the committee will examine the patient and his medical records and will then report on whether the doctor was negligent. If necessary, he will voluntarily testify in court with no fear of reprisals from fellow colleagues or medical organizations. This splendid arrangement helps the unfortunate patient and helps doctors by reducing the number of nuisance lawsuits that are unjustified.

Malpractice lawsuits have become a tremendous problem that is time-consuming and expensive. It is too big to ignore. A solution to the problem is vitally important to patients and doctors alike. Until it is solved, the medical profession can apparently expect to see more and more people suing the doctor.

ARTICLES IN THE NEXT ISSUE

- **GUARD AGAINST FLATTERY.** Why? Flattery may sound good, but it can ruin your reputation—even cost you your life. How? Be sure to read the article.
- **WHY SO MANY DISASTERS?** Is God responsible? Will they always plague man? These questions are answered in this timely article.
- **THE RISING TIDE OF ALCOHOL.** In evaluating the cost of alcoholism, the article asks: "At what price would you sell your faith in God? your joy of living and your self-respect? What price tag would you put on your marriage? your mental and physical health? your very life?" It doesn't happen all at once, but this is the price many pay for alcoholism. Don't let it happen to you. Read the sobering facts set out in this article.

Happy conversation AT MEALTIME

MUSIC, color schemes and lighting effects are often used by restaurants to create a happy atmosphere for dining. More important, however, than music and *décor* is the conversation at mealtime. Many persons do not realize how important the right kind of mealtime conversation is; they may not realize that mealtime can be, in many ways, a delightfully happy time.

It is surprising how much time is often spent on preparing material food for a family; yet no time may be spent on collecting and preparing the ingredients for mealtime conversation, the food for the mind. Children especially come to the table with not only hungry appetites but with hungry minds. Parents may be most diligent to see that their children eat physically, but do they provide mental food for their children with the same zest and determination?

Educators believe that the conversation in many homes is not conducive to happiness or maturity. "Communication of general ideas, even between members of the same family, has declined, and conversation has degenerated," says educator Alan Valentine. "Most families do not get together; they only live together. They do not communicate ideas, but debate practical immediacies such as who will use the car this evening or what television channel can be agreed upon. . . . The wisecrack, the genial insult, the loud laugh and the peddling of minor emotions are substitutes for conversation."

What, then, is required for happy conversation at mealtime? Let us examine four prime requisites for happy mealtime conversation: (1) The Christian atmosphere; (2) cheerfulness and humor; (3) upbuilding and edifying topics of conversation, and (4) individual effort.

The Christian atmosphere prevents mealtime from deteriorating conversationally into a recitation of troubles, anxieties, fears, accusations and complaints. The Christian atmosphere is brought about by those dining together showing the fruitage of God's spirit, which is "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." Even before eating begins, the Christian atmosphere should be in evidence. How? By an expression of thankfulness being voiced to Jehovah God, the great Provider "who furnishes us all things richly for our enjoyment." Thanking the Creator for material provisions is in harmony with the words of Christ's apostle: "In connection with everything give thanks."—Gal. 5:22, 23; 1 Tim. 6:17; 1 Thess. 5:18.

The Christian atmosphere paves the way for the other requisites of happy mealtime conversation; it assures a peaceful, cheerful atmosphere, that the conversation will be edifying and that the individuals dining together will desire to contribute to one another's edification and enjoyment. Concerning Christian conversation the Bible says: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers." "Let your utterance be always with graciousness."—Eph. 4:29; Col. 4:6.

Cheerfulness and Humor

Happy faces and cheerful thoughts work wonders for digestion. Unpleasantness at mealtime, on the other hand, impedes digestion and sets up a barrier to proper nutrition, robbing persons of vitality and health. Discussing the folly of unpleasantness and peace-disturbing habits at mealtime, nutritionist Catharyn Elwood says in *Feel Like a Million!:* "When you are in a happy frame of mind, the right amount of bile is produced in the gall bladder. When you are sad, there is an excessive amount of bile; when angry, none; and when disgusted, the bile backfires and the gall bladder contracts and shrivels. And when you are happy, the stomach secretes plenty of digestive juice; when unhappy, very little. It is a sad state of affairs when expensive supplemental vitamins are taken in an effort to correct deficiencies, only to allow the same old fussing and disturbing habits to prevent our getting the most from our nourishment."

Counsel in the inspired Word of man's Creator says: "Go, eat your food with rejoicing." "A heart that is joyful does good to the body, but a spirit that is stricken makes the bones dry."—Eccl. 9:7; Prov. 17:22, *footnote.*

Humor is a great aid in producing the cheerful atmosphere. This does not mean a constant flow of jokes and puns, but with humor a person can see and express the funny or amusing side of things. When one has had a humorous experience during the day, share it with one's mealtime companions. Look for the laughable side of situations. Learn to make a distinction, however, between what is comical and what is merely crude. So do not forget the joys of humor that come from pointing out the odd, peculiar and funny side of incidents.

Many good laughs may be enjoyed at mealtime, but guard against overdoing it. Guard against a constant mood of laughter and joking. A silly laugh or a readiness to laugh on every occasion, regardless of the provocation, should not be confused with a sense of humor. It might rather indicate the need for self-control and for a more reflective spirit. And as nutritionist Elwood points out: "In making mealtime pleasant, don't overdo things and make it one hilarious experience, because unchewed food that goes galloping down your esophagus to get out of the way so you can enjoy a riotous laugh or quick reply is not going to be digested properly." So use humor judiciously in making mealtime a happy time.

Edifying Topics

Just as variety of food is enjoyed at mealtime so variety in conversation is desirable. Though humor is a vital ingredient for happy mealtime conversation, not always need the subject matter provoke laughs. Conversation may be entertaining and yet be educational; it may be enjoyable and yet contain something worth remembering.

When selecting edifying topics of conversation for mealtime guard against ponderousness, that is, subjects that are too heavy to blend in with enjoyable eating.

Much of the enjoyment of a meal is lost if a person must concentrate on some problem or think profoundly on some matter. If heavy reflection is needed to discuss a subject, save that subject until after the meal.

Though mealtime is not usually thought of as a time for teaching, yet it is surprising how much one can learn by enjoyable and upbuilding conversation. Both adults and children can learn new things or have impressed upon their mind by repetition things they would like to remember. Statesman-lawyer Newton D. Baker was a firm advocate of instructive dinner-table conversation; he once said that mealtime conversation at home has a vast amount to do with the way children will think when they grow up. Christians know that the home is one of the proper places for giving instruction. Concerning teaching from Jehovah, Moses said: "These words that I am commanding you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house." (Deut. 6:5-7) Sitting at the dinner table, aided by the pleasantness of eating, children often learn more by table talk at home than by teacher talk at school. Where may one find material for this edifying and enjoyable conversation?

Each member of the family usually does some reading during the day. For instance, one may read the *Watchtower* and *Awake!* magazines; many points from these publications could be shared with one's mealtime associates. Even if one of the family has already read the magazines, he may have overlooked some important thoughts. A discussion of interesting points thus may be of great value; additionally there is the benefit of review as an aid in remembering. One reader of *Awake!* recently wrote a letter, expressing appreciation for various articles. She writes:

"They have given me so much to share with my family. At dinner we each tell the most interesting thing we have learned that day. These first-hand observations appeal to the whole family because they are so enchantingly written and tell what other children are doing. Also, it is almost unbelievable how with almost every issue of *The Watchtower* and *Awake!* there will be just the thing I need."

Happenings of the day, especially those that are unusual, colorful and entertaining, provide conversational food. Some items of interest may be found in newspapers or in *Awake!*'s regular feature "Watching the World." Letters from friends and relatives often contain interesting information that can be shared with the whole family at mealtime. It often enlivens conversation to recall experiences that members of the family have had, perhaps those from vacation time or those had by attending Christian assemblies. Christian witnesses of Jehovah find that much upbuilding, encouraging conversation comes from the experiences they have in their Kingdom ministry, when they teach others the truths of God's kingdom.

These witnesses of Jehovah have found that the ideal way to begin the day is to have a Bible discussion just before eating breakfast. Every member of the family is encouraged to participate in the discussion, since "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) The Scriptural thoughts for the day are based on the day's text found in the *Yearbook of Jehovah's Witnesses*. These prebreakfast discussions afford parents unique opportunities to teach their children. How interesting and spiritually educational these discussions!

Many are the sources, then, for enjoyable, edifying conversation. Be alert and observing. Be on the lookout for items of

interest to share with others at mealtime.

This brings us to requisite number four:

Putting Forth Individual Effort

Every member of the family should be encouraged to bring something of interest to the dinner table. When one has experienced something humorous or has found something of interest, let that one say to himself: 'This is something for us all to enjoy today at the table.' When coming home, instead of immediately telling all of one's pleasant experiences, save some for mealtime. It will require intelligent planning on the part of parents in particular, but happy, edifying conversation at mealtime is something for which to strive.

So that all can benefit by happy mealtime conversation, avoid the service station atmosphere—produced when some family members gulp down their food and, without having said a pleasant word, dash off to attend to other affairs perhaps no more important than watching television.

Gulp-and-run mealtime habits rob the family of a contribution to happy conversation and rob the person indulging in them of proper mastication and digestion. Thus mealtime conversation in which all participate serves as a safeguard against eating too rapidly. Let children visit with the family at mealtime, taking in food for their minds and contributing their share to the conversation.

So give your home happy, wholesome conversation at mealtime. Far more vital than such surface devices as *décor* and music is the Christian atmosphere, so conducive to mental and physical and spiritual health. Show cheerfulness and judicious use of humor, plan uplifting conversation, and let each individual put forth the effort to contribute something for the happy enjoyment and edification of all at mealtime.

Religious Bigotry Rebuked

UNDER the heading "Mrs. X Doomed," the Delray Beach, Florida, *News-Journal*, December 17, 1959, published the following editorial. It had first appeared in the South Miami *Town and Country Reporter*.

"Somewhere out in the land of our readers there is a woman who is in danger. . . . Last week Mrs. X called us. She called to criticize and reprimand us for merely publishing a story about a meeting of a particular religious group. We published the story because there are many regular members of this religious group living in our circulation area. Mrs. X thought we shouldn't have printed the story. It was an innocent story, merely outlining the aims and plans of the religious group. Mrs. X thought we should screen our news and exclude those religions which do not perform according to standard rules.

"In fact, Mrs. X told us that members of this group were a 'sect.' So what's a sect? . . .

"Plainly, Mrs. X didn't realize that the word sect could be applied to almost every religion. But she didn't mean sect; she meant 'sect,' spoken with a sneer. That's the dual pronunciation, such as Jew, or 'Jew,' with a sneer, or Catholic, or 'Catholic,' with a sneer. This group, she said, does not believe in war, will not participate in one. We also do not believe in war, but we didn't have the courage to refuse to go. That takes more courage than succumbing to the Selective Service Act.

"They also don't believe in church buildings, or paid ministers. So what does that mean? Jesus said that he didn't want churches built to honor him. Some other religions also don't have [paid] ministers. Her arguments were bigoted, base. . . .

"The editor of this paper, we hasten to state, is not a member of this group. He is not here defending his own religion. He believes that all religions should be allowed to exist and worship as they please, . . . that all religions have a right to exist and have a right to news space in this newspaper. Mrs. X will no doubt become angry when she reads this. We hope we have shown her some understanding of the principles of freedom. . . ."

IS IT "fair and just" for a defendant to be tried, convicted and sentenced to imprisonment while he is absent? or to have an unidentified witness approach the bench and whisper secretly in the judge's ear? or in any way to be denied the opportunity to defend against adverse evidence—to explain it, rebut it, or otherwise detract from its damaging force? So odious were such practices in England they were long ago banned in Chapter 39 of Magna Charta (A.D. 1215). In America this principle that no person should be deprived of life, liberty or property except by due process of law came to be "one of the most important to be found in the Federal Constitution or any of the amendments."[1] But it cannot be taken for granted, even at this late date. Recently, Hayden C. Covington, widely-known constitutional lawyer who is attorney for the Watch Tower Society and legal counsel for Jehovah's witnesses, appeared in the Supreme Court of the United States at Washington, D.C. He vigorously condemned the unfairness of the government itself and some of its agencies in dealing with draft registrants in a manner contrary to fundamental principles of due process guaranteed by the Fifth Amendment to the United States Constitution.

In an early case in the Supreme Court "due process of law" was said to mean "a law which hears before it condemns; which proceeds upon inquiry, and renders judgment only after trial."[2] Under what circumstances was the Supreme Court being urged to find that the draft boards, Department of Justice and trial courts had denied such rights in draft cases? It was stoutly declared in lengthy written briefs and emphatic oral argument that in cases involving the procedure upon appeal by registrants who claimed to be both ministers and conscientious objectors due process was being denied.

Convicted on Fraudulent Evidence

Raymond Gonzales, Jr., is one of Jehovah's witnesses who lives in Colorado. He was indicted for refusal to submit to induction after his claims were denied. His case had been processed once and then reopened by his local board. He was reclassified in I-A (liable for military service) and then had a personal appearance before his local board. The local board said to him: "We have heard all that before, and besides we have our minds made up in this case. If there is anything you would like to do we will have to refer you to the Appeal Board." He had been before the board less than five minutes. Before the file was sent to the appeal board some unidentified person at the local board prepared an unsigned false summary of the hearing. Gonzales at his trial denied that he stated to the board he was then averaging one hundred hours a month in the ministry. He had not been permitted to say anything about his ministry at

this personal appearance in August, 1956. He had never been classified as a minister and the local board knew he had discontinued the pioneer ministry in April, 1953. The false memorandum, however, contains what is represented by the government to be his claim at the personal appearance in 1956 to be a pioneer minister devoting more than one hundred hours a month to the ministry. Actually this part of the memorandum is a word-for-word copying of an earlier letter dated November 22, 1952, which Gonzales had written to the local board when he was a pioneer minister almost four years earlier. A line-for-line comparison of Gonzales' letter written in 1952 and this part of the memorandum reveals they are identical, even to the extent of punctuation.

Gonzales also testified at his trial that he saw the memorandum for the first time after his indictment. At no time earlier was he notified that he had been accused (in the memorandum prepared and placed in the file without his knowledge) of having lied to the board about how much time he was devoting to the ministry. He knew he had the right to examine his file, but it had been mailed to the appeal board on the same day within three hours after the hearing was held, August 17, 1956. Not a single witness was called by the government to refute Gonzales' unequivocal denial that he had made the alleged misstatement or exaggeration of hours of ministerial activity.

Upon first consideration, the appeal board denied his ministerial claim and also his conscientious objector claim. His case was then referred to the Department of Justice to "make an inquiry and hold a hearing on the character and good faith of the conscientious objections."[3] After an extensive secret inquiry by agents of the Federal Bureau of Investigation secret reports were forwarded to the Department of Justice hearing officer, who held a hearing attended by Gonzales and two witnesses for him. The hearing officer gave Gonzales no hint that the false memorandum containing the charge that he exaggerated his time in the ministry was in the file. Thereafter the hearing officer made his official secret report to the Department of Justice in Washington.

The next link in the chain of proceedings was when the review officer in Washington wrote a letter of recommendation to the appeal board advising against classifying Gonzales as a conscientious objector. He based such adverse recommendation upon the false memorandum of the local board, stating among other things: "the registrant's claim as to the amount of his religious activities is so highly exaggerated . . . as to cast doubt upon his veracity and, consequently, upon his sincerity and good faith. Therefore . . . the registrant's claim is not sustained." The appeal board sent Gonzales a copy of such adverse recommendation and a summary prepared in Washington of the secret F.B.I. reports. He made a general denial that he had exaggerated the number of hours he was devoting to the ministry, but still he was not aware that his letter written at the time when he was a pioneer minister had been copied into the local board memorandum by someone at the local board nearly four years later. The appeal board denied his claims and he was subsequently indicted for refusing to submit to induction.

Violations of "Due Process" Argued

At Gonzales' trial in Denver, Colorado, upon appeal before the federal court of appeals and before the Supreme Court, his counsel hit hard the denial of registrant's conscientious objector claim on the basis of a manifestly fictitious and false memorandum that some person not yet identified had mysteriously prepared and placed

secretly in the file. Although Gonzales had an opportunity to answer the adverse recommendation, since he was not informed of the poisonous false memorandum, such remedy was "too little and too late."[4]

Three other points of violation of procedural due process were forcefully argued by Covington in his brief and at the oral submission of the case on May 2, 1960. Withholding the hearing officer's report from the draft file of Gonzales constituted a deprivation of "due process," contrary to the "fair and just" provisions of the draft act and the Fifth Amendment. Gonzales also was denied his right to a full and fair hearing in the trial court when the trial court refused to compel the production of the hearing officer's report needed to prove that the hearing officer denied Gonzales "due process." Finally, the Fifth Amendment was violated when the subpoena calling for the production of the original F.B.I. investigative reports was quashed. Counsel for Gonzales contended that without them he could not make his defense that the Department of Justice had withheld favorable evidence from the appeal board and also had summarized the unfavorable evidence turned up by the secret F.B.I. investigation out of context and with a warped meaning, misleading the appeal board.

The Supreme Court listened to Covington attentively and almost without interruption. He gave particular attention to the venomous memorandum slipped into the file at the local board and which resulted in Gonzales' being tried behind his back. For argument on the second and third points, which he considered only briefly, he referred the court to his extensive brief. He then urged the court to consider and not avoid a decision on the nationally important question of compelling the production of the original F.B.I. reports upon such trials, as had been done in nine other cases involving Jehovah's witnesses since 1953. He maintained that a decision on the F.B.I. point is necessary —regardless of how the court disposes of the other points—because the need to clarify the law is imperative, so the lower courts will be given a proper guide in the hundreds of future trials of conscientious objectors.

The Supreme Court was asked to consider the logical argument and persuasive reasoning in the main brief for Gonzales for producing the secret reports in court so as not to deny due process. Congress, when it provided "for inquiry and hearing"[5] in the draft act, did not intend that the résumé of the inquiry conducted by the F.B.I. should contain only a summary of the unfavorable evidence. It was the intent of Congress to have supplied all the evidence turned up by the F.B.I., favorable as well as unfavorable. The courts of appeals that have held otherwise have misconstrued the intent of Congress and the court's former holding in the *Nugent* case.[6] The conscientious objector is entitled at his trial to know the identity of persons giving any hearsay evidence and gossip against him so as to protect himself from bias and prejudice. How can the trial court determine whether the favorable evidence supporting the claim has been misrepresented or if unfavorable evidence has been over-exaggerated through an incomplete or inaccurate summary of the original F.B.I. reports? The issue is like that in a trial where a book review is the subject of decision. How can the court determine whether the book review is full and fair without reading the book? So it is here. The court cannot determine whether the résumé is full and fair without comparing it with the original F.B.I. reports.

Justices Challenge Government Attorney

The government's attorney argued to the Supreme Court that Gonzales' mis-

statement at his personal appearance as to number of hours in the ministry justified the denial of his conscientious objector claim. But Chief Justice Warren and other justices quickly and persistently challenged him, pointing out that not one word of oral testimony supported the government's charge of exaggeration of hours, nothing but the extremely questionable memorandum. Why had the government failed to call even one witness to explain why the memorandum was the same, word for word, as Gonzales' letter written in 1952? The attorney for the government could point to no oral evidence anywhere that Gonzales had made the misstatements to his local board. The justices reminded the attorney that at his trial Gonzales had denied making such statements and there was not one word of other testimony about it. His denial being uncontradicted must be construed as an admission by the government of the truth of his testimony.

The Chief Justice insisted strongly that the Department of Justice report itself states that Gonzales is sincere and zealous and is living up to the teachings of his religion. There is no testimony to deny it. Chief Justice Warren added pointedly to the government's attorney: "It seems to me to be terribly arbitrary to send a man to the penitentiary on this record without any other testimony against him."

Upon rebuttal, Covington disputed sharply the government's assertion that Gonzales had opportunity to see his file and learn about the memorandum. Moreover, it was too late to correct the mistake by the time he received the recommendation of the Department of Justice, because the proceedings by that time had been frozen hard against him.

As his impressive argument drew to a close, Covington delivered a stirring plea to the Supreme Court to decide the F.B.I. question in favor of producing the original reports at the trials. Notwithstanding the decision of several courts of appeals denying their production, a trial judge in New York of the highest judicial reputation had refused to follow the higher courts and had ordered the original reports of the F.B.I. to be produced. (In the alternative the government would have to dismiss the prosecution.) There must be something wrong when such a judge refuses to follow the higher courts! What is wrong is that there have been notorious and outrageous instances of men being tried behind their backs in proceedings like this. These cases are confronting the courts in all parts of the country and have been for almost ten years. If the Supreme Court does not decide the issue once and for all, it will continue to come up again and again. The court should see its duty now, Covington drove home the point, to pass on this question.

Decision of the Supreme Court in the Gonzales case was reserved. It was expected to be rendered shortly before the court concludes its present term.

REFERENCES

1 *American Jurisprudence*, Vol. 12, p. 282.
2 Daniel Webster in the Dartmouth College Case, 4 Wheat. (17 U. S.) 518, 581 (1819).
3 *Code of Federal Regulations*, Vol. 32, § 1626.25.
4 From opinion in an earlier case by the same name, *Gonzales* v. *United States*, 348 U. S. 407, 417 (1955).
5 *United States Code*, Title 50 App., § 456(j), 65 Stat. 83.
6 346 U. S. 1 (1953).

LIVING WONDERS of the DESERT

WOULD you like to live in the desert? Would you choose to make your home where the earth thirsts for rain and is scorched and singed by the glaring sun? Care to settle down where temperatures may soar to 150° Fahrenheit by day and plunge below freezing by night?

"No thanks, that's not for me!" you might say, as you wonder how anything could live under those conditions. True, everything seems to be against the existence of living things in the world's great deserts, those silent and dry regions found on every continent but one. All have one common factor—a lack of water. Only a few inches of rain falls each year, just a fraction of what is needed to support agriculture and human habitation. As a result, the air is dry and the land is dry. No belts of trees prevent the winds from picking up dust and sand and beating across the desolate expanses.

To the casual observer they look like regions of death, where, in fact, men have died of thirst within eight hours of their last drop of water. Not surprising then that deserts are defined as places left unoccupied, regions lacking moisture to support vegetation. Thus, it would be simple to conclude that few things, if any, could live in the vast desert areas such as the Arabian, Australian, Gobi in Asia, Kalahari of South Africa, Persian, Sahara and Southwestern United States.

But not so! The desert is not unoccupied! It is not lifeless! A wide variety of specialized living things—plants, animals, insects—have penetrated these regions. Even the hottest reaches of the Sahara contain living things. These include animal wonders that jump, burrow, run and fly as well as fascinating plants equipped with ingenious methods for survival amid conditions that would quickly wilt the average man.

These living things cannot depend on regular rainfall. In some deserts rain may not fall for months, even years. In others it may fall in large amounts, but only on a few days during the year. Yet these downpours are comparatively unavailable to plants and animals, because most of it runs off the surface of the ground into the river beds. Only a small part soaks into the soil at the place where it falls.

Hence, the basic problem for all life in the desert is threefold: getting water, keeping it when it comes, and getting along without it for as long as possible. The problem can be met in several ways: by economizing, by storing or by lying dormant. Let's see how some of these living things of the desert go about it.

How Plants Solve the Problem

Desert plants can be divided into three groups, each with its own secret for survival. Those in the first group are called annuals, those plants that are conspicuous after rain. These cannot be seen at all until it rains. Then they spring up in a short while, and for the moment the desert is carpeted with breath-taking blossoms. However, these wither and die rapidly when soil and air become dry again. How do they survive the dry periods? By existing in seed form, the plant itself having perished. Many in this first group exist only as seeds during all but about six weeks

of the year. For some, the entire cycle from seed to plant to blossom to seed is completed within a few days.

In the second group are the perennial plants. Existing beneath the ground during dry months in a dormant condition, they quickly produce leaves, stems and flowers after a rain has fallen. The perennial part is the bulb or root. Here food is stored, and by drawing on these reserves the plant can respond rapidly to rainfall and send up its leaves and flowers. It stores food, not water, since the plant is active only at a season when water is available.

There is a third group of plants, the perennials so specialized that they can exist above ground and perform their vital functions at all seasons. Their secret? Storing water, not food. They are able to manufacture their own food as they need it. Nearly every part of the plant is used for water storage, but most commonly the stem and leaves.

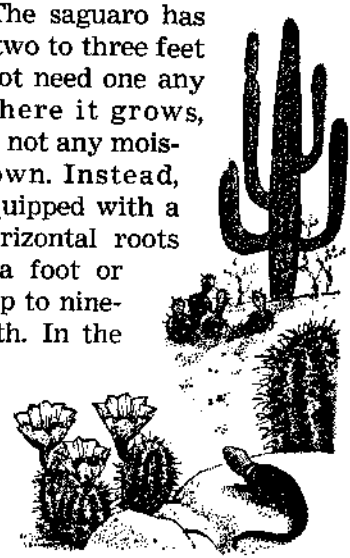
All these plants are astounding in their ability to prosper in their arid environment. Some seem absolutely incredible when we consider their resourcefulness. The tamarisk, for instance, a low shrublike plant, sends its taproot down some one hundred feet in its quest for moisture! Similarly the mesquite and the creosote bush are able to survive long droughts without wilting. Here too, their roots go deep and obtain moisture available even during dry years. They are not dependent on recent rains and thrive whether much or little rain falls at one time.

The long-rooted perennials inhabit even those sandy surfaces most hostile to plant life. Since there is no check to the wind, the sands shift, cover and destroy short-rooted plants. Also the sand acts as a sponge, the rain soaking through to a considerable depth. Short-rooted plants cannot reach this moisture, but the long-rooted bushes, grasses and date palms do. Their root systems attain remarkable lengths even while some are quite young.

King Cactus

Now meet the king of the desert plant world. None other than Mr. Cactus! Yes, the cactus is the most characteristic plant of those desert areas where it grows. Hundreds of varieties can be found, mostly in the Western Hemisphere. They are all sizes and shapes, from tiny pincushions to towering giants. The cactus has made itself completely at home in the desert. Its secret? A highly developed and efficient water storage system in its stem, often coated with wax to economize water still further. Green with chlorophyll, the stem performs the function of leaves, which may be absent to avoid unnecessary evaporation.

One type, the barrel cactus, actually supplies drinkable, life-sustaining water. But most impressive is the giant cactus of the American Southwest and Mexico—the saguaro. Reaching heights of seventy-five feet, weighing six or seven tons, some have lived for as long as two hundred years. Looking at a forest of these huge cacti, one would think that their roots must reach to fantastic depths. But this is not the case. The saguaro has a taproot only two to three feet deep! It does not need one any longer, for where it grows, there usually is not any moisture farther down. Instead, this giant is equipped with a network of horizontal roots that are only a foot or two deep, but up to ninety feet in length. In the soil where the saguaro grows, rain does not soak deep or run off quickly. It



soaks a few inches into the ground—just right for our towering giants. In addition, the trunk is pleated like an accordion, and as water is absorbed the pleats unfold. *A ton* of water can be absorbed after one shower. This one rain can supply the saguaro for an entire year.

Well, then, if this type of cactus can store so much water, wouldn't it be very much at home in wetter climates, where it could gorge itself on all the moisture it wanted? The answer is No. If it lived in a damper climate, our giant would absorb so much water it would burst! The desert is just right; no other home preferred.

Another type of cactus, called the queen of the night, prefers to store its water underground. While its stem is only a few feet long and contains very little water, the root or bulb is tremendous in comparison, weighing from five to fifteen pounds. Here water is stored with little loss by evaporation. When this variety chooses to bring forth its large, pure-white blossom, it is in midsummer, after a dry season. No need to wait for rain, for the queen has its own supply safely stored away.

Animals Conquer the Desert

A host of animals make the desert their home, some refusing to live anywhere else. Most are nocturnal, holing up in the heat of day, venturing out after the blazing sun has set. Many small mammals, birds and insects drink little water, depending mostly upon the small amounts they can obtain from plants and seeds. Others find moisture in the insects they devour, though these are uncommon due to the great seasonal variations in insect populations. In this group are the skinks, sand-dwelling lizards. So completely at home are they with the temperature changes of the sand deserts that they will not survive captivity for even a few days unless their new home is heated by day and cooled at night.

A few of the larger animals, such as the Addax antelope from the Sudan and the Persian gazelle, are able to dispense entirely with drinking water. These rely upon the water found in the food they eat. Some birds also seem to be independent of water, needing only what comes from the insects and plants they feed on, or from dew.

One bird of the desert, the sandgrouse, has a unique way of providing water for its young. The male does the chores, flying in from his watering place, a lake or oasis, with his breast feathers saturated with water. The young chicks pass the feathers through their bills and obtain moisture until the supply is gone. Up to the time they are able to fly, they appear to take water in no other way.

The road runner of the American desert, a two-foot bundle of energy, thrives in his home. He likes it, and the hotter and drier the better. Everything he needs is found there. He feeds on juicy reptiles and is not affected by the limited water supply. This brash bird often builds his nest in spiny cactus plants where other birds fear to tread.

Though not a raving beauty, the Gila monster can survive through food shortages. His thick tail acts as a food reservoir, hoarding up nourishment for leaner days. When food is abundant, the tail is thick; when scarce, thin. Homely too is the chuckwalla lizard. His tough, scaly hide hangs in loose folds around his body. Not a handsome coat to be sure, but one that can save his life. When his enemy the desert hawk appears, the chuckwalla, sunbathing on a rock too hot for your hand, scurries over to the nearest crevice and tumbles in. Then he proceeds to blow himself up, pressing his scaly sides against the walls of the crevice. Unable to pry out this lizard, hungry hawk will have to go elsewhere for his dinner.

Among desert animals, the tortoise and camel stand out. The tortoise secures his water supply from succulent plants and stores it under his upper shell in a large bladder, to be drawn off as the need arises. The camel drinks enough at one time to last a week, storing water in cells that line his stomach. Happiest where others would starve, he can subsist on dry shrubs, bushes and wirelike grass.

Do any insects store water? Yes. Some desert ants, for example, collect plant juices and secretions of plant lice during the rainy season and store these fluids in the stomachs of "worker" ants. From these swollen "workers" moisture is obtained during seasons of drought.

The Desert's Marvelous Mouse

As the cactus is outstanding among desert plants, so too there is an amazing champion among the animal wonders of the desert. He is the kangaroo rat of the dry, burning wastes of the Southwestern American desert. Neither kangaroo nor rat, but mouselike, he is in a class by himself when it comes to solving the water problem. Why? Because he doesn't need any! Not even a little? No, none whatsoever. All during his lifetime the kangaroo rat never touches a drop of water. Nor does he live on succulent plants or insects, but can exist on the driest of seeds. While other plants and animals must economize in water consumption, store it, lie dormant or employ combinations of these methods, this astonishing rodent has a solution radically different from them all. He manufactures his own! The starchy food he eats contains hydrogen. Oxygen is available in quantity in the air he breathes. By combining hydrogen and oxygen in laboratories, water can be produced—H_2O. However, the kangaroo rat has his own built-in laboratory and performs this feat every day without giving it much thought. Don't insult this mouse by offering him a drink, he would turn you down anyway! Give him a seed or two; his metabolism will do the rest!

Desert Life Complicated by Man

For the desert animals in particular, their problem of how to live has been complicated in some areas by man's appearance. For as humans moved into the fringes of desert areas, the larger animals began to disappear, either fleeing to other sections or being exterminated. Man has also contributed to the increase of some desert regions, such as the Sahara. Nomadic herdsmen, inhabiting the fringes, have cut trees for fuel, allowed flocks to overgraze the land, causing vegetation to vanish. Under the relentless sun, unprotected by plant life, the soil dries and is carried away by the wind. Now the fringe area, once containing many living things, becomes true desert, and living things are no longer numerous.

In many parts of the desert as well as elsewhere, man has unnecessarily killed the lower animals for sport or selfish gain. However, the Almighty Creator of these desert wonders, Jehovah God, guarantees a new world of righteousness where man and animal will once again regain their proper relationship to one another. In that new world, soon to come, humankind will once more exercise dominion over the lower creation with love. God will guide this reconciliation between man and beast, fulfilling his inspired promise recorded at Hosea 2:18 (*AS*): "And in that day will I make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely."

LIFE IN AN AFRICAN BUSH SCHOOL

By "Awake!" correspondent in Liberia

AMONG the tribal West Africans the training of children for their future role in life is accomplished in unique schools, popularly known as the Gri-Gri bush. They combine practical instruction that will be of value to the youth with pagan rites that are part of their religious life. Entrance into the school actually means initiation into the tribal secret society, which, for the boys, is called Poro, and for the girls, Sande. Before being recognized as a member of the tribe a boy has to submit to Poro training. A girl who has never been "in the bush" is similarly despised.

Poro School

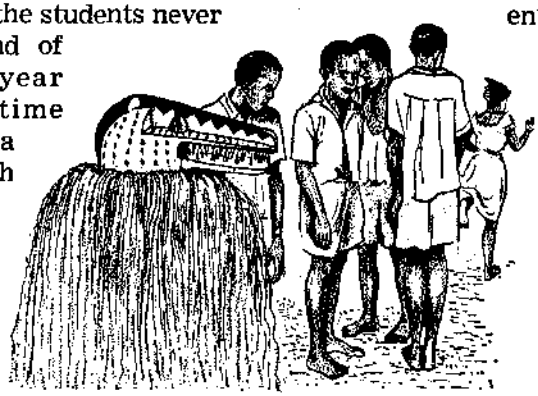
Such schools are located in a forest area surrounded by thick foliage or stakes. Visitors are not welcome, and violators of this rule come under the penalty of death or forced initiation. Once a boy has entered the bush it means he has died to his boyhood. It is believed that he takes on a new personality under the supervision of the "Great Forest Spirit" in whose honor religious rites are taught.

The headmaster of the Poro school is known as Gonola, but the students never see him until the end of their three- to four-year school term. At that time he is revealed wearing a grotesque mask with crocodile jaws. The mask, it is taught, embodies a very powerful and immortal spirit to which a sacrifice must be made before the boys graduate. In times past, to become Gonola was thought to be such a high honor that the appointee would actually sacrifice his oldest son. The "spirit" of the son, it was believed, would carry the good news to the ancestors. Animals were later used for this purpose.

From time to time Gonola will enter a town completely covered by his mask and raffia costume. In terror the women and uninitiated persons flee indoors, for their eyes are not permitted to see Gonola. When Gonola speaks it is in an "unknown tongue" using a high-pitched disguised voice.

Discipline and Instruction

Discipline within the school is very strict; severe punishment may even mean being flogged to death and then consumed as a sacrifice. This would certainly have a profound effect on the other students. According to the book, *Liberia, America's African Friend,* "there were no graves within the bush school, nor was the death of a boy, from natural causes or otherwise, made known to his parents while Poro was in session. Ritualistically he died when he entered Poro. But when the boys came out of Poro, a mother whose son had actually died within the bush would find in front of her hut a broken jar, her first intimation of her loss, which she must neither mourn nor mention."



Only one woman was admitted in the boys' school and she was to supervise the cooking as well as to be somewhat of a house mother to all. Her job was to see that no homesick boy ran away from the bush, for this could be punished by death. She was the keeper of the female mask, the big *Ma,* on which the boys took an oath on entering Poro.

One of the first things that the boys receive are the tribal marks, which might be quite extensive on the arms or chest, depending on the tribe. One tribe, however, does not mark the skin. Tiny hooks will pick up a boy's skin and cuts are made with a razor. This is quite an ordeal, of course, and sometimes blood poisoning will ensue. If this leads to death, the body is burned and medicine made from the ashes to prevent a similar occurrence.

In many ways the Poro is a practical school where boys practice making huts, farming, hunting, and especially are they taught the tribal laws and customs. One of the parts of the course that is considered to be most important concerns sexual matters and how to keep women under their control.

Coming out of the bush calls for ceremonies that indicate the "birth" of new tribesmen. Before emerging from the covered entrance to the bush school each boy is smeared with white clay. As the sun sets men walk into the town blowing on horns. This is the signal for the women to hide, and then the boys quietly enter the village and assemble in an open space. Then come the family reunions, but since the boys have just been "born" and each has been given a new name, each mother treats her son as a stranger. She pretends to teach the newcomer how to walk and explains to him the names of familiar objects. He learns very fast. Thereafter the feasting begins and the boys enjoy the best "chop" as full-fledged tribesmen.

Sande School

For the girls there may be three bush school terms. The first, for very small girls, lasts only a few weeks. Then when the girls are about eight to ten years old a second school begins. In the Bassa tribe this school continues intermittently for three or four years, but for most of the other tribes it lasts only one year. After marriage a third short course can be taken if a woman wants to receive a degree as a *zo,* as female teachers in the bush are called. The length of time spent in the bush depends largely on the income of the family, who pay the expenses. Sometimes before entering the bush a girl may be engaged to marry a man, and in such a case the man bears most of the burden of maintaining her under training.

What does a girl learn in the Sande school? Well, she learns to cook, to keep house, dance, sing, fish with nets, make baskets, weave cloth, and make beads. Besides this, it is very important for her to learn to respect older persons, and she is taught to bow before such when speaking to them. Especially is a girl taught to respect and obey her future husband, as well as ways of winning a husband's affection. Other courses deal with midwifery, medicines, and sometimes the use of poisons and witchcraft.

The training will not in most cases be continuous, but at intervals the girls leave the bush. They wear identifying medicine contained in a horn around the neck at such times and must maintain their virginity and obey certain laws. As in the Poro school, discipline is strict. The girl that steals or commits immorality is punished, and the parents have to pay a fine. One of the punishments may consist of a humiliating public bath. Leaves that cause one's skin to itch are collected together and pounded until they become mushy. This is thrown and plastered on the errant one,

she is beaten and perhaps some dirty water is thrown upon her. She receives no graduation honors and carries the stigma for the rest of her life.

The head *zo* of the school may be succeeded by the *zo's* daughter, but there are other ways to determine this. I was shown a small female baby that had white beads around its ankles. This was the sign that she was to be the future *zo* and head of the Sande bush. It seems that the old *zo* who had died had a light patch of skin on her arm due to a burn. This particular child was observed to have some light patches of skin on her arms and legs. Native superstition immediately saw a connection: the child was the old *zo* returned, they thought, and the light skin patches proved it. Consequently, the child must take the same position as the old lady or else, they believed, it would become sick and die.

The high point of the Sande school is when the girls come out of the bush, their training being over. As in the case of the boys, this calls for ceremonies and feasting. Shall we take a short trip to a typical Bassa village and see what happens?

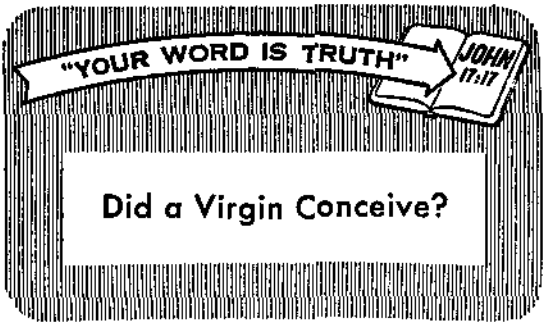
Hear the shouting and shrills of excited women at the creek washing the girls clean from the white clay that has been daily daubed on their bodies during the entire school term. But what is this being poured over their bodies? It is raw palm oil; see how it makes their skin glisten. Thereafter a white cloth is tied around their waists and then the women, shouting and tossing their wrap-around *lappas* high in the air, accompany each girl to her village. If the girl is small she may be carried in a chair, but the larger girls walk with their heads down.

Arriving at the village, the townspeople and immediate relatives dance in greeting around the girl. She is given her new name and then each relative in turn sings a song describing the circumstances of the girl's birth, her character, her virtues, her experiences, and expressing optimism as to her future. By this time her bath is ready and after the palm oil is washed off she is dressed in fine cloth. That begins the "big play," and the dancing, singing, and feasting continue until the morning, and every night thereafter for two to four weeks, depending on the wealth of the family.

During this time our graduate is treated like a princess, eating the best of foods, having women bathe her three times a day, and changing her costume as often. Her hair is combed perhaps twice a day and women wait on her to bring her whatever she desires. To indicate that she has graduated from the bush school with honors she is given a necklace made from a leopard's teeth. For several months the girl does little strenuous work. Truly, coming out of the bush is the high point of a girl's life; never again does she receive such attention and honor.

Graduation ceremonies vary from tribe to tribe. In some cases the head *zo* precedes the girls, wearing her female mask, and by an exotic dance teaches that a woman should be submissive. Then each of the girls, looking her best (having been fattened up for several months by eating plenty and doing little work), dances in turn. This may attract an interested male who desires to buy one of these highly honored girls to be his wife.

But to obtain honor from Jehovah God is deemed more desirable by many of these tribal people. They have come to realize the futility of appeasing spirits and offering sacrifices to masks. They do not participate in these pagan rites, but they show real love for their children by seeing to it that they receive instruction from Jehovah God as found in his Word the Bible.



Did a Virgin Conceive?

WAS Jesus born of a virgin? What do the Scriptures say? For all that do accept the Bible as God's inspired Word there can be no doubt that it does teach the virgin birth of Jesus.

It is of no use for skeptics to argue that the idea of a human having been conceived by one of the gods is found frequently in pagan religions. It is, and not only in the case of virgins. Heroes are frequently credited with superhuman origin in pagan mythology, and a number of historical figures, such as Emperor Augustus and Scipio Africanus, claimed to have been born of human mothers but begotten by a pagan deity.

As one authority expresses it: "Stories of supernatural birth may be said to have a currency as wide as the world," conception being attributed to every cause except the real one, for the purpose, no doubt, of claiming a miracle. Far more telling and pertinent is the fact that no such myth was ever current among the Jews among whom Christianity had its beginnings. It has therefore well been stated: "The historical connection between the universal myths of supernatural birth and the stories of the New Testament has not yet been traced." —*The Schaaf-Herzog English Encyclopedia of Religious Knowledge,* Vol. XII, pages 201-213.

Those who would argue against the Bible's teaching a virgin birth for Jesus, the Son of God, lean strongly on the fact that only Matthew and Luke describe it. But even if only one Gospel writer recorded it, as only John recorded the first cleansing of the temple and his raising of Lazarus, such would be sufficient for those who accept the Bible as God's Word. The fact is that the various Bible writers nicely complement each other and leave room for no other understanding than that Jesus was born of a virgin. Thus Matthew and Luke complement each other in that Matthew tells the story from the standpoint of Joseph, the foster father of Jesus, and Luke from the standpoint of Mary.

The fact that Mark makes no reference to it can easily be explained in view of the fact that his Gospel is the shortest and shows Jesus primarily as the active, miracle-working Son of God. As for John, he seldom repeats what the others have said. Yet his opening words attribute a prehuman existence to Jesus Christ and throughout his Gospel he records Jesus' testimony to his having had one.—John 3:13; 6:51, 62; 17:4.

Certainly, since Jesus had a prehuman existence, it follows that he could not as a human have been the same person who had previously existed in heaven and yet have had a human father. But with God as his Father, there was no difficulty in a virgin's being able to conceive. And that Jehovah God should choose a virgin is most logical, as only then could there be no doubt that the one born did not have a human father. That Jesus did consider himself as having an uninterrupted existence from before he came to earth, his words to his opposers show: "Most truly I say to you, Before Abraham came into existence, I have been."—John 8:58; *Mo; AT; Lamsa.*

As for the writings of the apostle Paul; while not actually discussing the virgin birth of Jesus, his language shows that he took it for granted. He tells that Jesus

"was existing in God's form" and that "he emptied himself and took a slave's form and came to be in the likeness of men." (Phil. 2:5-7) Further, he shows that Jesus was an exception to the rule that "there is not a righteous man, not even one," for "all have sinned and fall short of the glory of God," in that he describes Jesus as a high priest of "loving-kindness, guileless, undefiled, separated from the sinners." Only by not having a sinful father could this have been true of Jesus. In fact, Jesus himself testified to his sinlessness, saying: "Who of you convicts me of sin?"—Rom. 3:10, 23; Heb. 7:26; John 8:46.

Nor would we overlook the consensus of opinion of all the post-apostolic overseers in the Christian congregation. They all took the virgin birth of Jesus for granted, if not specifically teaching and stressing it.

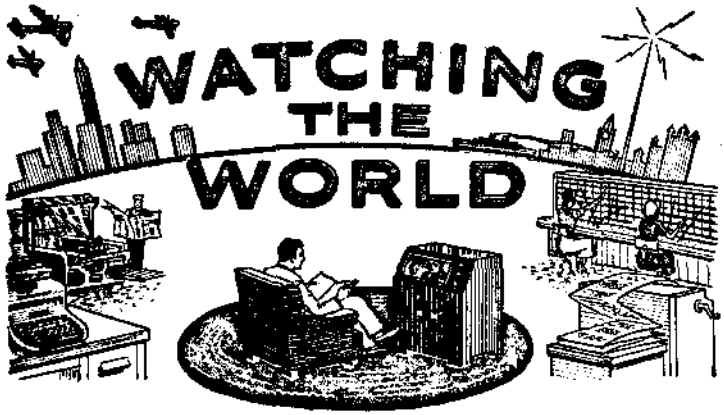
In recent years the issue of the virgin birth has come to the fore by reason of the manner in which certain versions, such as the *Revised Standard Version,* rendered Isaiah 7:14, namely: "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." A marginal reference, nevertheless, does read "virgin." Because of this many Fundamentalist clergymen have inveighed against this translation as a work of the Devil. However, such clergymen overlooked the fact that this same version did use the word "virgin" in giving Matthew's quotation of this text at Matthew 1:23. The same may be said of the *New World Translation* in that it uses "maiden" at Isaiah 7:14 and "virgin" at Matthew 1:23.

Did these translators let their religious beliefs color their renderings? Not at all. The fact is that the Hebrew word in question at Isaiah 7:14, *'al·mah',* strictly means only a maiden or young woman. Hebrew authorities are agreed that the word in itself can apply to virgin and non-virgin alike, meaning a sexually ripe young woman who has not yet given birth to a child. However, it is of interest that the word is understood by some to come from a Hebrew verb meaning "to conceal" and hence would refer to a woman who is still concealed as regards relations with a man. And it cannot be denied that on occasion it is applied to a young woman who was a virgin.—Gen. 24:16, 43.

Why Isaiah used the Hebrew word *'al·mah',* instead of *b'thu·lah',* which does mean "virgin," is clear when we note that Isaiah 7:14 had reference, first of all, to a foretold son of Isaiah. It was to be his third, and just as the previous two were for signs and wonders, so was this one to be, and he was to be called "Immanuel." Certainly, in the case of Isaiah, the young woman who possibly bore Immanuel could not have been a virgin.—Isa. 8:18.

Then why did Matthew, in quoting Isaiah, use the Greek word *par·then'os,* meaning "virgin," instead of another having the thought of merely a maiden or young woman? Simply because *par·then'os* is the word used in the Greek *Septuagint* at Isaiah 7:14? No, but primarily because he was telling of the Son of God actually having been born of a virgin, for he says: "Now Jesus Christ was born this way. During the time his mother Mary was promised in marriage to Joseph, she was found to be pregnant by holy spirit before they were united." And Luke's testimony is equally unequivocal. In giving the record from Mary's standpoint he tells of her reply to the angel who told her that she would bear the "Son of the Most High," namely: "How is this to be, since I am having no relations with a man?"—Matt. 1:18; Luke 1:32-34.

Thus we see that while Isaiah 7:14 of itself may not equivocally so state, the pertinent facts, logic itself and all relevant scriptures rout the skeptics by uniting to testify that in Mary's case a 'virgin did indeed conceive.'



Spy Plane and Khrushchev

◈ On May 5 Nikita Khrushchev told the world that the United States was an "aggressor" and that he had ordered an unarmed U-2 reconnaissance plane piloted by Francis C. Powers shot down. The American plane was on an "intelligence" mission. "We have parts of the plane and we also have the pilot, who is quite alive and kicking," said Khrushchev. The Russian premier warned that Soviet rockets would be used to retaliate against bases in countries that permitted U.S. planes to take off on such missions over the Soviet Union. There was a feeling that the Soviet Union had scored a damaging propaganda blow against the United States.

May Day Rallies

◈ The first day of May saw on both sides of the Iron Curtain May Day parades. Some 800,000 West Berliners celebrated in the traditional manner. In Communist East Berlin and in Moscow there was a show of military might. In East Germany some 250,000 East Germans marched by. There was goose-stepping among the military.

Moscow to Abolish Taxes

◈ Before 1,300 members of the Supreme Soviet in the huge white hall of the Kremlin Palace, Premier Khrushchev on May 5 disclosed a complex fiscal reform that would bring a new and more costly ruble into circulation next year and would abolish most personal income taxes by 1965. Russian citizens appeared skeptical.

Two Up, Two Down

◈ The Communist Party hierarchy in the Soviet Union was shaken up a bit on May 4. The 52-year-old Frol R. Kozlov, who visited the United States last year as First Deputy Premier, was boosted into the powerful Central Committee secretariat and along with him was Aleksei N. Kosygin. Both A. I. Kirichenko and N. I. Belyaev were dropped from the Presidium. Last year's crop failure in Kazakhstan was doubtless the reason for Belyaev's demotion.

Tornadoes Bring Havoc

◈ Almost two dozen areas in Oklahoma and Arkansas were swept by tornadoes on May 5 and 6. The twisters demolished scores of houses, office buildings, churches and school buildings. The two states reported 28 dead and more than 200 injured.

China Faces Famine

◈ One third of Red China's agricultural area is seriously threatened by drought. Half of its 1960 wheat and rice crop is threatened. Food rations have already been enforced. The worst drought in fifty years is facing the nation if it does not rain soon.

Surplus Grain for India

◈ Over a four-year period India will buy 17,000,000 tons of grain from the United States for the equivalent in rupees of $1,276,000,000. The agreement is for about 587,000,000 bushels, which is about half of the average U.S. wheat crop and about as much wheat as Americans can consume as food in a year. The grain pact was signed on May 4.

Methodists Attack Drinking

◈ On May 5 ten million Methodists were called upon to wage a 'clenched-fisted' attack against the use of intoxicating liquors. A proposal that called on all church officials to refrain from drinking, however, was turned down. Chester A. Smith, chairman of a delegation from Peekskill, New York, said: "An army cannot win a war if its leaders are in league with the enemy." "We are fighting it [the liquor traffic] with kid gloves," he said, "when we ought to be fighting it with clenched fists."

Volcano Goddess Worshiped

◈ The worship of the volcano goddess Pele is confined mainly to the islands of Hawaii. During the recent volcanic eruption there, persons from all walks of life were seen offering bananas, pork, breadfruit and other gifts as sacrifices to the goddess by throwing the gifts on the lava flow. Songs were chanted and prayers were said. Scientists inquiring into the practice found many whom they considered to be highly intelligent and prominent people of the islands among the believers in the goddess Pele.

Church Leaders Uphold Sex Relations Without Children

◈ On April 28 sex relations without the purpose of procreation was upheld by two Presbyterian leaders. Their message stated: "The sexual relation is the creation of God and is not therefore evil in itself. Within the marital bond it is to be regarded not merely as a means of bringing children into the world but also as a divine provision for the mutual fulfillment of husband and wife. The bringing of children into the world is a privilege not to be lightly or selfishly evaded by married couples. On the other hand the responsibility of prospective parents obligates them to consider well how their children are to be provided with that which will make for their best physical, cultural, moral and spiritual development."

Jobs Lost to Automation

◈ On April 28 David J. McDonald, president of the United Steelworkers of America, stated that in the last year automation had eliminated 10,000 production and maintenance jobs. The problem of dealing with the human aspects of technological progress, it was indicated, would be a major problem for the future.

Auto Production Dropping

◈ For four consecutive months the U.S. output of automobiles has been dropping. Reports from the first of the year show: January, 680,000 autos manufactured; February, 660,000; March, 650,000; and April, 585,000. Sales of cars in the United States for the first four months of 1960 totaled almost 1,900,000, 160,000 or 9 percent ahead of 1959.

Death on U.S. Highways

◈ There were 900 more deaths and more than 50,000 additional injuries on United States highways in 1959 than was the case in 1958, according to statistics compiled by the Travelers Insurance Companies. Fatalities climbed to 37,600, and more than 2,870,000 were injured as a result of automobile accidents. More than 62,000,000 men, women and children have been killed or injured by automobiles since they first appeared on the scene. By far the biggest single cause of accidents resulting in death or injury was speed. More than 43.1 percent of the deaths and 38.8 percent of the injuries were blamed on speed.

How Safe the Electras?

◈ The Federal Aviation Agency after closely inspecting all 112 Electra airliners in the United States commercial service pronounced them safe under the current speed restrictions, which is 259 miles an hour. At speeds up to this point, the agency said, the Electra is just as safe as if not safer than any other airliner.

What Is Intelligence?

◈ Intelligence is said to be made up of many talents and abilities. Intelligence may have 120 facets or more. Dr. J. P. Guilford, psychologist, predicted that education may emphasize the need for training the mind rather than the learning of skills.

"A Statistical Illusion"

◈ U.S. college enrollments are said to be many times greater than the available space in colleges. Fred E. Crossland, director of admissions for New York University, says the present crisis is only "a statistical illusion." He says that a candidate writes to as many as five different colleges, but "he can become a freshman in only one institution. In the remainder, he is a ghost." Crossland feels that there is a plenty of college space for all until 1963.

A Machine Translator

◈ A robot that translates Russian into English at 40 words a minute has been developed, according to a U.S. Air Force report. The machine has a 55,000-word vocabulary. This is expected to be enlarged to some 550,000 words. With a few more adjustments the machine is expected to translate more than 2,400 Russian words and idioms a minute. The operator of the machine need not understand Russian to run the machine.

Tenderizing Beef

◈ On May 10 Swift & Company announced that a new process for tenderizing beef of all grades has been developed. According to New York *Times*, May 11, 1960, page 30: "The new process uses natural food enzymes to supplement the enzymes in beef. The extra enzymes, obtained from fruit, are administered intravenously minutes before the cattle are slaughtered. The additional tenderizing action does not begin until the meat is cooked. The process also eliminates the shrinkage and discoloration associated with aging methods."

Around the World Underwater

◈ The world's largest nuclear-powered submarine, the U.S.S. Triton, became the first vessel to go around the world submerged. It made the trip in 84 days, traveling some 41,500 miles. It followed much the same course that Ferdinand Magellan took some 420 years previous. The trip took Magellan three years. The Triton submerged on February 16 near New London, Connecticut, and surfaced May 10 off the Delaware coast.

Rain Makers Puzzled

◈ What progress is there on rain making? After a three-year survey the question of whether man can cause more rain to fall by seeding the

clouds with silver iodide than would fall naturally still remains unanswered. In fact, rain makers do not know why some clouds produce rain and others do not. Man is a long way from becoming a rain maker.

Any Life on Mars?

◈ Three scientists, Drs. C. H. Corliss, C. C. Kiess and Harriet K. Kiess of the National Geographic Society and the National Bureau of Standards, reported that life of any kind on Mars is most unlikely because of the presence of poison gases in the planet's atmosphere. The poisonous compounds are oxides of nitrogen, nitrogen tetroxide, nitrogen dioxide and nitrogen peroxide.

More Productive

◈ An Ohio University psychologist Dr. Harvey C. Lehman reported that chemists make their greatest number of discoveries early in life. Of 6,347 contributions made to chemistry, 94 percent were made by chemists 25 years of age or older, 66 percent at the age of 35 or over, at 45 or older 38 percent, 17 percent at 55 and older, and only 6 percent at 65 and older. Einstein prepared his papers on relativity and light quanta when he was about 25 years old.

City Air Too Dirty to Use

◈ Arthur J. Hess, president of Hess, Greiner & Polland, Los Angeles, California, told a research conference in New York that city air was too dirty for effective air-conditioning operation. Outside city air is so polluted, he said, that it reduces efficiency to "a practical minimum." He stated that it would be better, cheaper, easier and more effective to clean and recycle the indoor air than to bring in outside air.

Chou Wants Share of Everest

◈ On April 28 Red China's Premier Chou En-lai offered to share ownership of Mount Everest with Nepal. He denied that his nation ever made a claim to Everest.

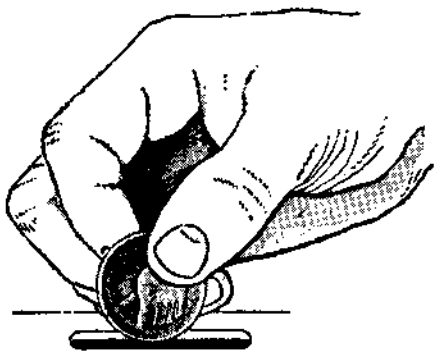
How Old the Stars?

◈ The Polish astronomer Dr. Wilhelmina Iwanowska of Perkins Observatory reported that a star's life history is governed by its mass. There have been found stars as young as 300,000 years in age and others that are more than 3,000,000,000 years old.

Pep Pills Cause Accident

◈ On December 20, 1959, near Tucson, Arizona, a truck and a bus collided. Nine persons were killed. Federal investigators examining the cause of the accident charged that an overdose of amphetamine-type "pep pills" taken by the truck driver was the cause of the collision.

Better than saving money



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Awake!

- Why So Many Disasters? — PAGE 5
- Australian Court Tests Parental Rights — PAGE 9
- Calypso—Folk Music of Trinidad — PAGE 13
- The Rising Tide of Alcohol — PAGE 16

JULY 8, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – *J. N. Darby's version*
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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GUARD against Flattery

WE ALL appreciate words of commendation. When we have tried hard we like to feel that our efforts and our works have achieved the desired results, and it reassures us to hear others say so. Words of genuine praise, therefore, do good, encourage and build up love and friendship. Not so, however, with the words of flattery.

Flattery is defined as "false, smooth or excessive praise." The word itself comes from a root meaning to smooth out or flatten by stroking. A flatterer knows how to stroke your fur the right way, as it were. At least until the present century, the most adept flatterers were the nomad tribes of Arabia, for, according to Spencer, in his *Principles of Sociology,* "the salutation of Arabs are such that . . . compliments in a well-bred man never last less than ten minutes."

Not that flattery is limited to a profusion of verbal compliments. Flattery may take the form of giving gifts or consist of smiles and laughter. Many are the gestures and facial expressions that can flatter. And in particular is it flattery when we use fine words but do not follow them up with consistent action. Such were the hypocritical religionists of Ezekiel's day, one of Jehovah's prophets of the seventh century B.C. God said to him: "Son of man, . . . they sit before you as my people, and they hear what you say but they will not do it; for with their lips they show much love, but their heart is set on their gain."—Ezek. 33:30, 31, *RS.*

Of course, when it comes to the Creator, Jehovah God, there is no such thing as excessive praise. However, much praise directed to him might be said to be flattery in that it is insincere. Of those who offered such praise the prophet Isaiah wrote: "This people have come near with their mouth, and they have glorified me merely with their lips, and they have removed their heart itself far away from me."—Isa. 29:13.

As for creatures, when sincere praise is given to a mature person he will feel neither embarrassed nor puffed up but will accept such praise modestly and graciously: "Thank you. I'm glad you enjoyed the meal (the discourse). I enjoyed preparing (delivering) it myself." All such makes for happiness and therefore can be upbuilding.—1 Thess. 5:12, 13.

But flattery is something entirely different. It is insincere. If we are honest with ourselves we usually can detect it both by the tone of voice used and by its overstatements. However, we must be alert because, due to inherited imperfections, we are prone 'to think more highly of our-

selves than we ought to think,' making ourselves susceptible to flattery. That is why we are warned: "A flattering mouth causes an overthrow." "An able-bodied man that is flattering his companion is spreading out a mere net for his steps." —Rom. 12:3; Prov. 26:28; 29:5.

In fact, it might be said that all this world's woes started because of a failure to guard against flattery. Were not insincere and excessive compliments implicit in the Adversary's holding out to Eve the flattering prospect of becoming like God himself? By appealing to her vanity with counterfeit words, he ensnared her. Satan used the same approach in one of his temptations of Jesus: 'Throw yourself down from the pinnacle of the temple. Amaze everyone by landing unhurt and proving to all you are indeed the Son of God!' But that flattery proved futile, for the Son of God knew his Father's Word and was without vanity.—Gen. 3:5; Matt. 4:5-7.

Today Satan has many who flatter him by imitating his flattering methods. Beware of the salesman who appeals to your vanity, using the argument of status instead of telling you of the merits of the product he is trying to sell you. Be on guard against the person who seeks your friendship by flattering you. No doubt most unwed mothers were first seduced by the clever flattery of an unprincipled male.

Not only should we be on guard against the flattery of others, but we must also be careful that we ourselves do not indulge in flattery, of ourselves or of others. Thinking too highly of ourselves is a form of flattery that can ensnare us. Overconfidence and over-optimism can cause us to flatter ourselves as to the wisdom of a certain course. Said a wise king: "Happy is the man that is feeling dread constantly."—Prov. 28:14.

As for flattering others, which can harm not only those we flatter but also ourselves, we do well to follow the examples of Elihu, of Job's time, and of the apostle Paul. Said Elihu to Job: "Let me not, please, show partiality to a man; and on an earthling I shall not bestow a title, for I certainly do not know how I can bestow a title. Easily my Maker would carry me away." (Job 32:21, 22) And Paul wrote: "Am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave." "In fact, at no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness."—Gal. 1:10; 1 Thess. 2:5.

Those living in totalitarian lands have added reason for guarding against flattery. How so? Because the law of the land demands flattery. Dictators are like Haman, who demanded that all bow down to him. They are also like Satan when he tried to bribe Jesus to flatter him by doing an act of worship before him.—Esther 3:1-5; Matt. 4:8-10.

Christian ministers are often given undue praise by well-meaning but ill-advised persons of good will. At such times they must remember that 'they have nothing that they did not receive,' as well as the example set by Jesus. When the rich young ruler addressed him, "Good Teacher," Jesus objected: "Nobody is good, except one, God."—1 Cor. 4:7; Mark 10:17, 18.

The best safeguard against all flattery is humility. If we are humble we will not be ensnared by the flattery of others, and we will not ensnare others or our own selves by flattery. Since flattery is such a snare, GUARD AGAINST FLATTERY!

Is God responsible? Will they always plague man?

Why so many DISASTERS WHY?

STINGING torrents of rain driven by 135-mile-an-hour winds lashed Japan in September, 1959, in the worst typhoon of its history. The storm whipped up the sea into mighty waves that crashed through sturdy dikes, sweeping away whole villages—people, livestock and all. Nearly 1,500,000 persons were left homeless and over 4,000 lost their lives in this frightful disaster.

What hit Japan was one of many disasters that struck in various parts of the earth during 1959. One flood in India affected 2,000,000 persons, destroying 500,000 homes, and two more floods there left another 900,000 homeless. China suffered from the worst floods in its history, with 2,000,000 made homeless and 187 killed. A typhoon that hit Korea brought to that country the worst natural disaster in fifty years. Floods in Taiwan brought death to 649 and destroyed the homes of more than 240,000 persons, and in Mexico a flood, a hurricane and an earthquake took a heavy toll in lives. Throughout the world during 1959 disasters caused by floods, storms and earthquakes claimed over 11,000 lives and made more than 7,000,000 persons homeless.

Disasters continued to hit hard in the early months of 1960, setting a frightening pace. Floods wreaked havoc in Peru, Brazil, the Netherlands, Greece and Ceylon; a typhoon hammered Mauritius, leaving 1,700 casualties; and earthquakes struck in Chile, Peru, Hawaii, Algeria and Morocco, doing much damage. The one in Morocco violently shook the city of Agadir during the night of February 29, bringing buildings crashing down upon the surprised inhabitants. It snuffed out the lives of more than 10,000 persons.

Some religious persons may claim that God is responsible for disasters such as these. Before the Morocco earthquake there were some devout Moslems that apparently had this view, because it is reported that they had said: "This is Ramadan and God won't strike us while we are paying homage." Since disaster did strike, should it be concluded that God did it? To blame him would be a gross injustice. This was not an "act of God," as legal authorities often call destructive happenings that are beyond human control. That he was not responsible for this and other recent disasters is evident from the fact that good persons as well as bad died in them.

Because God used natural forces in ancient times to execute his judgment upon

wicked people, that does not mean that every disaster is caused by him. In Noah's day warning was given well in advance of the cataclysmic flood that destroyed the world of that time. When it came, there was no doubt in anyone's mind that God brought it upon the world as he had forewarned. Later when he fought for the nation of Israel, he used natural forces on several occasions to destroy the enemies of his people, but here again he let it be known that he caused those disasters. When he split the ground in the days of Moses, causing it to swallow Dathan and Abiram, along with their families, he was clearly identified as the one who did it. But such identification with God cannot be made of disasters today. He has given no advance warning that he is using a certain earthquake or storm for his purposes, but they strike indiscriminately.

Why Permitted

As Creator of the earth it is within the power of Jehovah God to control the natural elements of earth at will. Regarding this it is written: "He causes the tempest to stand at a calm, so that the waves of the sea keep quiet." "You are ruling over the swelling of the sea; when it raises up its waves you yourself calm them. Heaven is yours, the earth also is yours; the productive land and what fills it—you yourself have founded them." (Ps. 107:29; 89: 9, 11) This raises the obvious question, Why does God permit hurricanes, typhoons, floods and earthquakes to destroy property and life as well as bring great suffering to thousands upon thousands of people when he can stop them? The answer is found in the fact that man is not under God's government.

When man was created Jehovah God placed him in a paradise, a protected garden. It was his purpose that man should multiply and fill the earth, and in so doing the garden of Eden would, necessarily, be expanded. Eventually it would encompass the entire earth. The first human pair rejected the sovereignty of God by willfully disobeying him. For this they were expelled from the protected garden God had prepared for them. They lost for themselves and for their descendants the special favor and blessing of their Creator that they had enjoyed in the garden of Eden. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Rom. 5:12.

After man's fall into sin, God allowed the human race in general to live day by day according to "time and unforeseen occurrence." What happened to them from day to day was by chance and not by God's direction. "I returned to see under the sun that the swift do not have the race, nor the mighty ones the battle, nor do the wise also have the food, nor do the understanding ones also have the riches, nor do even those having knowledge have the favor; because time and unforeseen occurrence befall them all." (Eccl. 9:11) God allowed humans to multiply and to live out their lives without interference from him, except in special instances involving his servants. That is why storms, earthquakes, floods, fires and accidents injure and kill the good and bad alike.

Because man rejected God's sovereignty in the beginning by refusing to obey him, Jehovah has allowed the human race in general to be on its own as far as government is concerned. With the exception of the nation of Israel, God has ruled no nation, but has permitted the spirit creature whom man heeded in the beginning to be the invisible ruler over man. That one is Satan the Devil, who is identified in the Bible as the ruler of this world. "Now there is a judging of this world; now the ruler of this world will be cast out." (John

12:31) He is also the god of the world. "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4) Until Jehovah God's appointed time to vindicate his good name and position as Supreme Sovereign by destroying Satan's wicked system of things and rebellious humans, disasters will continue taking their toll indiscriminately. God will not interfere.

A Significant Time

This is a very significant time in which we are now living because Satan's invisible rule of earth is drawing to a close. "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12) There are ample indications proving these to be the last days of the present wicked system of things. The time is at hand for God to exert his great power in human affairs by bringing this system of things to an end.

When speaking of these last days, Jesus indicated that they would be a time of great trouble for mankind. Among other things he said there would "be great earthquakes and in one place after another pestilences and food shortages, and there will be fearful sights."—Luke 21:11.

What he and other Bible prophets foretold has come upon this generation since 1914, marking this period as the time of which they spoke. Since that date there has been an unusually large number of major earthquakes that have brought incalculable woe upon large masses of people. Add to this the distress caused by a great number of raging storms, destructive floods, devastating fires, appalling accidents, globe-circling wars, mushrooming crime waves and upheavals in the sea of mankind—we have a period of woe such as man never before experienced. Obviously, this is the time marked by prophecy as the last days. "On the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:25, 26.

Immediately before us is an unparalleled world disaster that will be brought on by God. Through his written Word he forewarns us of it. Unlike other disasters that strike down both good and bad, it will destroy only those whom God has judged adversely. "For those being blessed by him will themselves possess the earth, but those upon whom evil is called by him will be cut off." (Ps. 37:22) It will be the end to the present wicked system of things.

During the thousand years following this great event, the King of God's kingdom, Jesus Christ, will bring drastic changes to the face of the earth and to human affairs. He will transform the earth into the paradise God purposed in the beginning. Mankind will submit to the sovereignty of God by means of the Kingdom and will enjoy the blessings and security promised in the Scriptures. Never again will humans suffer from disastrous earthquakes, storms, floods and fires. Never again will homes and loved ones be swept away in raging floodwaters or be smashed by an earth-shaking quake. Never again will roaring flames consume a home and everyone in it.

Instead of our existence' being threatened from day to day by unforeseen disasters, we will be able to face each new day and each new year with full confidence that we will live through it, for God "himself promised us, the life everlasting." (1 John 2:25) This marvelous future gives us hope while living among the great troubles that mark the last days.

"BLOOD TRANSFUSIONS CAN KILL"

In the "Medicine" column of Canada's *Saturday Night* magazine of November 7, 1959, Brian Cahill writes under the title given above: "The transfusion of blood from one human being to another is such a common procedure today that scarcely anyone questions its usefulness or its safety. When objection is raised, argument centers about such issues as civil rights, parental responsibility and religious freedom; it being assumed by most parties to the dispute that the blood transfusion, in itself, is a good or, at least harmless, procedure. This is too easy an assumption. A blood transfusion can kill a man almost instantly on the operating table when he develops a severe allergic reaction to another's blood. Or it causes him to come down, sometimes within hours, sometimes not for months, with hepatitis—a virus infection that results often in severe illness and sometimes in death. And, perhaps the most tragic danger of all lurks in the fact that a blood transfusion given to a girl or a woman today may, many years later, kill her unborn child or her newborn infant because of the mysterious Rh factor existing, undetected, in the donor's blood."

POTENTIAL DEADLY DANGERS

The Pittsburgh *Press* of November 22, 1959, in the column "Medicine Chest," tells of a report by Dr. Elmer L. DeGowin of the State University of Iowa that appeared in the then current issue of the journal *Medical Science:* "Even 'under the best conditions,' Dr. DeGowin reports, a transfusion proves fatal about once in every 1000 cases. And non-fatal reactions are much more common, occurring perhaps as frequently as once in every 20 cases. According to Dr. DeGowin, 'the most common cause of death from blood transfusion' seems to be 'circulatory overload.' That is, giving the patient more blood than his heart can handle. Also, it's 'very difficult to predict' who's apt to run into this kind of trouble unless the patient has had heart failure before."

CANCER THROUGH TRANSFUSIONS

Said the British magazine *Fitness,* in its November-January, 1960, issue: "When patients receive blood transfusions from donors, presumed to be 'healthy,' who are in a precancerous state, it can, according to Prof. Clara Fonti, of Milan, as she reported many cases at the 6th International Congress of Prophylactic Medicine in Holland, 1957, cause the start of cancer in these unfortunate patients who received blood plasma of such 'healthy donors.'" Thus death is brought about indirectly by the means that was meant to avoid it. The article continues: "It looks to the author that the Jehovah's Witnesses are not so ignorant when they refuse blood transfusions."

"MOST DANGEROUS DRUG"

"One Milwaukee hematologist," reports the Milwaukee *Journal* of February 20, 1960, "tells medical students that blood is the most dangerous drug a doctor can give—potentially."

LETHAL DANGERS

The March, 1956, issue of *Postgraduate Medicine* has an article by Tibor J. Greenwalt, Assistant Clinical Professor of Medicine, Marquette University School of Medicine, Milwaukee, Wisconsin, that says: "The use of blood seems to increase in proportion to its availability. A request for a blood transfusion requires no more effort than an order for aspirin. . . . This simplification has led to a frightening disregard of the potential lethal dangers which lurk in every bottle of blood. . . . The mortality associated with transfusions has been estimated to be from 1 in 1000 to 1 in 3000. The approximately 5,000,000 pints transfused annually in the United States are probably at least contributing factors in 1700 deaths."

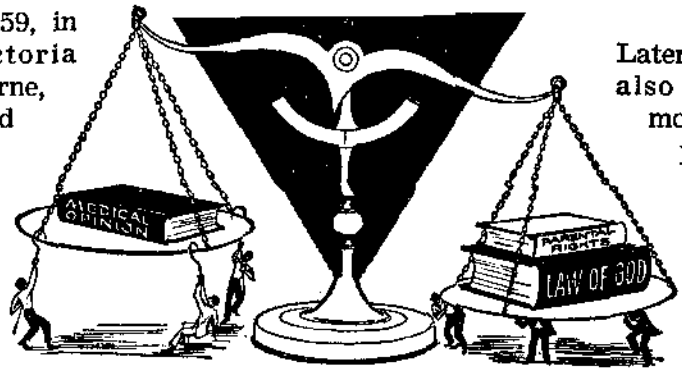
OBSERVATION

An article in the *Massachusetts Physician* of January, 1960, quotes a medical doctor as saying: "I heard a speaker at a College of Surgeons meeting make the observation that there are more deaths from transfusions nowadays than there are from acute appendicitis."

SAFETY FIRST

Dr. Walter C. Alvarez, Emeritus Consultant, Mayo Clinic, has said: "Because of the great danger in transfusions, I myself, would not have one if I could possibly get out of it." —Oregon *Journal,* November 4, 1957.

AUSTRALIAN COURT TESTS PARENTAL RIGHTS



ON THE third of January, 1959, in the Queen Victoria Hospital, Melbourne, Australia, a child was born to Mrs. Alvin Jehu, the death of which subsequently started one of the most unusual court cases of modern times. The baby, Stephen Jehu, was born at 3:38 p.m. Just a little over forty-five hours later it died. Its father, Alvin Leonard Jehu, age 29, was charged with manslaughter. Why? The answer to this question and the ensuing trial compose a story of human drama and conflicting medical and religious convictions that are absorbing to follow.

Alvin and Betty Jehu are Christian ministers living in the suburb of Reservoir, city of Melbourne. They have four children. In 1951 their first child was born, healthy and without disease. Following its birth Mrs. Jehu had the only blood transfusion in her life. The next two children were jaundiced shortly after birth. Was the jaundice the result of the blood transfusion?

Early in 1956 Alvin Jehu began a sincere study of the Bible. As he conscientiously took in accurate knowledge of the Creator's will and purpose his life became transformed. His actions and conduct changed. His concern for his family increased, he became a more devoted husband and father and took a great interest in spiritual matters. On November 10, 1956, he was baptized and ordained as a minister. Later Mrs. Jehu was also baptized, four months before Stephen's birth.

Transfusion Issue

During the previous two years the right of Jehovah's witnesses to refuse a blood transfusion for their children had been coming to the fore. Upstate at Bendigo, tremendous publicity was given to parents who refused a blood transfusion for their child, but the child defied the opinion of doctors and lived. A few months later a similar case arose, but this time the baby died. Does not the Children's Welfare Act state that a parent who without reasonable excuse neglects to provide medical aid for his child is guilty of an offense?

On January 3, 1959, baby Stephen Jehu was born. The nurse who supervised the birth said it was a normal birth and described the baby as big and healthy. But twelve hours later, at 3 a.m. Sunday, January 4, Dr. McAuliffe found it to be jaundiced, with an enlarged spleen. He concluded that there was incompatibility between the blood of mother and child and made tests confirming this. At that time he did not conclude that there was any immediate danger to its life.

At 3 o'clock that afternoon Dr. Nasser explained to the parents that, while he did not think the baby would die, it would be wise to give it an exchange blood transfusion in order to protect it from possible

brain damage and from being spastic.

The parents suggested that the hospital use other forms of treatment, having in mind the laws of God concerning the use of blood. The baby was in no immediate danger of death and two previous children of theirs born jaundiced had recovered.

By 7 o'clock that evening the jaundice had increased and the spleen was larger, but the baby was still feeding and behaving relatively normally. At 1:45 a.m. January 5 an examination found it refusing to eat, listless and lethargic. By 3 a.m. the baby was irritable, showing signs of kernicterus, brain damage due to jaundice. At 9:45 a.m. the honorary pediatrician to the hospital, Dr. Elizabeth Turner, examined the baby. She told the parents that, in her mind, it was dying from the effects of severe jaundice, but could possibly be saved if the parents would allow an exchange transfusion. Mr. Jehu refused, signing a statement to that effect. About an hour and a half later the baby died. As a result Mr. Jehu was charged with manslaughter on the grounds that he had neglected to provide proper medical aid for his child.

Issues at Stake

The vital issue from a Christian viewpoint was not whether a parent had the right to refuse a blood transfusion for his child when doctors say it needs one, but can a Christian willfully violate the laws of God because a life is at stake? Can parents be punished for fulfilling parental obligations when these obligations are laid down, not by a panel of medical experts, but by the Almighty God himself?

In a country where it is claimed that the cornerstone of life is religious faith and freedom of worship, can a man actually take his stand on this cornerstone without being punished? Do doctors have more authority over children than parents? What the entire matter centered around was this: Whose opinions are supreme, those of medical science or those of the God who created all life and who can take it away forever but also restore it to those who obey his laws?

The Trial

The case began in the Court of General Sessions, Melbourne, March 23, 1960. Its being the first of its kind in the world, many eyes were focused on the trial, presided over by Judge Nelson.

During the five days of trial the Crown called fifteen witnesses, including the government's senior pathologist, a professor of obstetrics and gynecology of the Melbourne University, and the senior serologist of the Red Cross Blood Bank Transfusion Service in Victoria. The crux of their testimony was to identify the incompatibility in the blood of the child and prove that the diagnosis of the disease was correct, that the proper form of treatment was an exchange blood transfusion, and that the baby would have lived had the transfusion been given.

Under cross-examination these medical witnesses had to answer these questions: What was the reason for the incompatibility in the baby's blood? How could it be proved that the child would have survived an exchange transfusion? Why was it that they had said the baby was normal and yet it was found to be strongly jaundiced and had an enlarged spleen only twelve hours after birth? Was it not true that the child was much sicker than the hospital authorities were willing to admit, in view of the fact that it so rapidly deteriorated after midnight Sunday? How could they explain the testimony of the government pathologist that his post-mortem examination revealed that the baby had a partially collapsed lung and a patent duct in its heart? Were these not sufficient alone to cause death? How could the doctors prove that blood transfusion itself would

not kill the child as it has done in previous cases?

Defense Presented

When Alvin Jehu was asked to give his reasons for refusing the transfusion he stated: "My first reason was because of my conscientious belief that it was a direct violation of the Almighty God's laws." As a Christian father Mr. Jehu had the greatest love for this child and would have done everything possible to preserve its life. He explained, however, that life in God's new world was far more important to the child and that willful disobedience of God's law concerning blood transfusion would lead to eternal death for himself and the child, which would be judged by God through the father's disobedience. He had firmly fixed in mind the words of Jesus at Matthew 16: 25: "For whoever wants to save his soul [life] will lose it; but whoever loses his soul for my sake will find it."

God, through his holy spirit, had already declared what Christians should do in this matter, at Acts 15:29: 'Abstain from blood.' This repeats the command given to the Israelites at Leviticus 17:10: "As for any man of the house of Israel or some temporary resident who is residing for a while in your midst who eats any sort of blood [so taking it into the body to sustain life], I shall certainly set my face against the soul that is eating the blood and I shall indeed cut him off from among his people." The matter was out of Jehu's hands. He did not write the Bible. He appreciated that it was written by the spirit of God and that obedience would lead to eternal life for him and his children. By his faithfulness to God he could receive his child back in the resurrection. So, far from neglecting the child, his course of action showed his intense devotion to the most important interests of the child, its everlasting life.

Counsel for the defendant pointed out that the baby was by no means healthy. The Jehus were ready to accept any other treatment apart from a blood transfusion, which God forbade. The defendant put the Word of God first in his life and he could not and would not by any means prove himself a traitor to God. Furthermore, the parents had already had the experience of two jaundiced children who had recovered and they hoped this one would also. There was no conclusive evidence that the blood transfusion would have saved its life. The evidence indicated that at the time of the father's refusal the baby was too sick to have withstood the rigors of a blood transfusion. The defendant's decision was not gross, culpable and reckless, as the Crown attorney had contended.

The Verdict

For three hours and twenty minutes the judge summed up and gave his directions to the jury. Displaying a clear and thorough understanding of all the details, the judge highlighted the argument first for the Crown and then for the defendant. If there was any reasonable doubt as to the baby's surviving the blood transfusion if given it; if there were no indications of culpability and recklessness in the father's decision to refuse the transfusion; if there was doubt as to the nature of the disease and method of treatment prescribed, then the jury must bring in a verdict of not guilty. The sincerity of the defendant's religious convictions must also be considered. With a stern reminder that the jury should not worry about the feelings of others and their own emotions, they retired.

Let it be noted here that during the five days of trial not one note was made by any members of the jury even though they were dealing at times with highly technical details and problems that would need careful study and deliberation in the jury room.

Amazingly, therefore, just one hour later the jury announced the verdict of "guilty, with the strongest possible recommendation for mercy," adding that doctors should have the authority to give transfusions where life is endangered. The judge said he thoroughly agreed with the jury's recommendations for mercy and then released Mr. Jehu on a £100 five-year "good behavior" bond. However, he added: "I want it to be amply clear that any repetition by yourself or anybody else will almost inevitably result in a sentence of imprisonment."

Appreciating Values

Some responsible persons perceived the seeds of destruction of parental rights in the decision. Far more serious was this fact: the frequently changing theories of medical science were now to prevail over the unchangeable laws of God.

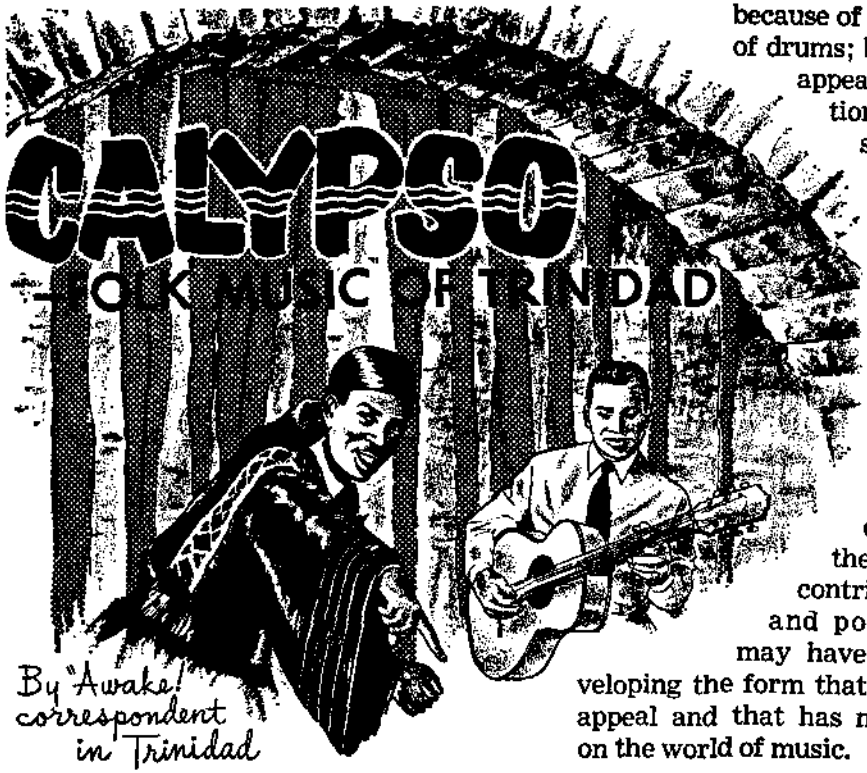
Because of their desire to please God the Jehus were diligent to bring up their children "in the discipline and authoritative advice of Jehovah." (Eph. 6:4) As loving parents they realize too that it is heartrending to lose a child for any reason. But having a balanced view of matters, they appreciate the value of obedience to God. The Bible is filled with examples of similar acts of obedience and faith, along with the unfailing guarantee of the Universal Sovereign, Almighty God, that this faith would be rewarded by Him.

Abraham was like the Jehus in appreciating values. To please God he was willing to offer up his only son, Isaac. Why? Not because of religious fanaticism. To the contrary, it proved Abraham's integrity and showed God that he could be trusted to carry out divine purposes. Note what Genesis 22:16-18 states: "By myself I do swear, is the utterance of Jehovah, that by reason of the fact that you have done this thing and you have not withheld your son, your only one, I shall surely bless you . . . And by means of your seed all nations of the earth will certainly bless themselves *due to the fact that you have listened to my voice.*" Abraham knew that, even if his son died, his faithfulness would receive a reward: "He reckoned that God was able to *raise him up even from the dead.*" (Heb. 11:19) Abraham and Isaac are mentioned in the Bible as faithful ones that God will most assuredly resurrect to everlasting life on a paradise earth. Why? Because "you have listened to my voice."

Would you have tried to stop Abraham? Would you have tried to break his faith in God? Would you have tried to aid him in committing an act of disobedience toward the great Life-giver? Would you have tried to deny him his right to demonstrate integrity and be found worthy of everlasting life? Would you have encouraged him to be like Adam, weakly compromising his faith for the sake of his wife, thereby losing life for himself and his children, plunging the human race into the pain, misery, bloodshed and death we now see as a result?

How would you feel if someone demanded of you that you give up your faith? Would you treat it lightly? If all who professed faith in God would be as obedient as these dedicated witnesses of Jehovah, think of the millions of lives, child as well as adult, that would be spared from crime, delinquency and useless sacrifice to the god of war. Those engaged in these things have violated God's laws and he holds them accountable.

When parents obey God, they respect the laws of the land, their neighbors' rights, and raise their children to be God-fearing. Encouraging them to break faith undermines the very foundations of a Christian nation. Far worse, God's favor is lost, as are everlasting life rights in his paradisaic new world, now so near.



By "Awake!" correspondent in Trinidad

MUSIC may have a thousand expressions, but to the average Trinidadian it may be described in one word: Calypso. Here is folk music with a curious origin. Originally it was a kind of musical language of slaves and their freed descendants. Not daring to speak out openly against their oppressors, they gave vent to their feelings and protested through the medium of simple songs. How evident is this basic quality in calypsoes of criticism and satire today!

What is calypso? Fundamentally it is an African rhythm, including a lapse into speech rhythm. Among its chief characteristics are the unusual stressing of certain syllables and the topical theme. It is sung in 2/4 or 4/4 time in either the minor or major scale. Originally it featured a half tone, the shortening of one antecedent note and prolongation of the subsequent, because of the accompaniment of drums; but this feature disappeared with the addition of an orchestra to supply the background music.

Calypso, it is generally said, originated in Trinidad; but it would not be fair to imply that calypso is exclusively a product of Trinidad. The calypso is West Indian: Practically all the islands made their contribution to its growth and popularity. Trinidad may have the credit for developing the form that has had the widest appeal and that has made an impression on the world of music.

Subject Matter

The fashion today is to compose songs or calypsoes on current events. The calypso entitled "The Russian Satellite" is one such. Here is the chorus:

> Although they trying their best,
> You know they making a mess with the Russian satellite.
> They should all be sent to prison
> For the dog that they poison in the Russian satellite.
> Two sputniks in the skies
> Had everybody hypnotized.
> But now I am very sorry
> For the poor little puppy in the Russian satellite.

Calypsoes cover practically the whole field of human activity, including the moral climate. Following are two calypsoes, popularized in Trinidad, from St. Lucia and the Virgin Islands respectively:

Everytime ah pass, you calling me.
Everytime, you whistling me.
Everytime ah pass, you winking me.
Ah goin tell me mama,
Don't send me yonder.

Freddy, you know it isn't right:
You in me house every blessed night.
You sit in me chair; you break the seat;
You dirty me floor with you two big feet.
You love me daughter; that's what you claim.
But the wedding day you never name.

In Trinidad the development of the calypso has been closely associated with the carnival celebrations. For weeks before the actual celebration, various groups of professional or semiprofessional calypsonians gather nightly in tents located in various parts of Port of Spain and other parts of the island. They sing original compositions with a multitude of verses interspersed with a chorus, which would usually be joined in by a number of singers.

The calypso singers chose curious names for themselves, many of them containing the word "Lord." Some noted names are Lord Melody, Lord Invader, Lord Kitchener, Mighty Sparrow, Growling Tiger and Attila the Hun.

Interview with Attila the Hun

"I have been singing calypsoes for fifty years," Attila the Hun told this correspondent. "In 1926 I gained public recognition as a calypsonian. In those days we did not sing for money, as no one was paid. No admission was charged at the tent; it was a kind of communal affair. We sang for popularity and fame, to make a name among those who supported calypsonians." Attila went on to relate that in those days calypsonians were looked down on by society; they were a kind of society among themselves and their followers.

What of the curious names chosen by the singers? "It goes back to the days of slavery and the work gangs," Attila told me. "They even worked to song. The leader of the gang was called the Chantwell, and he led the singing. He would choose a fierce name such as Thunderer to overawe and cow his gang and get more work out of them. Then, after work, they would gather and the Chantwell would lead in song, extolling his work gang and what they had done. I took the name 'Attila the Hun' when I read in a book that he was a destroyer. I wanted to destroy my enemies, my competitors, by calypsoes."

Asked if he composed his own songs and what he sang about, Attila told me: "Yes, I composed my songs, and I took up politics to sing about. I was known as the political singer and achieved notoriety by this means. If a judge or magistrate or any official misused his office, I composed a calypso about it. The newspapers gave much publicity to some of these. Our method of singing in the earlier days was to sing in patois [dialect]. In time calypsoes in English began to be sung. The first in English was in 1899; it was about a quarrel between Sir Hubert Jerningham and the borough council over a road:

Jerningham the Governor,
Jerningham the Governor,
I say it is high-handedness in you
To break the laws of the borough council.

Explaining further, Attila said that the calypsonian would "sing verse upon verse on topical matters, improvising or singing verses that had been composed and retained. The choristers who were of the same band would respond by singing the chorus. The calypsonian alone stood, but it is not so now." Attila explained that the form of the *picong* calypso was described as "single tone" and consisted of a four-line verse followed by a four-line chorus. Today the "double tone" is more popular,

with its usual arrangement of eight lines to a verse and four or perhaps two lines to the chorus.

Another noted calypsonian who still sings in the tents is Growling Tiger. Long a professional singer, Growling Tiger has gone to the United States and recorded for Decca. "Money Is King" was his first; it was a hit, as were thirty-four consecutive records. Decca officials have termed him the colored Maurice Chevalier. Growling Tiger informed me that it was in 1954 that the calypsonians left the carnival tents for the first time to sing outside.

Increasing in Popularity

Calypsoes, with their catchy tunes and words, have spread abroad, and there are many imitators in England, the United States and elsewhere. As performed for American audiences, calypso is usually less caustic in content. Houdini is a noted singer in New York city; in Chicago there are Lord Cristo and Mighty Panther. In London one might hear calypso from Lord Beginner. Lord Kitchener, another famous singer, might entertain at a café in Trinidad or in London. In Berlin one might hear Lord Invader.

In Attila the Hun's opinion, the man who has perhaps done most to popularize calypso or calypso-type music is Harry Belafonte. With his clear enunciation and popular style of singing, he has sung genuine calypsoes with great success, as well as calypso-type songs. Belafonte has had the distinction of singing calypsoes such as "Matilda" in Carnegie Hall.

Some calypsoes have achieved international fame. One of the first of these was "Rum and Coca Cola," by Lord Invader. A current favorite in Trinidad is "Rich Man, Poor Man," sung by Lord Brynner. A glimpse into the political situation is given by Mighty Sparrow in "Payne":

> It's a shame. It's a shame.
> But we have we own self to blame.
> Oh, yes, we ask for a new Government;
> Now they are asking for every cent.
> Cost of living still the same.
> Oh, it's really a burning shame.
> Chorus
> The Doctor [Premier Dr. Williams] say to pay as you earn.
> The Sparrow say we paying to learn.
> But me father say he sharpening the ax
> For when the collector come to pay off the Income Tax.

Just why Trinidad's folk music is called calypso (the name of a Greek mythological sea nymph) is uncertain, but this much is certain: In Trinidad the calypso still reigns supreme as the mode of expressing personal feeling on any subject, giving insight into life and opinion on our beautiful island.

Deserts in the Oceans

¶ The oceans have areas that are deserts as far as life is concerned. This strange phenomenon is due to a lack of vertical currents that bring up life-sustaining nutrients from the ocean depths. The nutrients are dissolved minerals that feed the microscopic plants that grow near the surface. When these plants are not present neither are the fish that feed upon them. Scientists are trying to devise methods for making these ocean deserts fertile by artificially inducing an upwelling of nutrient-laden water. If they succeed, they will be able to transform ocean deserts into areas that teem with life.

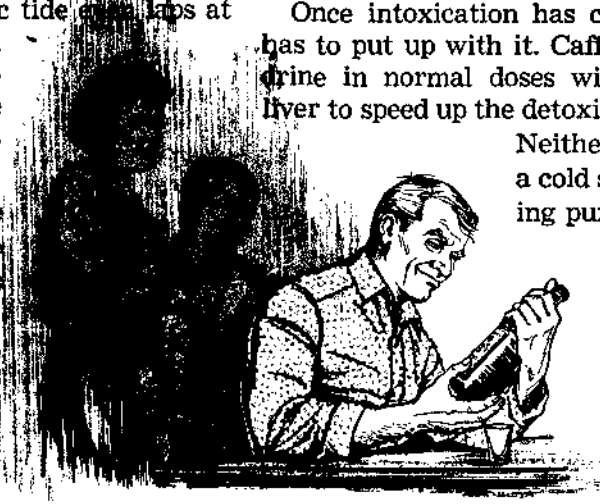
THE RISING TIDE OF ALCOHOL

A RISING tide of alcohol is flooding all quarters of the globe. In its wake is the ugly debris of broken minds and bodies, ruined marriages and countless heartaches.

Reports from the disaster areas are shocking. In New Zealand the cost of alcoholism through delinquency and other factors is said to be inestimable. Every year alcohol sweeps 350,000 Americans to their death. With five million alcoholics and three million prealcoholics, the United States now finds alcoholism its No. 3 health problem. In Eastern Europe the problem of excessive drunkenness has been general in recent years. Poland and Hungary are particularly alarmed.

The great wine-producing nation of France admits 600 alcoholic mental patients to her hospitals every month. Sweden recently voiced alarm at the sharp rise in drunkenness among women and teen-agers. The alcoholic tide even laps at the door of the Kremlin, forcing the Soviet government to take notice and plead for moderation.

Wherever there are people and excessive use of alcohol, society is faced with a tragic problem. No country is immune. One observer views alcoholism as the greatest unsolved health problem of our day.



Alcohol in the Body

Unlike most foods, alcohol requires no digestion. The gastro-intestinal tract absorbs it just as it is, whereupon it enters the blood stream, gaining immediate circulation to the brain, liver and other parts of the body. The liver takes on the job of metabolizing or burning up this powerful chemical, but it can handle only about one ounce of alcohol an hour. Obviously the alcoholic can consume far more than his liver can throw off in an hour. The kidneys and lungs rally to the liver's aid and expel small amounts of the chemical through urine and the breath. But any overload of alcohol in the blood quickly affects the central nervous system and the familiar symptoms of groggy mind, incoherent speech and unsteady gait set in. A large person's increased blood supply dilutes the alcohol a little more and slightly delays the numbing effects.

Once intoxication has come the victim has to put up with it. Caffeine and benzedrine in normal doses will not prod the liver to speed up the detoxification process. Neither will exercise, a cold shower or inhaling pure oxygen. Food helps only indirectly by slowing up absorption of the last few drinks. The next morning the excessive drinker's

head throbs; he suffers from nausea and fatigue. Was it the late hours? the heavy smoking? switching drinks? No; it was the alcohol. Foolishly he mumbles something about "fighting fire with fire" and takes a morning drink—throwing another burden of alcohol into the overloaded blood, thereby prolonging the dreaded "hangover."

The alcoholic tide has other treacherous undercurrents. Progressive damage to the sensitive brain tissue is common. A violent delirium often sets in, feared throughout the alcoholic world as the "d.t.'s" or delirium tremens (Latin for "trembling delirium"). This dreaded condition is induced by excessive and prolonged use of alcoholic liquors. Its unfortunate victim experiences terrifying hallucinations, motor excitement and tremor of hands and tongue. Simultaneously the valiant liver becomes more dense and fibrous and takes on a granular yellow appearance—a fatal disease called cirrhosis of the liver. It is possible to estimate any country's population of alcoholics by a formula the World Health Organization has developed based on deaths caused by this killer.

In the United States, medical and insurance statistics reveal that alcoholics live an average of only 51 years! Death ensues, on the average, about 16 years after the fall into alcoholism. The accuracy of the 51-year average life span is borne out by the fact that more than 80 percent bf America's five million alcoholics are under 50 years of age. Every fourth one is under 35 years. If modern science is stretching the average life span, modern drinking habits are doing a far more effective job of shortening it.

Why an Alcoholic?

No one answer seems to suffice. Some suspect that the brain's mysterious hypothalamus will spark the drinking urge if one suffers from malnutrition. Others say general nutritional deficiencies are to blame. Immaturity and defects in the drinker's moral bent are also named as causes.

Experts in the field do not overlook the terrible influence modern living has had in the rising tide of alcoholism. The twentieth century has been a mass producer of fears, complexes, anxieties and tensions. Alcoholics are outstanding for their fears and tensions, and they seem to reflect accurately the world in which they live. Tragedies, such as loss of a loved one, can also trigger the urge to drink.

The Transition

Millions of social drinkers may wonder what marks the transition from normal drinker to alcoholic. In brief, the alcoholic finds he cannot stop after a few drinks. He relies on alcohol to meet the problems and pressures of living. While others are consuming one drink, he imbibes two or three. The transition is seen in a drinker known to brag about how much he can "hold" suddenly changing his story. He begins to conceal his drinking, even lie about it, and cry persecution if anyone ventures to caution him on the rising tide in his life. He will adroitly step forward at social gatherings to play the role of server of drinks, thereby jockeying into position to serve himself doubles and triples, which he feels he has to have to get the same results others get from one.

One on the edge of alcohol's whirlpool will find himself frequently drinking alone and at a certain time of day. He will start the day with a morning alcoholic "eye-opener." More and more he relies on alcoholic beverages to help him meet the pressures of the day. At night he loses sleep because of his drinking. Marital troubles start to build up. On the job his well concealed drinking habits begin to betray him. His employer notices a pattern of frequent

absenteeism on Mondays—tell-tale evidence that another "lost weekend" has gone by. His work companions say nothing but do not fail to notice his former neat personal appearance gradually deteriorating along with the quality and quantity of his work. He becomes a "half worker" drawing full pay. He does not yet realize that the crutch he leans on more and more will eventually transform itself into a vicious, merciless weapon that will beat him down until he lies bleeding in the gutter —literally.

Bearing the Cost

Probably it is impossible to estimate the true cost of alcoholism. At what price would you sell your faith in God? your joy of living and your self-respect? What price tag would you put on your marriage? your mental and physical health? your very life? Millions of alcoholics lose all this and more. The problem drinker's home life becomes a cross-current of anger, fear, disgust, pity and insecurity for the whole family. The alcoholic husband abdicates his God-given position as family head and the desperate wife has to fill the void. The children become spectators and participants in a losing fight to wean the alcoholic away from drinking bouts and back into the healthy family circle where he belongs. They bear the shame of belonging to a parent who frequently beats their mother, squanders the pay check that was supposed to feed and clothe them. Loss of love and attention from alcoholic parents contributes toward juvenile neuroses. They "get even" by vowing to run away from home. Meanwhile, juvenile delinquency will often provide diversion from the intolerable childhood spent with an alcoholic parent.

Ironically, the alcoholic knows all this is happening. The price he is paying frightens him; he knows he cannot afford it. Neither can he stop drinking, or so he thinks. Unquestionably, his will power is about gone. He cannot live with alcohol and he thinks he cannot live without it. His financial affairs take a turn for the worse and so does he as uncontrolled drinking slams him to the ground, where he looks up at the world around him and wonders: "Can I stop now? Or do I drink myself to death? God help me!"

Stemming the Tide

Nineteen hundred years ago, in the Grecian city of Corinth, some problem drinkers must have been in similar straits. And God did help them, not because God runs a clinic for alcoholics, but simply because those first-century drunkards had good hearts that longed to find God and understand the Creator's purpose in creating man. When they heard the first-century Christian witnesses telling about Jehovah's kingdom under Christ and gained accurate knowledge of God's Word, they wanted to stop drinking so they could tell others what they learned. And they did.—1 Cor. 6:9-11.

Today, even a weak imitation of the early Christian formula works wonders. The international organization known as Alcoholics Anonymous claims to have aided 50 percent of those who call on them back to sobriety, simply by sympathetically showing good will and understanding to alcoholics and reminding them that prayer is a good idea. Where medical, psychiatric and other treatment has failed, the A.A. method has often succeeded in effecting a cure.

Again, the tide of alcohol is being stemmed with the aid of Big Business. Faced with an annual loss of one billion dollars due to absenteeism, accidents and lost production related to alcoholism, big corporations like General Motors, Standard Oil, RCA, IBM, DuPont, and the New York Telephone Company have thrown up a bar-

ricade against the common enemy. Counselors for alcoholics have been put on the payroll backed up by a team of advisers and doctors. Some call on the A.A. for assistance. New York's Consolidated Edison company sends its alcoholic employees to a local hospital clinic for medical and psychiatric treatment. All agree that the big thing is to get the patient to accept the diagnosis of alcoholism and to want to do something about it. No one can help him if he does not want to help himself. DuPont reports a cure rate of 55 percent, with another 19 percent showing improvement. Cost? Less than $100 per patient. Another corporation estimates it has saved $80,000 a year in reduced absenteeism by rehabilitating alcoholic employees instead of firing them. Stemming the tide of alcohol in industry has prevented many accidents, upped the work output, reduced work spoilage and reduced the expense of replacing trained workers.

The Best Cure

If Big Business and Alcoholics Anonymous can help an alcoholic to sobriety by aiding the patient to make over his thinking processes, how manifest the best cure becomes! The former alcoholics in Corinth needed no psychiatrists, clinics or testimonials from anonymous ex-alcoholics to bring about self-control. They solved the alcoholic's problem of inner turmoil and tension by coming into friendship with Jehovah God through his Son Christ Jesus. God's spirit or active force came upon not only former alcoholics, but persons who formerly were fornicators, idolaters, adulterers, thieves and extortioners among other things. Yet true, vigorous Christianity that was preached from house to house found them out and brought them hope and strength through faith in Jehovah's promised *new world of life, health and happiness.* (2 Pet. 3:13; Rev. 21:3-5) That same kingdom is preached from house to house now by the Christian witnesses of Jehovah. All over the earth the wonderful good news of the Kingdom's heavenly establishment is working remarkable transformation in the lives of men and women who put away old-world practices, including alcoholism, and devote themselves to sharing the good news with others. The truth has not lost its power to set men free.

As America's Dr. C. Anthony D'Alonzo of DuPont expressed it: "Religion . . . has unquestionably saved more drunks, lush drinkers and borderline cases than any other factor." Whether alcohol's global tide is threatening your home at the moment or not, you do well to avail yourself of the thrilling good news of Jehovah's kingdom because you love truth and righteousness. Rejoice at the Bible proof that soon this tense, anxious generation will make way for the promised rule of the Prince of peace. Never again will mankind want to drown in a tide of alcohol.

The Downgrading of Thrift

Writing in the New York *Times Magazine* of May 11, 1958, Vance Packard, noted author of *The Hidden Persuaders*, reported: "Our leaders, from the President down, are admonishing us to 'buy' more. What we buy is not as important, seemingly, as the mere fact that we buy. A New York newspaper recently headlined the fact that a 'rise in thrift' was 'disturbing' the Administration. In one United States city a forty-five-voice choir has been admonishing the public over the airways, seventy times a day, with a jingle which ends: 'Buy, buy something that you need today.' . . . America has indeed become a nation on a tiger. We are being urged to consume simply to meet the needs of the productive process."

SNAKES ALIVE!

BY "AWAKE!" CORRESPONDENT IN NORTHERN RHODESIA

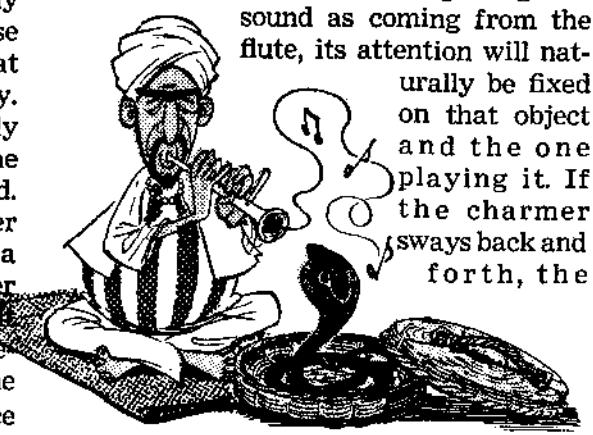
FOR most of us, the sight of a snake is enough to send shivers up our spines. Particularly if it is on the loose and we are in an area where we know there are poisonous snakes about. But I would like to give you a close-up look at these most interesting creatures without any danger. Let me introduce you to some of the snakes of Central Africa.

In the Federation of Rhodesia and Nyasaland about sixty species or varieties of snakes have so far been noted. The poisonous ones number only about twenty of the sixty. But still, a bite from one of these snakes and you are in very serious trouble!

The eating habits of snakes show a wide variety of tastes. The diet of each species differs, but the following are common items on the snake menu: mice, rats, hares, eggs, lizards, birds, frogs, toads, and even monkeys and baboons. The appetite of the larger pythons even turns to an occasional buck! You can be sure that a meal of that size satisfies the appetite for many a day.

There is an interesting superstition about snakes that was believed by the early African tribes. In common with most false religions in this world, they believed that a "spirit" survived the death of the body. The "spirit" of a dead relative was firmly believed to have power to influence the survivors of the family for good or bad. Spirits would come and haunt them either in their original form or in the form of a snake. So, if an African saw a snake enter a hut, the owner immediately assumed it was his dead relative come back. To determine whether it was friend or foe, he would take a stick and, covering his face with one hand, would place the stick on the back of the snake. If there was a peaceful reaction to this procedure, he was assured that a "spirit" of a beloved ancestor or friend was in the snake. This called for a sacrifice of an ox or goat in appreciation. But if the snake showed hostility, it meant the "spirit" in the snake was there to do him harm. The hut was then immediately left unoccupied for some time for fear of the consequences. Some still believe this.

Have you ever wondered what kind of music snakes prefer? We have all heard or read about persons playing a violin or a flute when a snake came into the room and thus supposedly charming it. Snakes have an internal sound mechanism and their hearing is fairly well developed. However, they can best hear a vibration on the ground or notes of high pitch. Some of their most common preys make high-pitched sounds; these high-pitched notes produce great uneasiness and alarm in the snake. Thus notes produced by flutes only signify food or danger to the snake and do not meet with an appreciation of the music played. When a snake charmer starts playing on his flute, this immediately gets a reaction from the snake and it lifts itself erect, alert to danger. Recognizing the sound as coming from the flute, its attention will naturally be fixed on that object and the one playing it. If the charmer sways back and forth, the



snake will do the same. If he moves around the snake in a circle, the snake will, of course, turn to keep its eyes on the source of the sound.

As for the eyes, the snake's eyesight is not too good. This is indicated when it hunts prey. Even though the prey may be close at hand, it will frequently lie motionless waiting for the victim to make a sudden movement. When this occurs, it quickly rushes forward and grabs it. A snake, by the way, cannot close its eyes, due to the fact that it has no eyelids. Its eyes are protected by tough transparent discs.

Before we discuss poisonous snakes, there is one of the nonpoisonous variety that will interest you—the egg-eating snake. This snake belongs to the solid-toothed nonvenomous group. Although it does have teeth, they are very rudimentary. For that reason, this snake eats eggs. Most snakes would have to swallow the entire egg, shell and all, as they cannot suck eggs. But not so the egg-eating snake. It has a built-in saw! This "saw" consists of bony projections in the neck area that project downward from the spine into the gullet. When the snake swallows an egg, it is worked into position by the mouth and neck muscles. Then the bony projections or tooth-saw is moved back and forth until it saws through the egg. After that the muscles crush the shell and force its contents into the body, and then it spits out the shell.

Poisonous Snakes

What makes a snake poisonous, of course, is its venom. There are two distinct types of venom. One attacks the nervous system, causing paralysis of the nerves controlling the action of the heart and breathing system. The second group causes hemorrhage and blood clotting.

An interesting thing is that snake poison, a yellow sticky fluid, may be swallowed without any harm to the body. Usually it is taken care of by the digestive juices with no bad effects. However, if the digestive organs are weak, the juices might fail to do their job properly and the poison would then enter the blood stream and the symptoms of snake poisoning would develop.

Snake poison is lethal. In a normal bite a snake will deposit six to eight drops, and with some species a quarter of a drop can prove fatal. So the chances of surviving an untreated bite are small indeed.

Why are some snakes poisonous? Certainly not to attack man. In practically all cases snakes move away as they hear the approaching footsteps of a man in the grass. The main purpose of the poison is not to kill its enemies (although used for that purpose), but to kill its prey. A snake would find it most difficult to swallow a wriggling victim; so the poison kills it to facilitate the swallowing. The same result is obtained by the nonpoisonous snakes by constriction.

Now some personal notes on a few of the poisonous snakes of Central Africa.

The boomslang is a tree snake and very poisonous. Fortunately, it is reluctant to bite. Its color varies in different parts of Africa from bright green to black. This slender snake spends most of its time in trees. Sometimes it reaches a length of six feet, though the average is from three to five feet. It can be best identified by the small fold or ridge on each of its scales. Other tree-climbing snakes have smooth scales.

The cobra is a particularly frightening-looking fellow to meet. One of its characteristics giving this effect is its expanded hood. This hood is normally contracted, but when alarmed it expands the hood. This is possible because its ribs are hinged onto the backbone. It is the ribs that push the skin sideways to produce the

hood and frighten away its enemies. We can see why the cobra is a first choice among snake charmers.

All cobras are venomous. Their poison acts on the nerves and causes a paralysis of the respiratory system. In this group is the black-necked cobra, which has the impolite habit of spitting its venom at its enemies. This is sent out as two jets in the direction of the target. It forms a fine spray after it leaves the fangs, and so a few drops may enter the eyes of its enemy. This results in a severe burning pain, and sometimes causes the bursting of small blood vessels in the eyes, whereupon the poison enters the animal and it dies after much suffering. The black-necked cobra grows to about six feet in length and is a sandy gray color.

DO THESE TOPICS INTEREST YOU?

- Why Take Offense?
- Finding Peace in This Troubled World.
- Common Sense May Save Your Life.
- Brazil, Land of Opportunities.
- The Silent Language of the Deaf.
- Results from Appeal for Freedom of Worship in Jordan.
- Jesus said: 'You must be perfect.' In what way is it possible?

Ask for the next issue.

Another cobra, found in the northern parts of Northern Rhodesia, swims for its food. This is Storm's water cobra. He is quite fussy about the water. It must be calm. If there is any rippling of the water by the wind, he immediately heads for shore. When conditions are right, he swims and floats on the surface. When he sees a juicy frog or fish he dives under the water, catches it, then takes it ashore for his meal.

There are three varieties of mamba: black, green and Jameson's mamba. Some have said that a bite from a black mamba can result in death in five seconds, but this is an exaggeration. Of course, if it should bite into a large vein in the neck area death could come in minutes. The mamba is credited to be the fastest snake in Africa, but it is still quite slow compared with other animals. Over flat and clear ground it can travel about ten miles an hour. The black mamba will not attack a human unless provoked or stepped on. It has swift-acting nerve-paralyzing poison. The black mamba is really slate-gray in color and, full-grown, averages eight to nine feet long. In contrast, the green mamba is a bright green and grows normally only five or six feet in length.

Outstanding among the adders are the puff adder and the gaboon adder. Their poison acts mainly on the blood stream to cause hemorrhage and blood clotting. The puff adder tops the list for causing snakebite deaths. Why is this? Because, different from snakes who slide away rapidly on hearing approaching steps, this one lies where it is, hoping it will not be noticed, and so is more likely to be stepped on, resulting, of course, in an immediate bite. Puff adders get their name from their habit of sending out a very loud hiss when disturbed. They grow to three feet in length, on an average.

The gaboon adder can be easily recognized, because, for its length, it is one of the fattest snakes. This five- to six-foot snake has quite a complicated design on its back, consisting of bright hues of blue and red along with the more subdued colors. It may look more frightening than the puff adder, but it is far more reluctant to bite.

One belief held by some is that if they should kill a snake in their yard, the mate will return to avenge its death. Authorities say that this is not true. However, the origin of this belief may be due to the fact that if a female snake is killed during mating season, the male seeking her may not be far away and so might appear shortly afterward.

Snake Bite

Those that have received a snake bite and survived report that the first effect is an intense, burning pain in the location of the bite, followed by a swelling of the limb. After ten minutes the effects have traveled and severe pain is felt throughout the whole body, making speech and breathing difficult. This is accompanied by drowsiness and blurred sight.

Anti-venom serum, however, may save one who has been bitten. The poison from cobras, mambas and puff adders is mixed together in proper proportions, and then injected in increasing doses into horses or other suitable animals, which over a period of time develop an immunity to the poison. By further laboratory work an effective anti-venom serum is produced. Authorities say that if you are bitten (not just scratched) by one of these deadly snakes anti-venom serum is an absolute must for survival. First-aid treatment such as slashes into the skin around the bite and a ligature above the bite only prolongs survival.

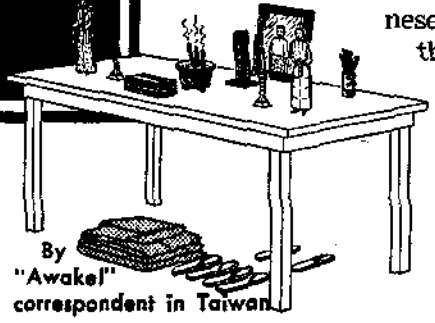
On the whole we can say that snakes respect man and will not bite unless provoked or stepped on. How wonderful will be the time when man can dwell in complete peace with these and all others of animal kind! Concerning these New World conditions the prophet Isaiah wrote: "The sucking child will certainly play upon the hole of the cobra; and upon the young one of a poisonous snake will a weaned child actually put his own hand. They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."—Isa. 11:8, 9.

"The Secularism of a Religious People"

¶ In *Protestant—Catholic—Jew*, an examination of religion in America, Will Herberg writes: "Of the very same Americans who so overwhelmingly affirm their belief in God and their membership in the historic churches, a majority also affirm, without any sense of incongruousness, that their religion has little to do with their politics or business affairs. . . . Most of the other activities of life . . . could be added to the list; they too apparently operate under their own rules, with religion invoked as a 'spiritual' embellishment and a useful sustaining force. . . . This way of looking at things is precisely the way of secularism, for what is secularism but the practice of the absence of God in the affairs of life? The secularism characteristic of the American mind is implicit and is not felt to be at all inconsistent with the most sincere attachment to religion. . . .

¶ "Handlin is certainly right in saying that America is growing more secularist, at the very time when in another sense, in the sense of affiliation and identification and of the importance attributed to religion, America is becoming increasingly more religious. . . . The widespread secularism of American religion . . . is often difficult for Europeans to understand, since in Europe the confrontation between secularism and religion tends to be much more explicit and well defined. In the United States explicit secularism—hostility or demonstrative indifference to religion—is a minor and diminishing force; the secularism that permeates the American consciousness is to be found within the churches themselves and is expressed through men and women who are sincerely devoted to religion. The witness to authentic Jewish-Christian faith may well prove much more difficult under these conditions than when faith has to contend with overt and avowed unbelief. . . . It is not secularism as such that is characteristic of the present religious situation in this country but secularism within a religious framework, the secularism of a religious people."

DEATH in a Buddhist Home



By "Awake!" correspondent in Taiwan

I HAD noticed the table over in the corner last week when I called to study the Bible with Tom. Now today, he called my attention to it. "Did you notice that?" he asked, pointing in the direction of the table. "Yes, I wondered about it last week," I replied, looking at the various objects on the table.

At the back of the table, leaning against the wall, was a picture of an old woman. Directly in front of the picture was an upright piece of brown-colored wood about eight inches high with a decorative border and Chinese writing on its face. Just in front of this was a bowl full of sand used for burning incense. In front of and to each side of this were two candle holders, and beside these were two small images about one foot high, one of a man and the other of a woman. Also on the table were a supply of incense and a stack of paper.

Perhaps I should first explain that Tom's family is Buddhist and has been for many generations back. Tom (this is the English name he adopted) is a young Taiwanese man at present studying at the National Taiwan University. I first contacted him over two years ago and conducted a home Bible study with him for about a year. Then his family moved outside the city and I lost contact with him until just recently when he moved back and I resumed our Bible study. It was on my second call after resuming the study that the above conversation began.

The picture on the table was that of Tom's grandmother. "She died just two months ago," Tom explained. Directing his attention to the object in front of the picture, I asked, "Is that what we call an ancestral tablet?" "I believe that is the English word," he answered. "Her name is written in Chinese on it."

I knew that according to the Buddhist belief man has an immortal soul or "ling-hun" as it is called in Chinese, and that at death the "ling-hun" is believed to go to another world. Tom explained that the bowl on the table was used for burning incense to his grandmother, which act was performed daily, and that his parents burned "paper money" in a bowl every day. Tom explained: "My parents believe that when this paper money is burned it goes to my grandmother to use in the 'other world.' Those two statues on the table are supposed to be her servants in the other world." "Is food offered before her?" I continued. "Yes," he agreed, "food is placed on the table a few minutes before each meal. This is usually done for several months from the time of death." "Do your parents believe your grandmother eats this food in the 'other world'?" I asked. "No-o—its more like showing they remember her," he said. "After it has been left on the table for a few minutes we eat it with our regular meal."

He drew my attention to a bundle of what looked like coarse cloth laying under the table. Beside it were several pairs of straw shoes. He explained: "During the funeral we could not wear ordinary clothes like I have on now. We wore the sackcloth and straw shoes you see under the table."

Funeral Processions

I have witnessed many funeral processions here in the streets of Taipei similar to the one for Tom's grandmother. Some are several blocks long and quite elaborate, depending upon the wealth and size of the family. One such procession I witnessed consisted of fourteen carts several feet apart, each with a large wreath of flowers mounted on it, followed by a forty-piece band, then twenty more flower wreaths and four long poles covered with banners. Next came another forty-piece band, more banners, a group of Buddhist priests, another forty-piece band, and then the casket. The casket was mounted on a large frame and carried on the shoulders of thirty men. Walking behind the casket were the immediate family and relatives, all dressed in sackcloth to indicate mourning. Because, according to custom, they cannot look around but must keep their face toward the ground, they were walking in single file and holding onto a long rope attached to the back of the casket frame.

Because of the bands and loud music an impression of gaiety is often felt. A really solemn funeral is inconceivable to the average Taiwanese. They feel that a funeral, like a wedding, should be noisy and should be expensive, but they see no reason why it should be solemn. Solemnity is provided for in the sackcloth. Aside from that, a funeral is somewhat like a wedding. Indeed, a funeral procession often has its consummation in a large feast for those participating.

Because certain days are considered very good for funerals, the dead person is sometimes kept in the home for weeks, months, and sometimes even a year for the right day to come. Thus on one of these "good days" one is apt to see several funeral processions winding through the streets at the same time. Because of this custom, the casket is of necessity made from very thick slabs of wood. It is sealed shut and, of course, never opened again in the home or during the funeral. During the funeral, a large picture of the dead person is carried along with the casket.

Infants that die, however, are not kept in the home any length of time. In fact, they are not given a funeral. On the day of death, a professional burier is called to the home. He puts the baby in a small box, lifts it to his shoulder and pedals off to some nearby mountainous region where he buries the infant. None of the family accompany him and they do not know where the baby is buried.

Many funeral customs have come down from ancient times, and, although they are greatly changed, similarities can still be seen. Recently a Chinese actor died and at the time of burial a pearl was placed in his mouth and two gold ingots were placed in his hand. This, no doubt, is a continuation of the ancient custom of burying riches, sometimes enormous, with the emperor or wealthy persons, for their use in the "next world." Today, usually just the burning of paper money serves the same purpose. In ancient times servants and those assisting in the burial of the emperor were often put to death and buried with him. Today the burning of paper statues suffices.

Religious Ceremonies

Tom told me: "There are Buddhist priests that come here regularly and conduct religious ceremonies for my grandmother." "Is this done free?" I asked. "Oh, no, my parents pay them. But they think it will make my grandmother's life in the 'other world' much more enjoyable and ensure her getting into 'heaven.' They believe her soul must pass through seven stages before attaining 'heaven' and their prayers and those of the priests are necessary to help her make it." He added, "This may not be the same as Buddhists

in other parts of the world believe. You see, Buddhism in Taiwan has some Taoism mixed with it. In fact, a few of the priests that come here and conduct ceremonies for my grandmother are Taoist priests."

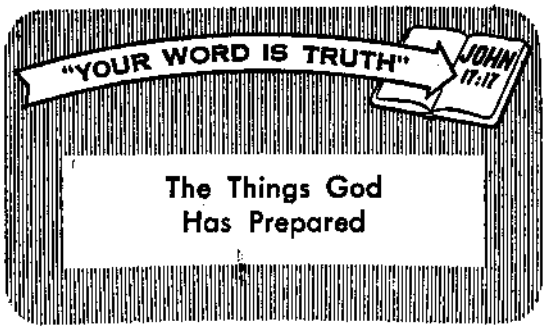
What Tom had just said brought to my mind something he had told me when I was studying with him over a year before, and which explained to me why many Buddhists did not want any members of their family to become Christians. I had been encouraging him to attend our meetings and he told me, "My father forbids me to attend your meetings. To him this means I am becoming a Christian and he doesn't want this to happen." He went on to explain that, according to his parents' belief, their happy existence in the next life was dependent to a large degree on their relatives still living. These relatives burn paper money for them, pay for special ceremonies and prayers in their behalf, and so on. If they become Christians and stop these things—well, one can see why they would not want that to happen.

"These ceremonies the priests conduct here, what are they like?" I asked. "The priest reads from the Buddhist holy book," Tom explained. "But he doesn't really read, its more like singing. And all the time he is reading he tinkles a small bell in one hand. After this is over, he burns incense on the table in front of my grandmother's picture." "Are these ceremonies continued indefinitely?" I asked. "No," he said. "Usually just a few months. In fact, next week we will have the last one here. The last one is supposed to indicate my grandmother has attained 'heaven.' The two images, sackcloth, and straw shoes will be burned after this last ceremony. The other things on the table will be placed on a shelf that is to be built in the corner above the table."

I glanced at my watch. I would have to hurry to get to my next home Bible study on time. I said Good-by to Tom, and as I pedaled to my next stop I reflected on the things we had discussed. How pitiful it is to see so many base their hope on unrealities! They live this life in expectation of life in an immortal soul that does not exist, which means that this life is misspent and the next one is never attained. Jehovah God, in his Word the Bible, makes it clear that "the soul that sinneth, it shall die," and that, "as for the dead, they are conscious of nothing at all," and even if all mankind believed otherwise, it would not change the facts. Not an immortal soul, but a resurrection from the dead to life in a righteous new world awaits those who may die but who show their love of God by building their hopes on his Word and living in harmony with it now. (Ezek. 18:4, *AS;* Eccl. 9:5; John 5:28, 29) What a privilege it is to help sincere persons like Tom learn these truths so that they may lay hold of a God-given hope that will not fail of fulfillment!

DEADLIER THAN HYDROGEN BOMB

¶ Referring to a report that appeared in the London *News Chronicle*, the magazine *U.S. News and World Report* said: "British defense scientists have developed botulinum toxin, the paper said, to the point where a pound would be enough to 'unpeople the world, destroy all animal life.' Moreover, the paper added, it can be produced cheaply and easily by any country—and a number of nations are at work on it. The poison can be spread in food and water."



"EYE has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him." (1 Cor. 2:9) What are the things spoken of here and how are they discernible to men?

Before making this quotation from Isaiah 64:4, Paul not only contrasts the wisdom of men with the wisdom of God, but shows that Christianity is made up of much deeper truths and higher wisdom than that of this world. This superhuman wisdom, he says, is the hidden counsel of God and is to be understood only by means of a divine agent, God's active force, his holy spirit. As for human systems of wisdom, Paul states that they are sheer absurdities to the Most High. God's truths are so immensely superior to anything that man can imagine that such truths can be understood only through revelation by God's spirit and accepted by men only by means of faith. Therefore, the prepared things are for those who have faith and the spirit of God.

Paul told the Corinthians that he was not instructing them in human philosophies, man's wisdom, which is foolishness with God. Rather, he was teaching them God's hidden wisdom of the sacred secret concerning Jesus Christ, the Seed of promise. Even though this good news was in a certain sense announced by the prophets and prefigured by the Law, yet none of the most intelligent of the Jewish rulers, their doctors, scribes and Pharisees had any knowledge of it. It was a mystery to them and others until it was revealed by Jehovah's spirit through Jesus Christ and his apostles.

Speaking to mature, adult Christians at Corinth Paul said: "Now we speak wisdom among those who are adults, but not the wisdom of this system of things nor that of the rulers of this system of things who are to come to nothing. But we speak God's wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. This wisdom not one of the rulers of this system of things came to know, for if they had known it they would not have impaled the glorious Lord."—1 Cor. 2:6-8.

Who are the rulers of this system of things that did not come to know the wisdom of God? Some Bible scholars state that these were Caiaphas, Pilate, Herod and the Sanhedrin, namely, the religious and political authorities who collaborated in the impalement of Jesus. Others go a step farther and say that these were angelic rulers who stood behind human agents and were the real instigators in the death of Christ. Origen maintained that the angels and authorities mentioned at Romans 8:38 and Ephesians 6:11, 12, which include Satan and his demonic organization, were really the ones that were defeated by the impalement of Jesus. Because the impalement of Jesus meant his resurrection into glory, it meant a ransom for humankind and a new world to the vindication of God's name. Jesus' death meant Satan's complete undoing. It meant the destruction of his entire organization, visible and invisible. Had men in ruling power known this they would not have joined in killing the Lord of glory. Paul had in mind the visible rulers of this world, just as the apostle Peter did. (Acts 3:14-18) But Paul

says that their wisdom would cause them to come to nothing or be completely destroyed. It was foolishness.

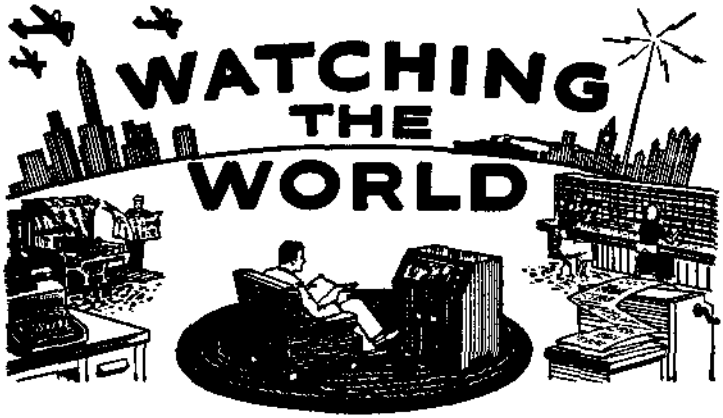
The philosophies of men failed completely to lead the rulers of this system of things to the mind of God. They led them in opposition to Jehovah. God's wisdom, therefore, comes to men not through any worldly channel, but by means of another channel entirely. It comes by means of God's spirit.

Christians, having God's spirit, are not blind to what Jehovah has prepared for them. They do perceive the blessing now and that in store, because God's spirit has enlightened them to the inconceivable blessedness that the congregation of God is to receive. In 1 Corinthians 2:10 Paul says: "For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God." The deep things of God regarding his purposes, his secret counsel or thoughts are all locked up in the Bible. Many men may read the Bible, but not all can come to know the hidden thoughts of God therein, because they are revealed by God's spirit. The spirit of God illuminates the dedicated, exploring, searching mind so that it can discern the deep things of God.

What are those deep things, those hidden things that the rulers did not come to know but that have been brought to light by means of God's spirit? Those things have nothing to do with traveling to other planets to populate them. Those things have to do with the vindication of Jehovah's name by means of Jesus Christ and the Kingdom. Fleshly Jews in Jesus' day and before believed that salvation would come through the Law of Moses, that the kingdom of God would be an earthly kingdom. But the spirit of God revealed that salvation was through a living faith in Jesus Christ, that Jesus Christ was the King of a heavenly kingdom and that the Jews could become joint heirs with Christ in that heavenly kingdom through faith. The spirit revealed that "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." This meant that Gentiles also would be a part of that heavenly kingdom through faith, that they as well as the Jews would enter that kingdom through a resurrection from the dead. These marvelous things were beyond the conception and imagination of the mind and heart of natural man. They could have their origin only with God and be made discernible to man only by means of his spirit and find acceptance in the hearts of men only by means of faith. —Acts 10:34, 35.

In these last days the spirit of God continues to reveal truths that the rulers of this world cannot see or hear, such truths as the Kingdom's being established in the heavens A.D. 1914; that Satan has been cast out of heaven and is now gathering all nations to Armageddon where he will make his last stand against God; that in this generation that battle will be fought, resulting in the destruction of Satan and all of his wicked organization; that after Armageddon a new earth will emerge wherein mankind will live forever in righteousness to the glory of God. These are things "God has revealed," and so his servants have knowledge of them now, but worldly rulers do not see or believe them.

While the rulers of this world fail to respond to the good news of God's kingdom, a great crowd of people of faith enlightened by God's spirit do see these things and do believe in them and they are moved to give witness concerning them to the glory of God. So it is that the "spiritual man examines indeed all things," because he is moved by faith and taught by the spirit of the living God who knows all things.—1 Cor. 2:15.



Summit Torpedoed

◈ Premier Nikita Khrushchev of the Soviet Union arrived early in Paris for the summit conference, which convened May 16. The conference began at Elysée Palace with Khrushchev's loud denunciations of the United States and a demand for apologies over the U-2 incident. President Eisenhower refused to back down. Khrushchev said there was no use to go on. With that the long-awaited conference was over. Each side blamed the other for the collapse. After Khrushchev's blustering display in Paris, one U.S. official said: "We overflew, but Khrushchev—thank God—overplayed. Now he will be blamed for dashing world hopes for peace."

Eisenhower Speaks

◈ On May 25 in a carefully worded speech President Eisenhower told Americans and the world: "We must continue businesslike dealings with the Soviet leaders." He stated that the U.S. was ready to negotiate, that it would continue to "preserve and build on" such progress as had already been made in the disarmament talks. He renewed his offer of an "open skies" agreement and said that the U.S. would donate its reconnaissance aircraft for any such plan set up by the United Nations. The talk was hailed outside of the Soviet Union.

U.N. Rejects Charges

◈ The Soviet Union, on May 23, urged the United Nations to condemn the United States as an aggressor. The U.N. debate grew out of the U-2 plane incident. The United States justified the U-2 flights over Soviet territory, stating that they were vital to the security of the United States and the free world. They were to guard against any surprise attack. Both Britain and France defended the United States' position, stating that the Soviet Union was directly responsible for the flights because of Soviet threats of annihilation. By a vote of 7 to 2 and two abstentions, the U.N. Security Council voted down the charges. Undeterred, Soviet Foreign Minister Andrei A. Gromyko warned that continuance of the United States' "spy" policy would place mankind "on the brink of war."

Japanese Protest

◈ "Down with Kishi" and "Ike don't come" were chants heard in Tokyo streets on May 26. Hundreds of thousands of students and adults in Tokyo and at least 2,000,000 persons throughout Japan demonstrated against the new security treaty with the United States. The demonstrators called for a dissolving of the present pro-American government headed by Nobusuke Kishi and for new elections.

Red Spies Caught

◈ On May 13 the West German government revealed that counter-intelligence agencies have convicted 1,799 Communist spies in West Germany in the last eight years. Some 16,500 other agents were apprehended, but were released for various reasons. In the first quarter of 1960, one German source stated, 588 espionage suspects confessed spying.

Warning Satellite in Orbit

◈ The U.S. Air Force, on May 24, placed a 5,000-pound detecting satellite in orbit. The satellite named Midas II is designed to give immediate warning of all ballistic missiles fired. The satellite would warn the U.S. of any surprise attack. Warning time provided by the satellite would be about half an hour for a missile traveling some 6,400 miles, instead of the present fifteen-minute alert warning. The satellite was having radio trouble, however.

A 9,000-Mile Shot

◈ On May 20 the United States fired an Atlas missile that traveled from Cape Canaveral, Florida, to the Indian Ocean, a distance of 9,000 miles in about fifty-two and one half minutes. The shot exceeded by more than 1,000 miles the greatest range shot thus far achieved by Soviet missile men. The Atlas missile hit its target.

A Catholic's Role in Politics

◈ Whether the Vatican would exercise power over a U.S. Catholic president is a big question in the minds of American voters at this time with election for the presidency coming up. Here is what the Vatican newspaper *L'Osservatore Romano* stated on May 17 about the position of the Roman Catholic hierarchy. It said

that the hierarchy had "the right and duty to intervene" in politics to guide its flock. It rejected what it called "the absurd split of conscience between the believer and the citizen." The editorial condemned efforts "to detach the Catholic from the ecclesiastical hierarchy, restricting relations between the two to the mere sphere of sacred ministry and proclaiming the believer's full autonomy in the civil sphere." It said the Roman Catholic religion "commits and guides the entire existence" of its parishioners. "The Catholic," it went on, "may never disregard the teaching and directions of the church but must inspire his private and public conduct in every sphere of his activity by the laws, instructions and teachings of the hierarchy." Presumably, this would embrace Catholics in America as well, including those who aspire to the presidency.

Two Churches Merge

◈ On May 23 the American Unitarian Association and the Universalist Church of America overwhelmingly voted for a merger. The plan will become a reality in May, 1961. The new association will have a membership of about 200,000 adults in nearly 800 churches. A spokesman said that the new association "speaks to the needs and conditions of the modern, world-minded man."

Killer Seized

◈ S.S. Nazi Colonel Adolf Eichmann, who is charged with having planned the execution of 6,000,000 Jews, was reported captured on May 24. Premier David Ben-Gurion of Israel announced the capture by Israeli security agents. He said Eichmann would stand trial for his life in Israel.

Juvenile Crime on the Rise

◈ Mid-May the United Nations reported that juvenile crime is on the increase throughout most of the world. The rise in gang activity, vandalism, sex delinquency, alcoholism, drug addiction and auto theft is especially serious. In the United States the report disclosed that 68 percent of the arrests for auto thefts involved youths 18 years old or younger. England, France, Sweden, Israel and Belgium report similar rises. In Japan, the U.N. report stated, juvenile criminals increased 20 percent between 1950 and 1957. In Thailand, a third of those locked up in prisons are between 16 and 24 years of age.

Chile Quakes and Spouts

◈ A series of earthquakes, volcano eruptions and tidal waves spread panic in Chile. The quakes that began May 21 continued off and on throughout the week. In southern Chile several volcanoes began to spew lava into the air. Tidal waves produced by the Chilean earthquakes raced across the Pacific to cause death and destruction in Hawaii and along the east coast of Japan. Waves also struck the West coast of the United States and battered Australia and New Zealand. In Chile, 2,829 persons were reported dead or missing, with some 2,000,000 Chileans homeless.

India Asks Reconsideration

◈ India's ambassador to the United States, Mahomed Ali C. Chagla, said on May 24 that if the United States was truly interested in seeing India a prosperous country, it should not only build factories and irrigation projects in India, but also see that "the problem of population is effectively tackled." The policy of the United States is to stay clear of the birth-control issue in other lands. President Eisenhower at a news conference on December 2, 1959, stated quite frankly: "I cannot imagine anything more emphatically a subject that is not a proper political or governmental activity or function or responsibility." The India ambassador, however, feels that the United States should reconsider its policy. He states that India is in favor of birth control and would welcome any help from the United States.

Teen-agers, Autos and School Grades

◈ A study of some 20,000 students in thirty high schools by the Allstate Insurance Companies proved that frequent use of cars and learning do not usually mix. The survey showed: "The more evenings a car is used the more likely are grades to fall." Students with the better grades drove their cars no more than once or twice a week. Students with low grades invariably turned out to be those who were permitted to use their cars on week nights.

More Milk from Early-Cut Hay

◈ Professors S. T. Slack and Keith Kennedy at Cornell University in their experiments with cows and hay have found that cows fed with the early-cut silage produced an average of 16 pounds more milk a day. Agricultural experts are not sure why the early-cut hay gives better results than the late-cut field-cured hay, but it does. New York state alone expects to save $50,000,000 by using the early-cut silage for feed.

Married and No Children

◈ "Married ten years and no children! What's the matter?" The standard male reply is, "It's the woman's fault." But tests show that husbands are responsible in about 35 percent of the cases where there are childless couples.

Eating Less, but Enjoying It More

◈ On May 21 the United States Federal Trade Commission reported that the average American eats about three-quarters of a ton of food a year. From 1954 to 1958 each

American consumed about 1,502 pounds of food, which is a little less than the 1925-29 average of 1,578 pounds. Dietary habits have changed slightly since 1929. Americans are eating more citrus fruit, but less potatoes. Meat is still a great favorite among U.S. eaters.

Polio Shots in Russia

◆ The Soviet Union in a mass program is endeavoring to inoculate about a third of its population with polio vaccine. By contrast the United States has given poliomyelitis vaccine to about half of its population in five years. The Soviet vaccine is reportedly taken by teaspoon or in the form of candy balls. So far the Russians have inoculated some 60,000,000 persons. Since 1955 a total of 91,200,000 persons have received the vaccine in the United States.

Women Enjoy Eating Out

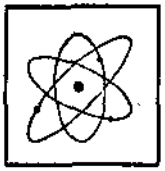
◆ A survey taken the early part of this year for General Foods Corporation and the National Restaurant Association showed that about 43 percent of all adult Americans eat out. On an average they spend about $4.13 a day for meals. This does not include what they spend for alcoholic beverages. Eighty percent of the women enjoy eating out, as compared with 65 percent of the men. What makes a good restaurant? Naturally, the answer is food. The second requirement high on the list was atmosphere. Only 57 percent thought service was a deciding factor. When asked whether they would like to eat out more often, the women almost unanimously said Yes.

New Turkish Regime Recognized

◆ On May 30 the United States, Great Britain and the West German government recognized the new Turkish government. The United States State Department stated: "We believe merely carrying on our usual relations with Turkish Government officials constitutes recognition. No other formal act of recognition is considered necessary. We expect that our close and friendly relations with Turkey will continue as in the past."

Holiday Death Toll Up

◆ Despite all warnings and precautions, the accidental death toll across the United States during the three-day Memorial Day weekend neared the 1955 record of 590 deaths. There were reported 554 deaths. The traffic death toll was 350, 122 died in boating and swimming accidents and eighty-two lost their lives from miscellaneous causes.



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JULY 21-24: ***Sacramento, Calif.***, Grandstand, State Fairgrounds, Corner of Broadway & Stockton Blvd. ROOMING: 3965 12th Ave., Sacramento 17.

JULY 28-31: ***Detroit, Mich.***, Briggs Stadium, Trumbull & Michigan Aves. ROOMING: 2484 Grand River, Detroit 1. ***Portland, Oreg.***, Multnomah Stadium, SW. 18th & Morrison. ROOMING: 3390 SE. Milwaukie Ave., Portland 2.

AUG. 4-7: ***Salt Lake City, Utah***, Utah State Fairgrounds Coliseum, 9th West & N. Temple Sts. ROOMING: 986 S. 4th East, Salt Lake City 11.

AUG. 11-14: ***Boston, Mass.***, Fenway Park. ROOMING: 295 Huntington Ave., Boston 15.

AUG. 25-28: ***Kansas City, Mo.***, Kansas City Municipal Stadium, Brooklyn Ave. & 22nd St. ROOMING: 4619 E. Truman Rd., Kansas City 27. ***Miami Beach, Fla.***, Miami Beach Exhibition Hall, 1700 Washington Ave. ROOMING: 6620 N. Miami Ave., Miami 50.

BRITISH ISLES

JULY 14-17: ***Wembley, Middlesex***, Empire Pool. ROOMING: 7 Oakington Manor Drive, Wembley.

JULY 21-24: ***Birmingham***, Bingley Hall. ROOMING: 106a War Lane, Birmingham 29.

JULY 28-31: ***Glasgow, Scotland***, Crossmyloof Ice Rink, Titwood Rd. ROOMING: 251 Auldhouse Rd., Glasgow S. 3.

CANADA

JULY 14-17: ***Sydney, N.S.***, Sydney Forum, Falmouth St. ROOMING: Breton St., Whitney Pier.

JULY 28-31: ***Edmonton, Alta.***, Edmonton Gardens, 118th Ave. & 79th St. ROOMING: 9603 79th Ave., Edmonton.

AUG. 25-28: ***Corner Brook, Nfld.***, Humber Gardens. ROOMING: Kingdom Hall, Wellington Ave., Corner Brook.

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Awake!

- nding Peace in This Troubled World — PAGE 5
- mmon Sense May Save Your Life — PAGE 8
- azil, Land of Opportunities — PAGE 12
- ile's Long Quake — PAGE 16

JULY 22, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Rh – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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WHY TAKE OFFENSE?

DO YOU remember the last time you accidentally cut yourself? No doubt your immediate concern was to administer the necessary first aid. Or perhaps, while you were hammering, a misdirected blow caught your finger instead of the nail. Probably you gave tender care to the damaged member.

However, would it be sensible for someone who cuts himself to take the knife and jab it into the wound again and again? Would you think it wise of the one bruised while hammering to pound the rest of his fingers to a pulp? That would be ridiculous. The hurt already inflicted is bad enough. The need is for remedial measures, first aid, a soothing ointment, not further damage.

Yet, the inflicting of further damage is what one frequently does who becomes easily offended. To take offense is to be displeased, pained, annoyed, wounded, or hurt by the actions of others, whether the offense is real or imagined. Taking offense quickly indicates a lack of control over one's mental disposition, causing him to yield to selfish acts that can cause damage far more serious and extensive than the hurt of the moment. It may impel one to give way to outbursts of speech and action that can disrupt family life and friendship alike, bringing years of regret and heartache. "It is a foolish person that makes known his vexation in the same day, but the shrewd one is covering over a dishonor."—Prov. 12:16.

Some learn to control this anger, but indulge in another hurtful practice when offended. This is the harboring of grievances or bearing a grudge against the one offending. When unchecked, this resentment can build up into hatred and blind the mind to its consequences. In time it can manifest itself in hurtful gossip, vindictive action, possibly even violence or murder.

Cain was offended when Abel found favor in the eyes of God. Instead of accepting this as a rebuke and correcting his form of worship, Cain became unforgiving, nursed the grievance, built up strong hatred and finally exploded into vengeful action by murdering his brother Abel.—Gen. 4:3-8.

Note, too, the consequences to Haman, high official of ancient Persia. Esther 3:5 tells us: "Now Haman kept seeing that Mordecai was not bowing low and prostrating himself to him, and Haman became filled with rage." Even though he had riches and had been exalted over the princes of the Persian Empire, his mind

was tormented over being offended by Mordecai. While not resorting to an outward act of violence at the moment, he dwelt on the offense and determined to kill Mordecai by exterminating his race in Persia. Not only did this bring him unhappiness, but later he was hanged on the gallows prepared for his offender. By being unforgiving, irreconcilable, the one he injured was himself. "And they proceeded to hang Haman on the stake that he had prepared for Mordecai, and the king's rage itself subsided."—Esther 7:10.

In addition, taking offense easily and brooding over grievances brings on anxiety that can be harmful to automatic body functions, especially digestion. It can lead to emotional disturbances, which upset internal balances and even produce ulcers. Wonder drugs are helpless against these ills. One's vital force is consumed by unproductive fretting, health is undermined and life made miserable.

What can be done to avoid taking unnecessary offense? Understanding some of the causes will help. One is pride, the thinking more of ourselves than we ought to. The proud seek to elevate themselves over their fellow man, as did Haman, and resent any action they feel will degrade them in the eyes of others. As a result, they become overly sensitive to criticism and lay themselves open to becoming offended easily. "Pride is before a crash, and a haughty spirit before stumbling."—Prov. 16:18.

Humility must be cultivated instead of pride; we should see ourselves in true relationship before our Creator and our fellow man. This requires accurate knowledge of God and his purposes. Accurate knowledge reveals that Jehovah is the exalted one and that all are born in sin, imperfection, and therefore tend toward making mistakes. In view of this, we learn not to demand of others what we ourselves cannot produce—perfection. This will help us to appreciate that we all can unintentionally offend others and that many offenses are not planned, but are due to the tendency of error common to fallen flesh.—Ps. 51:5; Rom. 5:12.

Knowledge of these limitations will aid us in becoming more generous and understanding toward others and puts us on the way to cultivating the quality of love. Love is unselfish, forgiving and merciful. "It does not keep account of the injury." It acts as a healing balm when wounds are suffered. It is to personal relationships what medication is to cuts and bruises. It soothes, covers over, minimizes damage and restores. As a bandage covers over a cut, so love will cover over the offenses of others, keeping them small and insignificant when compared to the far more important matter of doing God's will. "Love covers over even all transgressions." —1 Cor. 13:5; Prov. 10:12.

But what if we feel that an offense is committed deliberately and a serious wrong has been done? Jesus outlined the action to take at Matthew 18:15-17. But before doing this it would be wise to examine ourselves and keep in mind our own inclination toward wrongdoing. Perhaps something we said or did provoked the offender, though we may not have been aware of it. Love will give the other the benefit of the doubt. It will cause us to be "freely forgiving one another just as God also by Christ freely forgave" us. (Eph. 4:32) How sound the course of practical wisdom suggested at Ecclesiastes 7:8, 9: "Better is one who is patient than one who is haughty in spirit. Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones."

TRUE peace includes peace of mind. But such peace has been shattered in a world filled with worry, anxiety and fear. These peace destroyers spring from many underlying causes: the cold war in the nuclear-missile age, radiation or Strontium-90 dangers, financial problems, inflation, crime, disease and death. With true peace so elusive in this modern world, many persons have deliberately set their minds to find peace. The results have not been happy.

What is wrong? Men have turned to the wrong source for the peace that they crave. Some have thought that money would assuage the anxiety in their lives, but money has failed them, just as the Bible says: "A mere lover of silver will not be satisfied with silver, neither any lover of wealth with income. This too is vanity. Sweet is the sleep of the one serving, regardless of whether it is little or much that he eats; but the plenty belonging to the rich one is not permitting him to sleep." (Eccl. 5: 10, 12) The materialistic existence that many persons have adopted has not brought them peace in this troubled world but has only added to their anxiety.

Others have gone after pleasure, but their restless search for peace via pleasure has only left them mentally and physically exhausted. Still no peace of mind! So some have tried to find peace by means of alcohol and tranquilizers; when their effects have worn off, the individual's lack of peace only becomes more obvious and more disturbing.

Not surprising that a peace-of-mind religion has developed. This is religiosity in which the main objective is peace of mind. As Will Herberg says in *Protestant—Catholic—Jew:* "In the last analysis, it is 'peace of mind' that most Americans expect of religion. 'Peace of mind' is today easily the most popular gospel that goes under the name of religion; in one way or another it invades and permeates all other forms of contemporary religiosity. . . . What is desired, and what is promised, is the conquest of insecurity and anxiety, the overcoming of inner conflict, the shedding of guilt and fear, the translation of the self to the painless paradise of 'normality' and 'adjustment'! Religion, in short, is a spiritual anodyne designed to allay the pains and vexations of existence."

True religion can and does bring peace of mind in this troubled world, but the peace-of-mind religiosity is not true religion. Why? Because it puts the desire of the individual above the will of God. There is nothing wrong with the desire for peace, but the one who would truly find it must recognize that peace is part of "the fruitage of the spirit" of God. (Gal. 5:22) God's

spirit is necessary if one is to have peace.

God gives his spirit to those who are doing his will, who are obeying his divine commandments. Declares the psalmist: "Abundant peace belongs to those loving your law." Ah, this is the crux of the matter—getting the divine commandments in our heart, living by these laws so that one can always maintain a good conscience toward God.—Ps. 119:165.

Accurate Knowledge of God Needed

So if anyone is going to find peace in this troubled world, he must take in accurate knowledge of the divine will, as the apostle Paul shows: "Be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God." (Col. 1: 9, 10) This taking in of accurate knowledge is not simply a psychological device to reduce tensions in life but rather is for the purpose of being guided by the divine will in all of life's activities. So more than accurate knowledge is needed: one must act upon this accurate knowledge of God. This gives us peace, a good conscience toward God.

No wonder the seekers of peace of mind have failed! They have not taken in the accurate knowledge of God, coming to know the divine will as to man's duties and obligations, then acting upon this knowledge. They have not heeded the counsel at Romans 12:2: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." To have peace in this troubled world, then, one must think right. He must think the way God wants us to think. Concerning this the apostle Paul writes:

"Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things. The things which you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you."—Phil. 4:8, 9.

Yes, "practice these" things that God tells us to do; only then will "the God of peace" be with you.

Prayer and Trust in Jehovah

Prayer is a divine provision for the "God of peace" to be with us. By means of prayer we can appeal to Jehovah God, the great Rock, and cast our reasons for anxiety upon him. God's Word says: "Throw your burden upon Jehovah himself, and he himself will sustain you." (Ps. 55:22) It would indeed be difficult to have mental peace without this provision of prayer by which we can throw our burden of anxiety upon Jehovah himself. The Christian must be humble enough, then, to realize that he cannot himself carry his burden and direct his steps. Says God's prophet: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step."—Jer. 10:23.

If we have relied on Jehovah God for wisdom and guidance, we need not worry about the outcome; and we can have peace of mind. "Do not be anxious over anything," says Christ's apostle, "but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God, and the peace of God that excels all thought will guard your hearts and your mental powers by means

of Christ Jesus." (Phil. 4:6, 7) In a world as troubled as this, only the "peace of God," the peace God gives, can prevent us from suffering the fears and anxieties that were certain to befall mankind in these "last days," as Jesus Christ himself foretold: "On the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth." (Luke 21:25, 26) We will not be among those persons who "become faint out of fear and expectation of the things coming" upon this nuclear-missile age if we take in accurate knowledge, act upon it, think in harmony with it, throw our burden upon Jehovah and pray for divine guidance and wisdom.

Aiding Others to Find Peace

Something more is yet required for true peace in this troubled world: unselfish giving. This is the divine will, as stated at Acts 20:35: "You must assist those who are weak and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.' " What can you freely give that will make others as well as yourself truly happy? Why, the peace that you yourself enjoy! Share it with others. Do as Ephesians 6:15 counsels and have your "feet shod with the equipment of the good news of peace." This means going to others to give them the "peace of God" that comes from taking in accurate knowledge of God and of his kingdom.

Yes, give others the knowledge that God's kingdom is established in the heavens, that soon the kingdom will bring peace to the earth by destroying this wicked system of things, as Daniel foretold: "The God of the heavens shall set up a kingdom which shall never be destroyed, nor shall the kingdom be left to another people; it shall break in pieces and annihilate all these kingdoms, but it shall stand forever." (Dan. 2:44, *AT*) Teach others the significance of the Lord's prayer: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." Help others realize that peace will soon come to this earth permanently by means of God's kingdom. Show them in the Scriptures the blessings of God's kingdom rule by Jesus Christ: "Let the mountains carry peace to the people, also the hills, through righteousness. Let him judge the afflicted ones of the people, let him save the sons of the poor one, and let him crush the defrauder. In his days the righteous one will sprout, and the abundance of peace until the moon is no more. And he will have subjects from sea to sea and from the River to the ends of the earth."—Matt. 6:10; Ps. 72:3, 4, 7, 8.

Even now before the Kingdom brings in these righteous, peaceful conditions earth-wide, you can have happiness and peace. Put your trust in Jehovah. Pray for his guidance and his spirit. Follow Jesus' counsel: "Seek continually his kingdom." Take in accurate knowledge of God and his kingdom. Act upon it. Live by the will of God. Help others seek continually God's kingdom. Look forward to the hope of everlasting life in a new world of endless peace. Yes, and already, now, you will enjoy peace in this troubled world.—Luke 12:31.

Common Sense May Save Your Life

WHEN you leave your worries behind for a day of fun at the seashore or at a lake, do not leave your common sense behind too. That would be a sure way of transforming a pleasurable outing into a painful or heartbreaking one. Realize that although water can be a friend that provides fun, relaxation and exercise, it also can be an enemy, a deadly enemy. Every year it takes the lives of a great number of persons because they fail to show enough common sense to respect it.

A little forethought is much better than regrets. What good were regrets or apologies to the father whose seven-year-old daughter drowned when she was catapulted into the water when his boat was rammed by a carelessly driven motorboat? What good are regrets among friends or relatives of a swimmer that was drowned because he ventured out too far or because he went swimming by himself where there were no lifeguards? Regrets over what happened cannot take the place of the common sense that could have prevented an accident.

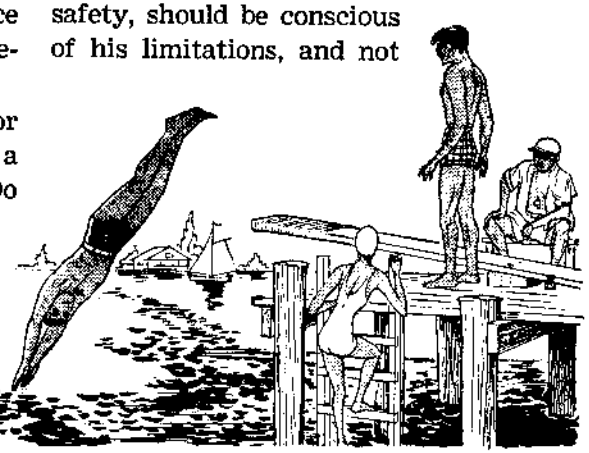
When sensible suggestions are given for your safety at the seashore, a lake or a swimming pool, give heed to them. Do not take them lightheartedly, forgetting that a day of fun can be changed by folly to a day of tragedy. Wisely maintain a healthy respect for water, never becoming overconfident or indifferent to its danger. No matter how hot a day may be, staying alive is more important than staying cool.

Swimming

It has been estimated that about 90 percent of the people who take advantage of swimming facilities in the United States are either poor swimmers or cannot swim at all, and many other countries no doubt have a similar situation. Obviously such persons would be foolish to venture into water where no lifeguards were present or, at least, persons capable of rescuing them if something were to happen. In fact, anyone who swims alone, including a good swimmer, is inviting trouble.

If the water is cold it is unwise to plunge into it; it creates a shock to the system. Some may contend that it is stimulating, but they are mistaken. Instead of being stimulating, it is exhausting, causing a loss of energy. Enter the water gradually so your body can become adjusted to it. This is especially important for one who has not been swimming for several months.

A swimmer, for the sake of his own safety, should be conscious of his limitations, and not



go out too far. In the ocean it is often more difficult to swim back than it is to swim out. So be certain you have the strength and ability to get back from any place you think about swimming to. Do not permit your companions to entice you into water that is too deep for you or into going out farther from shore than you should.

Suppose you do get into trouble, what should you do? The most important thing is not to panic, but to remain calm. Do not fight the water; you are certain to lose if you do. Instead, relax, allowing yourself to float on your back, remembering that your body cannot sink because of its natural buoyancy. Slow movements of your feet and hands will keep your body level. Even if you were to relax face down without leg or arm movements your body would still float with your head a little below the surface. By exerting a little effort you can raise your head high enough to take in air; then relax as you exhale under water. By doing this you can keep yourself afloat until help arrives.

The poor swimmer who tries to save a drowning person will most likely fail and lose his own life as well. By the time he reaches the person in trouble he may be so tired that he is unable to fight the victim's frantic struggles, much less bring him back to safety. The magazine *Today's Health* said: "The would-be hero may be the fool, however, if his actions endanger his own life and the lives of others more capable of assisting." Common sense will send him for a boat, a life preserver, an inner tube or help from others.

Never go swimming right after a meal. Why? Because it is an easy way to get painful cramps, causing you to drown. This is especially true after eating heavy, greasy foods. Use good sense by waiting for a while after eating, perhaps an hour or more. It is also very unwise to swim when overheated or overtired.

If you intend to do some diving in strange waters, investigate them first, making certain that the water at the place you pick is sufficiently deep. Look for submerged objects such as rocks or timbers. It is better to investigate before you dive than to crack your head open on a jagged rock or break your neck on a shallow bottom.

Skin diving may be a water sport you would like to engage in, but before you do be sure you are in good physical condition. Forget it if you have a bad heart, bad lungs or asthma. They can make underwater swimming extremely dangerous. So can a cold or sinus trouble. When you have these troubles common sense says to stay on the surface.

As with surface swimming, skin diving should never be done alone or immediately after a heavy meal. Before you go down be certain that you have a depth gauge, a waterproof watch, a knife, and that your tank is filled with the right air and with enough for a long swim if necessary.

Boating

With each year bringing an increase in the number of boat owners and boat users, it is more important now than ever before to use common sense when boating. Boat accidents in the United States during 1958 went up 23 percent over the previous year; injuries went up 30 percent, and fatalities 29 percent. "We had more deaths from water accidents over a single weekend than we did on all the highways in our state," said the governor of Tennessee. Common sense can prevent most of these accidents.

Operating a boat is not the same as operating an automobile. Because water, unlike a road, is constantly changing and a boat is subject to the vagaries of wave and wind, many experts contend that boating is more difficult than car driving. There

is also the matter of brakes. A boat has none, and that requires the pilot to be alert constantly to the danger of collision. It is true that he can reverse the propeller, but it takes time to stop. The best way to avoid an accident is to operate the boat at a speed that is safe for your surroundings and so you have the boat under control. The inexperienced pilot that throws a fast-moving boat into a sharp turn is wholly without good sense. One person who did this was thrown into the water, and his runaway boat crashed into another boat and went on to terrorize swimmers and water skiers until it was finally stopped by a person who leaped on board from another boat.

ASK FOR THE NEXT ISSUE

- In both Christendom and pagandom, the living often seek communion with the "spirits of the dead." Can the dead help in time of need? Read the Bible answer in the next issue.
- Treasures that stagger the imagination are being found in the ocean depths. Read about this new frontier in the article "Harvesting the Oceans."
- "Do Children Have Legal Rights?" That is the thought-provoking title of an article that both parents and children will want to read.

Never leave shore in a leaky or poorly constructed boat. To do so would be inviting trouble. Get a suitable craft, and before taking it out check it for life jackets and other safety equipment. It would be common sense to insist that anyone going with you who cannot swim wear one. Although it is difficult to leave some friends behind, that is far better than overloading the boat and endangering the lives of all on board.

Before venturing out on any body of water you should first inquire about local wave and weather conditions as well as the location of submerged objects that might be dangerous to the boat. Since a severe storm can blow up in a matter of a couple of hours on some bodies of water, it is vital to know local weather conditions. With that knowledge you will know how far you can go from shore in safety.

Overpowering a boat is not good sense; it makes it hard to control and can cause it to upset or to break up. A lack of good sense is also shown by one who operates his motorboat near swimmers and fishing craft. Keep it out where there is plenty of room and no danger of injuring anyone. If you were to speed by a small fishing craft, the wake from your motorboat could swamp it or throw its occupants into the water. You could be held responsible for injuries or loss of property caused by the wake you created when passing.

Suppose you were in a canoe or another small boat and it overturned; what would you do? Making a wild, long-distance swim for shore would not be good sense. Chances are you would tire out and never make it. Because most small craft will float when overturned or when filled with water, it is best to stay with the boat. It is easier to spot by rescuers than the bobbing head of a swimmer. Have the passengers get on opposite sides of the boat with their hands clasping one another's arms across its bottom. They can stay that way for a long time without tiring.

Before ever leaving shore you should, without fail, let someone know where you are going and when you expect to be back. Then if something happens and you do not return when you said you would, a search can be promptly made. Otherwise you may not be found in time to be rescued from a watery grave.

Whether swimming or boating, always respect the water, taking every possible precaution to avoid accidents. Never forget that while it can bring you a great amount of enjoyment, it can also bring death. So use common sense—it may save your life.

Clerical Self-Castigations

SECOND-RATE COUNTRY CLUBS

¶ The Vancouver newspaper *The Province* of February 13, 1960, published this item from Bangor, Maine: "'Too many churches today are only second-rate country clubs and nothing more,' Bishop Gerald Kennedy, of the Los Angeles district of the Methodist Church told an alumni meeting of the Maritime-New England Theological Seminary here recently. . . . 'I don't wish to be negative but at times when I look at the church in North America I worry that it may not be part of the healing but instead, part of the disease,' he said."

OVERWORKED BUT UNEMPLOYED

¶ *Time* magazine, in its issue of October 12, 1959, said: "From the pulpit of Harvard's Memorial Church last week, Dr. Samuel H. Miller, dean of the Harvard Divinity School, launched into a blistering tirade against Protestant clergy who, at the insistence of their congregations, reduce their office to a 'mad dervish dance of unenlightened public activities.' Said Baptist Miller: 'One of the tragedies of our time is that the minister is both overworked and unemployed; overworked in a multitude of tasks that do not have the slightest connection with religion, and unemployed in the serious concerns and exacting labors of maintaining a disciplined spiritual life among mature men and women. It is a scandal of modern Protestantism that young men called to the high venture of the Christian way . . . are graduated into churches where the magnitude of their vocation is macerated . . . by the pressure of the petty practices of so-called parish progress.'"

PRESTIGE AND LIMELIGHT

¶ "Thousands of Americans," says staff writer Carl T. Rowan in the Minneapolis *Morning Tribune* of March 3, 1959, "pick their church on the basis of its prestige—the imposing structure, the large membership, the congregation's social status, the prominence of the minister. The minister who caters to this kind of membership is himself an agent of materialism, one family sociologist asserted. 'I shouldn't say this to you,' one prominent east coast pastor said, 'but sometimes I do get so involved in fund drives, in worries about the cost of a new addition, that I feel guilty about the unmet needs of parishioners. . . . Perhaps too many of us ministers are too concerned about the prestige of our churches. We seem less bothered by the fact that we married three woefully unprepared couples last week than we are by the fact that the minister across the way got his picture in the paper more often than we did.'"

PARALYZED

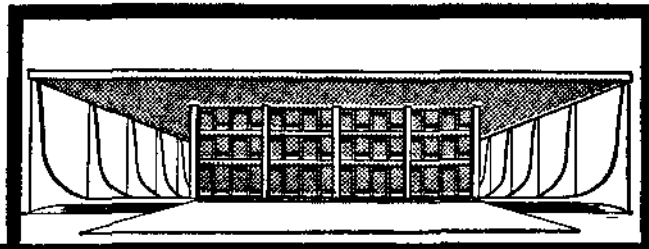
¶ An editorial in the January, 1957, issue of *Theology Today* states: "The Gospel, we must never forget, is 'good news,' and it is our responsibility to proclaim the good tidings with a sense of joyful abandon and evangelical optimism. If we cannot do this, we cannot do anything worthwhile. If—theologically—we become so enmeshed in our antinomies or paradoxes, that both affirmation and action are paralyzed, we are unfaithful stewards of the heritage bequeathed to us."

"PEOPLE-PLEASING PARSONS"

¶ Under the above heading Robert J. Hawthorne, First Methodist Church, Tracy, California, writes in *The Christian Century* of December 16, 1959: "Certain ministers I know who have been exploring their personal problems have discovered a common trait: they are people who are trying to please—or appease, if you will—and among the people they are trying to please are the congregation . . . the district superintendent and the bishop . . . and the community at large. . . . They have gone on to discover that their wish to appease is not unalloyed; they find themselves, in their honest moments, rebellious and authoritarian. Thus they swing from one extreme to the other and make a staggering job of the ministry."

COULD PACK THEIR BAGS

¶ In Australia cleric Wilkinson-Fox of Lincolnshire Village of Wrangly resigned from the Church of England and said: "I made the decision only after long and careful consideration. Today the Church is so tied up with red tape it is more civil service minded than the Civil Service. Bishops are so busy being administrators of the gigantic organisation they have created they haven't time to be spiritual leaders of the people. The clergy today are being forced into the position of becoming parasites. Ninety percent would not be missed if they packed their bags and left overnight."
—Sydney *Morning Herald*, July 17, 1955.



land of opportunities

By "Awake!" correspondent in Brazil

A SKYSCRAPER city, mushrooming up from an empty plateau in less than four years! This is brand-new, modern Brasília. Just after midnight on April 21 it became the capital of the South American colóssus, Brazil, and typified the energetic economic and industrial expansion of this remarkable land.

The new capital caught the imagination of Brazil's population. Only a few years ago, 60,000 workers began the westward movement that rivaled the gold rush days of the United States. They were the vanguard of the 120,000 residents now in Brasília, to be followed by an estimated 400,000 in the next ten years. Large office buildings sprang up in weeks. Five thousand miles of highway was swiftly laid, connecting Brasília with other principal cities. Thousands of apartments were readied for the expected influx from the overcrowded coastal areas.

This astonishing achievement is part of the great spurt forward that is transforming Brazil from a predominantly agricultural nation to an increasingly prominent industrial one. The population of sixty-six million is expanding rapidly too, at the rate of one million a year, bolstered by nearly 50,000 immigrants who make this land of opportunities their permanent home.

Brazil has untold mineral riches, and the government is aiding its people to develop these resources. The new Federal District of Brasília, located close to the country's geographical center, is expected to open up a huge area of the interior for development and to serve as a springboard for the economic conquest of the Amazon region. The expansion-minded government is also encouraging immigration by making entry requirements lenient, especially in the field of industry. The need for skilled workers is great in cities such as São Paulo. With over three and a half million inhabitants, this industrial center is referred to as the "Chicago of South America" and the "Detroit of Brazil." Almost daily there is a plea for experienced technicians, both Brazilian and immigrant, in the construction, chemical, electrical, mechanical, agricultural and clerical fields.

A Sprawling Giant

The Brazilian territory embraces many natural characteristics best described by superlatives. It occupies nearly half of the South American continent; only the Soviet Union, China, the United States of America and Canada exceed it in size; its borders touch those of all the other South American countries except Chile and Ecuador; less of Brazil is mountainous or arid than any other major country; some of the largest deposits of high-quality iron ores on earth are found there; the harbor in

which Rio de Janeiro is located is one of the largest in the world.

Any description of Brazil would not be complete without mention of its rivers. Can you imagine a river longer than either the Danube, Euphrates, Rhine, Seine or Ganges, yet only the third-longest in the country? The river just described is the São Francisco, lying entirely within Brazilian territory and over 1,800 miles long. Several hundred miles longer, though, is the Paraguay-Paraná River, but not flowing entirely within Brazil's borders.

Yet, more than double the São Francisco's length is the amazing Amazon! The Amazon originates near the western edge of the Andes in Central Peru, about a hundred miles from the *Pacific* Ocean, and flows 3,900 miles across Peru and Brazil to enter the Atlantic Ocean at the equator. Only the Nile in Africa is longer, though the Amazon is largest in volume. It is navigable farther upstream from its mouth than any other great river and allows ocean steamers to reach the jungle port of Manaus, 1,000 miles inland. More than 500 miles upstream there are places where the river is almost 400 feet deep. Tributaries of the Amazon are larger than most major rivers of the world!

Another of Brazil's natural marvels along its waterways is the two and a half miles of cataracts of Iguassú's National Park, plunging over 240-foot-high rocky precipices.

Since roads are few in the jungle, the rivers become busy highways for all types of vessels, from small canoes to great ocean-going transports. However, travel in the east and south is quite different, where there are luxurious air-conditioned buses with two-way radio communication speeding along beautifully landscaped dual-lane superhighways. Modern streamlined steel electric trains and excellent, economical air service will take you to all parts of the country.

Climate for Everyone

Brazil has a great variety of climates, since it extends from 5° latitude north of the equator to 34° south of the equator. The tropical north is generally flat, with but few rolling hills. From north to south through the center of the country is a high plateau with excellent grazing lands, traversed by several ranges of scenic mountains whose peaks reach over 9,000 feet. On the semi-tropical east coast, near Rio de Janeiro, another picturesque mountain range receives the admiration of thousands of tourists yearly who come to participate in the gay carnival activities or bathe in one of Brazil's famous beaches, which are open the entire year. Even in the northern coastal cities on the equator the temperature is pleasant most of the time due to the delightfully cool ocean breezes.

Most of Brazil has only two seasons, winter and summer. Spring and fall are not known to most Brazilians. This is perhaps the only country in the world where part of it has winter while the rest of it has summer, and vice versa. However, the main difference between a tropical winter and summer is not the temperature, but rather the heavy rainfall in winter compared to light rainfall in summer. While it does not snow in Brazil, yet the extreme south does experience freezing weather in wintertime.

Natural Resources

The products of Brazilian industry and agriculture affect peoples in most parts of the world. The next time you pause for

that fragrant cup of coffee, keep in mind that it was probably grown in Brazil. The raw material for the tires of your car may have come from the Amazon region. Bananas and other delectable tropical fruits you eat could have been grown there.

Brazilian iron ore is used for most of the nation's automobiles, buses and trucks. The thriving textile industry is fed by an ever-increasing amount of Brazilian cotton.

A host of other leading products originate here: rice, cattle, timber, sugar cane, chocolate, corn, wine, grapes, nuts, maté, mandioc (cassava) and waxes. Metals and stones are in abundance, such as tin, lead, iron, gold, silver, nickel, zinc and diamonds, aquamarine, topaz, amethyst, etc. Yes, many industries with small beginnings have, in a few years, grown into mammoth enterprises contributing to the nation's progress and development.

One of Brazil's natural resources is responsible for its name. This is the plentiful brazilwood. Producing a rich purple dye, it was greatly sought after by European traders of the sixteenth and seventeenth centuries. They referred to this as the "land of the brazils," from which Brazil gets its name.

Government Policy Progressive

While the government is keenly interested in economic expansion, it is also well aware of the need for education to keep pace with physical growth. It has launched an all-out campaign against illiteracy. Many new schools have been built and special training has been given to an ever-increasing number of teachers. Free instruction is available for elementary grades, and advanced education is provided for a small tuition. The government cooperates with and encourages private organizations interested in teaching the people to read and write.

This progressive trend is reflected by Brazil's constitution. Similar to that of the United States, it guarantees freedom for everybody, stating, "Liberty of conscience and belief is inviolable, and the exercise of religious cults is guaranteed."

Democratic Brazil has a president, chosen by free elections, and a cabinet, senate and other judicial processes similar to those of other democratic lands. Originally colonized by Portugal, it gained independence in 1822 and developed into the present democratic nation of world importance.

A Hospitable People

Now you may ask, Just what is a Brazilian? As North Americans are usually descendants of various European nationalities, so Brazilians are also descendants of various nationalities, predominantly Portuguese, African and some Indian. Also, there are Germans, Japanese, Spaniards, Italians and others. Since Brazil grants equality of rights to all its many races and classes, it is not uncommon to see mixed marriages and free association of all its peoples in a friendly spirit of interest.

This free association carries over to the religious field. While statistics show that 93.7 percent of the population are Roman Catholic, yet a vast number are not "practicing Catholics" and attend church only for baptism, marriage, or other special occasions. Many have joined some Protestant religion. Spiritualism also flourishes in Brazil. It is not uncommon for persons to be both Catholic and Spiritist at the same time and to participate in the ceremonies of both.

Probably the fastest-growing religious group in the country is Jehovah's witnesses. In 1945 there were only 344 active ministers, but now almost 20,000 are regularly visiting the homes of hospitable Brazilians, from the most remote jungle outpost to

the very heart of the industrial center of the nation. These progressive Christians are intensely interested in the people and desire to assist them in acquiring an accurate knowledge of God and his purposes.

Brazilians are very friendly and freely engage in conversation while traveling, always willing to aid one who is in need of help. Their language? Not the Spanish usually associated with South America, but Portuguese. You may be surprised to learn that about one half of the continent's population speak Portuguese, not Spanish, since they live within Brazil's borders.

The Brazilian is very expressive in the use of his language, though often he uses a gesture in place of a spoken word. If he enjoys something, especially food, he grabs his ear lobe, which means "It is excellent." When you go to visit him you may clap your hands. This corresponds to knocking on his door. He invites you in, shakes hands and at the same time pats you vigorously on the back with the left hand. If it is near mealtime, he will always invite you to share food with him, even if he has very little. When you get up to leave, he will ask you to stay longer, since "it is still early." When you do leave and shake hands, he will ask you to forgive him for having said or done anything that may have made your visit unpleasant. Upon entering a group it is customary to shake hands with each one, and again when leaving.

Homes are comfortable and vary greatly in different parts of the country. Along the rivers they are built of wood, straw and bamboo, often on floating logs that rise and fall with the water level in flood season. In the large cities modern, reinforced concrete apartment buildings are equipped with elevator service, hot and cold water, and other conveniences. Many Brazilian homes are further adorned with beautiful orchids, native flowers and plants, or with caged birds or other pets.

Something to Interest All

For inhabitant and visitor alike, Brazil provides a wide range of things to satisfy the curiosity, interests and needs of all. Whether one seeks entertainment, exploration of natural wonders, delightful climate, employment in agriculture or industry, Brazil has it.

What equipment should the visitor bring along? A snake-bite kit? Arms and ammunition as protection from vicious crocodiles, boa constrictors or head-hunting Indians? No, none of that, unless you intend to explore some of the remote sections of the distant jungle. It may seem strange to a foreigner, but the vast majority of Brazilians have never seen head-hunters, nor have they seen dangerous snakes or wild animals except in their local zoos. This is because about nine tenths of the population live in the well-developed coastal strip a few hundred miles wide.

But for students of natural beauty there remain huge areas, yes, thousands of square miles of untouched, unexplored regions to excite the interest of explorer, naturalist and hunter. Brazil is truly a land of many opportunities!

It Actually Happened!

¶ "A worshiper in Lannion (France) reached into her handbag for her prayer book. Instead, her fingers closed round a piece of stewing steak. 'Oh my stew!' she shrieked, and dashed out of church for home. She lifted the lid of her saucepan. Inside was the prayer book done to a turn."—*The Nation*, Rangoon, Burma, January 26, 1959.

CHILE'S LONG QUAKE

By "Awake!" correspondent in Chile

AT 6 a.m., Saturday, May 21, almost everyone in Concepción, Chile, was sound asleep. It was the morning of the national holiday to celebrate Chile's one-time naval victory over Peru. The week-end promised to be one of gaiety, festivity and parades.

But at 6:05 a.m. the earth appeared to roll over on its side, and Concepción, along with 600 miles of the nation's coast, was in for a rude awakening. First, there was a gentle shake. Then it became a roar, and the houses rocked like toy boats in a choppy sea and brick fire walls two feet thick crumpled like tissue paper. Front walls, side walls, ceilings and roofs all fell together. Some of these collapsed toward the street, others fell inward on sleeping children and parents. Cities and villages seemed to disintegrate.

In the mountains six long-inactive volcanoes erupted, spewing red-hot lava, smoke and ashes 23,000 feet into the sky. Two new volcanoes were born, two small mountains sank out of sight, new lakes were formed and for 25 miles the earth sank a thousand feet! Eleven persons in one community were swallowed up by molten lava. In another community 113 were buried alive under the landslides that crashed down the Andean slopes.

"The whole world seemed to be shaking and shivering," said one survivor. "Everything danced in a terrible rhythm." The earth beneath rocked 'n' rolled so crazily that people found it hard to stand on their feet. Earthquake after earthquake convulsed the land so that in a week's time over one hundred earth shocks had been registered, four of them of major force. The sixth shock was about equal to the San Francisco quake in 1906.

When the week's "dance of death" was over, 13 of Chile's 25 provinces were affected, some 5,700 persons were dead or missing, over 2,200,000 Chileans, a quarter of the country's population, were homeless, fighting for their lives. The property damage was unofficially estimated at $500,000,000.

Giant waves set in motion by the quakes rolled at jet-plane speed of 450 miles an hour across the Pacific. The city of Hilo, Hawaii, 6,800 miles away, was mercilessly crushed. In 24 hours Shizukawa, Japan, 10,700 miles away, was struck by 35-foot-high waves that left portions of the city in ruins. In Japan and Okinawa 180 were killed, 850 injured and some 150,000 persons were left homeless. Alaska and New Zealand, Australia and the Philippine Islands all felt the fury of the seismic sea waves.

A Horrifying Experience

At Concepción, which has been destroyed five times in the past by earthquakes, only the earthquake-proof build-

ings survived the first encounter with nature; the rest collapsed with hardly a struggle. In some places the level of the houses dropped six to ten feet below the street level. The terrible jolt left the province of Concepción with 125 dead, most of whom were young folks under thirty years of age.

One father first helped his wife to safety as his small son called to him, "Papa, here I am." When the father went to look for him, the boy was dead. Another father dug frantically in the dark at the bricks pressing on the chest of his daughter and pulled her out, almost asphyxiated but unscratched. A woman leaped out of bed and ran to the side of her children when she felt the quake. Hardly had she reached them when the thick concrete-and-brick wall of the woolen mill crashed down on her bedroom and kitchen, demolishing them completely. Unable to open the jammed doors to escape with her children, she huddled in one corner with them until daylight and rescue came.

People everywhere were rushing into the streets. There were lightning flashes across the darkened sky, and a red glow from the fire that broke out in the chemical laboratory of the three-story girls' school began to illuminate the desolation all around. Wails of misery, the frantic sobbing of children, the noise of falling buildings, the yelping and whining of dogs, the cries of the wounded and the continued falling of old walls in recurring rumbling tremors all added to the terror of the moment. As if that were not enough, it began to rain on the benumbed groups standing between the piles of bricks in the streets. No one dared to return to the ruins of his house to look for a coat or an umbrella. They just stood dazed in the cold winter drizzle waiting. At daybreak, as far as the eye could see in every direction, there were ruins.

In the hours that followed, the people tried to cope with the simple necessities of life. There was no water, no electricity and no gas. The wounded had to be taken somehow to the hospital; the dead had to be buried. With only the death certificate in hand, some families carried their dead to the cemetery just as they were. Others improvised boxes. There was no money for the fancy trimmings of undertakers, neither was there the necessity of wakes.

That night few persons went into their homes to go to bed. Some slept in automobiles, others on park benches and still others sat in makeshift seats in front of gaping houses with a glowing brazier of coals at their feet. Some sobbed, others prayed. But few persons sought refuge in the churches, perhaps because many of them were irreparably damaged. Practically all the images in the new Roman Catholic cathedral in Concepción and in at least four other churches were destroyed. The image of San José was decapitated when it plunged from its pinnacle to the sidewalk. The huge image of the Virgin Mary on the top of Seminary Hill was also toppled from its pedestal. A huge cement cross fell to the sidewalk, while a cross with two crossbars remained standing. Now the superstitious may wonder, Which type of cross is the right one?

Sunday's Jolt in Puerto Montt

Some miles south of Concepción lies the beautiful city of Puerto Montt, a center for tourists and noted for its natural loveliness. On Sunday, May 22, at 2:58 p.m. the earth below the city began to rumble and quake. People ran into the streets. There they waited. Then fifteen minutes later, it began again. There was a loud underground roar, then a jolt that knocked many off their feet. People tried to run, but they could not. They tried to stand,

but could not. So on all fours they clawed at mother earth and held tight. When the awful shaking paused, the inhabitants ran for the hills that surround the city. From there they watched the city fall to bits.

Out beyond the bay on the island of Chiloe life seemed at its best. When the first shock was over, people away from home ran for their cars to speed home and care for their families and property. At the coastal town of Pudeto, some of these saw the ocean suddenly draw back from the land, leaving the bottom entirely bare. A car stalled in the middle of the highway, trapping some twelve or fifteen cars. The ocean came back with fury and carried cars and people out to sea. When the ocean brought the vehicles back, they were shapeless masses of steel and chromium, and the people were dead. Other automobiles were caught in the big cracks in the highways opened up by the tremors. People slipped into fissures; others were tossed into them. Some of these holes were seven feet deep.

In the fishing village of La Arena fishermen ran for their boats to seek the safety of the sea, but the sea betrayed them. After the first seismic wave the water receded from the bay, leaving a 40-foot police launch grounded. A few parents lifted their children off the boat, but in the distance they saw an immense black wave covering the entire length of the horizon. At the sight of the wave's thundering advance, they again hurriedly scrambled aboard the launch, but the sea swallowed up launch and all.

The seismic waves that snuffed out so many lives worked their way up the coast. In Mehuin, while the rest of the inhabitants ran terrified to the hills, one fisherman insisted that his wife and three children remain in their home. "Let the will of God be done!" he shouted. "If we are to die, let him take us!" Just then the house lost its first floor, and the sea swept away his wife and three children. The fisherman was the only one to survive.

Not only did the sea betray the seamen, but the woodlands betrayed the woodsmen. One of the sixty landslides took a bite two kilometers wide out of a wooded hill and buried the ninety inhabitants of the village of Tranquil with all their houses, chickens and hopes.

Terror increased. Panic broke loose in town after town. Curfews were set and the police guarded against looters. Everywhere cries went up, "God is punishing us!" Members of the Pentecostal religion shut themselves up in their churches and waited for everyone else to be destroyed. When they came out of their churches, they found the same people still wandering about the streets, only, perhaps, somewhat more frightened.

A 10,000-Mile Disaster

This was no one-nation disaster; it reached out 10,000 miles. The sea that was set in motion by the earthquake raced seismic waves across the Pacific. The waves were harmless until something got in their way. Almost four and a half hours before the first seismic wave struck Hilo, Hawaii, seismic-wave-warning sirens screamed an alert. Radio and television stations flashed bulletins to evacuate low coastal areas. Within the hour that the wave was to strike, the sirens in Hilo screamed five times giving five warnings. Still some people refused to budge from their homes.

Shortly after midnight there were reports of unusual water oscillations. Then at 1:05 a.m. the first of four big waves that hit Hawaii within an hour swept in. Waves that ranged from 15 to 35 feet high swept through 200 acres of Hilo, destroying 500 buildings and homes. The force of the waves picked up whole buildings and

tossed them across a street. It cut poles, uprooted trees and bent parking meters. When it was over, 67 persons were dead or missing and over 200 injured. The property damage was estimated at about $60,000,000—the costliest disaster in Hawaii's peacetime history.

Why so many dead and injured? Simply because the people did not heed the warnings. Police Chief Anthony Paul said the deaths and injuries were due to the people's false sense of security. Some of them actually went down to the waterfront to watch the waves roll in and to catch stranded fish. Others climbed poles to get a bird's-eye view of the approaching disaster. Still others went to bed. Some who lived in upstairs apartments thought themselves immune from disaster. Most of these were rudely awakened by the terrifying force of the waves, but many of them never lived to tell the story.

The seismic waves rushed on toward Japan and the Philippine Islands. Five cabled warnings went out to Japan, that the "sea wave has spread across the Pacific." But for some reason no warning was given to thousands of rice farmers and fishermen who live along the shores of the Japanese islands. The first warning that these received was a wave that rolled in on them; fortunately, it was not the biggest.

Why Earthquakes?

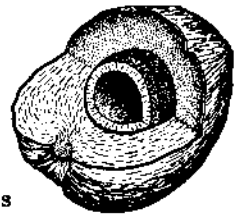
Many priests and clergy and a number of their parishioners charge the quakes to the wrath of God. "God is punishing us!" they say. But how can these explain the destruction of churches, their patron saints, images, the property of priests and nuns, the death of infants, children and animals? Are they all wicked? In many cases the godless in their earthquake-proof shelters were the only ones to go scot-free of destruction. Are they a favored lot? Is God's hand shortened? It is the height of foolishness to charge a loving God with such disasters. His worthy name is blasphemed by such senseless charges.

There are various causes for earthquakes, but God is not one of them. *The Standard Reference Work,* Volume III, says: "Sometimes an extensive crack forms in certain rock strata, and the rock on one side of the crack settles; or else the roof of an extensive subterranean cavity falls in. Other shocks originate in disturbances arising from an outburst of volcanic lava. . . . The nature of an earthquake shock may be illustrated by giving a table a sharp, quick, light tap with a hammer. A marble lying on the table will bound to a height of several inches, although the surface of the table cannot have vibrated, itself, more than one-ten-thousandth part of that distance. In this way a slight tremor or jar of the earth is quite sufficient to fling people out of bed, throw dishes out of a pantry, or bring stone walls tumbling down." Most earthquakes happen in the upper ten miles of the surface of the earth, but some do extend to 400 miles below. There is no part of the earth's surface entirely free from earthquakes, only some are more severe than others.

We can be grateful to God that his missionaries and name people have survived these quakes without loss of life and serious injury. May we always use the good sense he gives to act wisely at such times and be of comfort to persons who need comforting. No doubt, in the new world of God's making men will be taught how to protect themselves from such disasters. Jehovah promises no ruin in all his holy mountainlike organization, "because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."—Isa. 11:9.

The Nut with many uses

By "Awake!" correspondent in Trinidad



WHEN a housewife sprinkles a freshly baked cake with a generous layer of shredded coconut, she probably gives little thought as to where this tasty dressing came from. It is unlikely that she will associate it with the bar of soap with which she washed her face that morning or with the margarine she may have used on the toast she made for the family or with the shortening that may have been used in making their pancakes. But these seemingly unrelated products, so common in homes throughout the world, may come from the same source—the remarkable nut that grows on graceful palm trees, sometimes one hundred feet above the ground.

¶ In the beautiful tropical islands of Trinidad and Tobago these unusual nuts are harvested from carefully cultivated palm trees. A single tree may produce one hundred fully-grown nuts in the space of one year. Some of the coconuts are picked in what is called "the water stage." This is when the nut is green and contains about a quart of delicious water that makes a refreshing drink. Because of its popularity, vendors with donkey carts or pickup trucks that are piled high with green coconuts are a familiar sight in this part of the world. When a vendor sells one of these green nuts, he makes a hole in it by a skillful swing of his heavy knife. The customer then drains the coconut of its tasty water and goes away smacking his lips. A popular alcoholic beverage in the West Indies is a mixture of chilled coconut water and gin.

¶ Another stage at which coconuts are picked is the soft medium or jelly stage. It is called this because the people often call out to a vendor when approaching his cart: "Ge me ah medium dey, not a hard one you know." To find a medium nut the vendor must tap the nuts with the back of his knife. As might be expected, great skill is needed to determine by the sound he hears which one is a jelly nut and which is a water nut. If he cuts open the wrong nut, the customer will say: "Ah doh want dat, man. Ah tell you ah want ah medium."

¶ When the coconut has reached the hard stage, it has matured and can be dried, shredded or chipped into small, thin pieces. These are packaged and used by housewives in many parts of the world for baked goods and other desserts. In the islands they are often mixed with sugar or molasses, spices and essence and boiled until the mixture begins to thicken. When put on a flat piece of board or dessert plate it holds together in lumps. This is called "chip chip" or sugar cake. When well made it is an excellent confection that eager children can often be seen buying from vendors near their schoolyards.

¶ The last stage of this amazing nut is called copra or "Boo-soo-coo." This is when the nut has stayed on the tree and has become fully dried. The hot sun will have evaporated its water and caused the kernel to shrink. Since a person needs only to shake one of these nuts to know when this stage has been reached, he has no difficulty in identifying the Boo-soo-coos. The kernel can be heard bumping around inside.

¶ It is in this copra stage that the oils of the coconut are extracted by powerful presses in one of several refining plants in Trinidad. The meat is then sold for stock feed and the extracted oil sent through a refining process that neutralizes its fatty acids, deodorizes it and removes its characteristic brown color. Some of the coconut oil is sold for cooking oil and some is mixed with hydrogenated vegetable oils that are obtained from other countries. The resulting product may be either margarine or shortening. Soaps are made from the crude as well as the refined oil.

¶ Aside from cooking oil, margarine, shortening and soap, the oil from the remarkable coconut is also used in the production of synthetic rubber and for hydraulic brake fluid in airplanes. Uses have been found even for the shells and the fiber that grows on the outside of the coconuts. Because the fiber is elastic and resistant to salt water, it makes good cordage, fish nets, doormats, brushes, insulation and packing material. The shells are used as containers.

¶ As a housewife decorates a cake with shredded coconut, prepares a meal with coconut oil, shortening or margarine, washes her hands with coconut-oil soap and cleans mud from dirty shoes on a coconut-fiber mat, she can marvel at the many products God made possible in this tasty nut.

READERS of *Awake!* became acquainted not long ago with the plight of Jehovah's witnesses in the Hashemite Kingdom of Jordan. An article in the *Awake!* of October 8, 1959, pointed out that conditions were indeed bad for these Christian witnesses. Their literature was banned, houses were entered and searched, meetings were disrupted and their preaching activity generally curtailed. All this was due to a gross misunderstanding by the officials of Jordan. They supposed that Jehovah's witnesses held beliefs of both the Communists and Zionists. This misrepresentation had been implanted in their minds by the so-called Christian clergy in Jordan.

The *Awake!* article appealed to readers to write letters to His Majesty King Hussein, to the Prime Minister or to the Governor of Jerusalem, protesting the discrimination against the Witnesses. What was the result of these tens of thousands of letters that were sent? It will make all lovers of freedom of worship happy.

The letters began to arrive the middle of October, producing an almost immediate effect. They came from the United States, Canada, Britain, Germany, South Africa, India, the South American countries and other parts of the world. Even as late as February 24, 1960, from one to two hundred were received daily. They represented the public opinion of not just one nation but a world-wide voice of protest to the leaders of Jordan.

The voice grew in volume. In the first part of December the Jordanian government became quite concerned with the flood of letters. Through official channels the ambassador of the United States was approached and asked if he had information on Jehovah's witnesses as to their beliefs and associations. Fortunately, in his possession at the time was a statement sent through the State Department that said in effect that Jehovah's witnesses are a religious group without Zionistic or Communistic affiliations, indeed, a religious group without political affiliations of any kind. This statement had a telling effect: On December 16, a special committee of two ministers (later increased to three) was appointed to ascertain the facts about this misrepresented group.

While this fact-finding committee was thus engaged, Jehovah's witnesses in Jordan were busy in their fight for freedom of worship. They were anxious to register their local organization so as to give them a legal voice. Beginning in May, 1959, the Witnesses had five times presented their charter to the Governor of Jerusalem, in compliance with Jordanian law; and five times the charter was rejected with the notation saying that the Witnesses are an "illegal society." The only recourse was to bring a legal case against the Governor of

Jerusalem and prove to everyone's satisfaction that this charge was founded in bias.

In the Supreme Court

Lawyers were engaged (one Moslem and one Christian) to represent the Witnesses, and the case was presented to the Supreme Court. The Supreme Court considered its merits and legality and accepted it for consideration. The battle for recognition was now being waged from within and without.

The Supreme Court case was thus running concurrently with the investigation committee and ultimately had a great effect on its report. This case in the high court was considered a number of times, but Monday, January 4, 1960, was the most important date. That day Jehovah's witnesses presented their refutation to the charges made by the Governor of Jerusalem.

Counsel for Jehovah's witnesses called one of the Witnesses to the stand to testify and to answer a list of questions. These questions covered their beliefs and also answered the false charges that had been leveled against them in Jordan. The questioning continued for one hour, many points of misunderstanding being cleared up. Five judges (four Moslems and one Christian) sat on the tribunal.

Not only the Bible was used during this questioning but also the Koran, the holy book of the Moslems. To illustrate: One of the questions raised was "Who is Jehovah?" The answer was first given from the Bible by reading Exodus 3:15 from an Arabic translation where the name Jehovah appears. Since both Moslems and Christians alike respect Moses, his writings were accepted without a murmur. Next an Arabic Catholic translation was read from, and it, too, used the name Jehovah in various scriptures. Finally the Koran was quoted where a sura or chapter mentions God as speaking of "his name." It was pointed out that this name is none other than Jehovah. It was soon evident to the judges that here was a witness willing and able to answer their numerous questions. In answer to their numerous inquiries, excerpts were read from publications published by Jehovah's witnesses.

The question of the hour was whether Jehovah's witnesses support or teach that the establishment of the Republic of Israel is by divine guidance. The popular study aid *"Let God Be True"* (first edition) was referred to where it states: "The facts and prophecies prove that the natural Jews will never again be a chosen, regathered people. They have as a people flagrantly rejected the Messiah, his truth and his Kingdom." This quotation was buttressed by the words at Matthew 23:37, 38, showing that the house of Israel, nearly two thousand years ago, had failed to discern their time of judgment and henceforth their future was to be in a desolate state, outside God's favor. It was pointed out that God would not reverse himself and use the political agencies of this world to make his Word of none effect. This point was remembered by spectators at the trial and referred to repeatedly as one of the best arguments ever heard on this issue.

As the testimony continued, a favorable impression was being given to the judges about Jehovah's witnesses. The power of the testimony could be illustrated by the experience of a man who was merely attending the trial. This man, a lawyer, had thought that Jehovah's witnesses were an organization destined to cause trouble in Jordan by an evil, propaganda-spreading activity. He conveyed these ideas to the counsel for the Witnesses and told him plainly he thought it was a shame any lawyer would soil his reputation by defending this group. Through curiosity, however, this lawyer attended the trial. What he

heard impressed him greatly. During the course of the trial he completely changed his mind. Before the trial finished, he was offering suggestions to the Moslem lawyer on how to defend Jehovah's witnesses. He became so firmly convinced that Jehovah's witnesses had been wronged and that they had the truth that he later appeared in their behalf before the special committee.

Change of Attitude

Protests were now being received from all parts of the world. On January 12, 1960, a government official stated that no less than 30,000 had been received.

On January 27, 1960, representatives of Jehovah's witnesses appeared before the special committee to give it further information about the world-wide activity of the New World society of Jehovah's witnesses. The convention reports, with their quotations from newspapers about the exemplary conduct of the Witnesses, and the picture post cards of the many Bethel homes and factories throughout the world gave a picture testimony concerning the conduct and activity of these Christian witnesses of Jehovah.

It was learned that the committee had called in the Minister of Foreign Affairs for consultation. This official had recently been in the United States, where some of Jehovah's witnesses contacted him and brought to his attention the plight of these Christians in Jordan. Because of this first-hand information he was able to clear up some important points in their behalf. At the conclusion of the interview the committee members were asked how their report would be, favorable or not. The answer: favorable.

Numerous newspapers throughout the country published the resolution adopted by the Cabinet of Ministers. Under the heading "Community of Jehovah's witnesses" it stated: "Jehovah's witnesses are now a recognized religious community in Jordan and may practice their religious rites in this country." How elated everyone was who had played a part in this fight for freedom of worship!

Jehovah's witnesses appreciate the actions of the fair-minded officials of Jordan in recognizing the truth, and that they have dealt fairly, judging the matter without prejudice. They realize, too, that it took a concerted effort from all quarters to stimulate these officials into a consideration of the matter.

The Christian spirit manifested by readers of *Awake!* world-wide in sending the countless letters of protest has become a talking point throughout Jordan. How Jehovah's witnesses in Jordan are grateful to you! Above all, Jehovah's witnesses are thankful to Jehovah God for their new-found freedom. Realizing the responsibility that goes with it, they will be diligent to bring the Kingdom tidings throughout Jordan to all men conscious of their spiritual need.

Nature's Antifreeze

¶ Biochemists have found that insects produce glycerin as a protection against cold weather. It was observed that the glycerin content of hibernating ants disappeared when their body heat was raised. When they were chilled at a temperature just above freezing, glycerin reappeared in their bodies. How did this protective mechanism against freezing come to be? Obviously the insects did not design it themselves. It could only have come to be by the Creator of those tiny bodies.

La Belle Créole

By "Awake!" correspondent in Haiti

IF YOU look at a map of the Western Hemisphere you will find a small island projecting out of the Caribbean Sea a little south of the North American state of Florida. As small as this island is, it is divided into two countries —Haiti and the Dominican Republic. Suppose we take a close look at Haiti, which is second to the smallest Latin-American republic.

This little land teems with people. They are everywhere you go. From early morning until late at night they fill the city streets and busily go about their activities out in the country as well as high up in the mountains. It is difficult to find a spot where there are no people. When you learn that Haiti has an estimated population of from three and a half to four million persons living on only 10,000 square miles of land, of which only one third is tillable, you begin to understand why you get the impression that there are a lot of people in this small country.

Among the picturesque sights here are Haitian women walking gracefully along the roads with loaded baskets skillfully balanced on their heads. Whether they are light-skinned or dark-skinned, you will find that these Creoles have a distinctive beauty and charm.

For the most part, women of the *famille bourgeoise,* or elite class, live in the capital or in one of the principal cities and make up a very small minority of Haiti's women. All speak French, the national language, and French patois, called Creole, is used in informal speech. As a rule these women are very chic and stylish in their dress; they keep up with the latest American and Parisian styles. French influence in dress is very strong here, due to the fact that some of Haiti's dressmakers studied in Paris.

Most of the elite have modern homes equipped with the latest of modern appliances. A woman is hired to do the cooking, but on special occasions the lady of the house may do it or at least supervise it. Aside from this, the elite Creole does no work about the house, but leaves it all to *bonnes,* or servants. She does the shopping for the home though, drives the family car, attends social functions and may sew or do some fine embroidery work, which is popular among the women of Haiti. Of course, when shopping she never carries her own parcels, but has one of her *bonnes* do it for her. It has been only recently that elite women began engaging in secular work, as stenographers, hostesses, etc.

Hard-working Peasants

In sharp contrast to the elite, the peasant woman seems to be constantly at work from earliest childhood on. It is not unusual to see a little girl five or six years old carrying a bucket of water or a basket of provisions on her head. Quite different from these children, who do not get an education either because they are needed at home to help with the work or because money is lacking to buy them uniforms or books for school, are the children of the elite who are often sent to Europe, the United States or Jamaica for further education.

Home for a peasant woman may be a small one-room, thatched hut. Usually a bed, a table and a few chairs are the only items of furniture to be seen in her cramped abode. All the cooking for the family is done outside on a small fire made of sticks and a few pieces of charcoal. Incidentally, she can prepare very delicious coffee, and she takes delight in serving it to visitors.

These hard-working Creoles wash their laundry in the same way that women do in many parts of the world—in a river or stream, beating the dirt out with a wooden club. After the clothes are washed she spreads them out on bushes and rocks to dry in the hot Caribbean sun. Instead of using a modern electric iron, she does her ironing with a large, heavy charcoal iron.

Perhaps one of the most characteristic sights in Haiti is the seemingly endless procession of cheerful marchands, or market women, coming in from the country or down from the hills on their way to the market. In order to be at the market early in the morning some walk all night. They may walk from twenty-five to thirty miles over steep rocky trails and through rivers while carrying large, overloaded baskets on their heads; at the same time leading or prodding their small *bourriques* (donkeys), which are also loaded with things for the market.

It is almost unbelievable how much a marchand can carry on her head. At times the loaded basket is so heavy that two or three persons are needed to help boost it on her head or to take it down.

The Haitian Market

The Haitian market always seems to fascinate foreign visitors because of its color and the fact that apparently everything is sold there and on a small scale. Vegetables and fruits are placed in small piles that sell for as little as one to three cents. When the marchand finds her spot in the market, she spreads out on the ground the things she has brought to sell, lifts her full skirts and squats to await her customers. She takes great delight in bargaining.

The dress of the Haitian peasant woman is very practical for her type of work. It is cut plain and has a semi-full skirt that is gathered at the waist. When she leaves home she ties a belt or sash around her loose dress and uses the top to carry her personal effects, such as her small cloth bag of money. If she wears shoes, they will most likely be a pair of handmade leather sandals that are carried until she reaches the outskirts of town; then she puts them on for her stay there. Around her head is wrapped a brightly-colored bandana that helps to give the market its colorful appearance.

Not all the marchands sit in the market. Some roam the streets calling out their wares. They may have eggs, bananas, roasted peanuts, cornmeal, rice and beans, vegetables, fruits and even fish or perhaps chicken. One may come by singing out in a musical voice: *"Mè zoranges duces."* ("Here, sweet oranges.") She will gladly peel the oranges you buy from her if you

so desire. Somewhere else you may encounter a marchand carrying a big can of milk in the basket on her head. Usually she has regular customers she calls on, and she measures out their milk by means of cola bottles.

Middle Class

There is a class of women in Haiti that might be called a middle class. Many have had some schooling and can speak French fluently. Almost all have at least one *bonne,* or servant girl, to do the cooking, help with the housework and care for the children.

The principal profession of these women is dressmaking or embroidering, and they are remarkably fast at their work. Take one some dress material, give her an idea of the style you want or point out what you want from the latest fashion magazine, and she will quickly cut it out and drape it on you. In a surprisingly short time you have the dress you wanted. It is truly amazing how well these women do without a pattern of any kind.

It may strike a visitor to Haiti as unusual that a great number of women wear black mourning dresses. This is due to the custom here of mourning for two years the loss of a mother or father. If some other member of the family or a close relative has died, a woman will wear black from six to eighteen months.

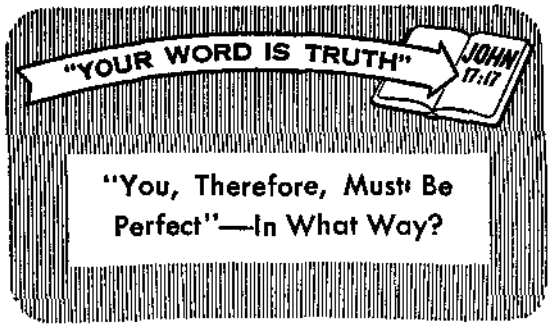
Because few of the peasants get their marriages legalized, common-law marriage is the custom. Despite this practice, couples in the New World society of Jehovah's witnesses show their respect for the marriage bond by being legally married and by giving the woman her Scriptural position in the family circle.

Those who travel about the picturesque little land of Haiti are impressed by the industry of the Haitian women and by their distinctive beauty and grace.

Lack of Love in Religious Boom

"THE disintegration of the love of God," says Erich Fromm in *The Art of Loving,* "has reached the same proportions as the disintegration of the love of man. This fact is in blatant contradiction to the idea that we are witnessing a religious renaissance in this epoch. Nothing could be further from the truth. . . . People are anxious, without principles or faith. . . . Daily life is strictly separated from any religious values. It is devoted to the striving for material comforts, and for success on the personality market. The principles on which our secular efforts are built are those of indifference and egotism. . . . Man of truly religious cultures may be compared with children at the age of eight, who need father as a helper, but who begin to adopt his teachings and principles in their lives. Contemporary man is rather like a child of three, who cries for father when he needs him, and otherwise is quite self-sufficient when he can play. . . .

¶ "Religion allies itself with auto-suggestion and psychotherapy to help man in his business activities. . . . The best-seller in the year 1938, Dale Carnegie's *How to Win Friends and Influence People,* remained on a strictly secular level. What was the function of Carnegie's book at that time is the function of [another] best-seller . . . *The Power of Positive Thinking.* . . . In this religious book it is not even questioned whether our dominant concern with success is in itself in accordance with the spirit of monotheistic religion. On the contrary, this supreme aim is never doubted, but belief in God and prayer is recommended as a means to increase one's ability to be successful. Just as modern psychiatrists recommend happiness of the employee, in order to be more appealing to the customers, some ministers recommend the love of God in order to be more successful. 'Make God your partner' means to make God a partner in business, rather than to become one with Him in love, justice and truth."



"YOU, therefore, must be perfect, as your heavenly Father is perfect." Those words, taken from Jesus' sermon on the mount, pose the question: In what ways can we imperfect, sinful creatures be perfect as our heavenly Father is perfect?—Matt. 5:48, *RS*.

Throwing light on our question is the Greek adjective here rendered "perfect," namely, *téleios*, which has the thought of "complete," "consummated" or "accomplished." The equivalent in the Hebrew language is *taw·meem'*, meaning "entire," "faultless," "intact." It is variously translated "whole," "sound," "without spot," "undefiled," "complete" and "perfect." It is used at Deuteronomy 32:4, where we read of Jehovah: "The Rock, perfect is his activity."

In each case where these words are used the thought is that the one mentioned has a fullness and completeness for all of his purposes and requirements. He is entire, sound, without spot or blemish, undefiled, whole. Thus God created the universe in perfect or complete balance for the carrying out of his purpose. The earth was provided with just the right balance of elements to support life. The fleshly organisms of earth were created complete, balanced, able to fulfill their Creator's purpose for them upon the earth. God purposed man to be faithful and live forever in a beautiful earth. However, while completely equipped to do God's will they were not incapable of doing anything else. They had the freedom to choose, and the fact that they chose wrongly was no reflection upon their Maker.

Regarding Jehovah's Son Jesus we read that he was one "who did not know sin," but was "guileless, undefiled, separated from the sinners." This was not merely the opinion of the apostle Paul, but Jesus himself claimed sinlessness, asking his enemies: "Who of you convicts me of sin?" Likewise Jesus had completeness, perfection as to his organism and his capacities, whether as a spirit creature or a human one. He was sound, flawless. While he grew weary at times from his strenuous ministry, death was not at work in him. —2 Cor. 5:21; Heb. 7:26; John 8:46.

However, regarding Jesus' integrity, this was something that had to be demonstrated, proved, tested under adversity, and it was. That is why we read that, "although he was a Son, he learned obedience from the things he suffered, and after he had been made perfect he became responsible for everlasting salvation to all those obeying him." In his obedience he was thereby completed or made perfect for the position he was to occupy as King of the new world and Jehovah's vindicator.—Heb. 5:8, 9.

As for human creatures, there can be no question that Adam was created perfect in the sense that he was sinless, for we are told that through his disobedience sin entered into the world. (Rom. 5:12) Nor could there be any question, in view of the Creator's work being perfect, that Adam was created perfect in organism, sound, flawless, capable of living forever without any of the ills common to man today and endowed completely with all the faculties and capacities he needed to carry out the threefold commission given him by his Creator, namely, to produce offspring, make the earth a paradise and exercise dominion over the lower animals. (Gen. 1:

28) However, there was one aspect in which Adam needed to be made complete or perfect and that depended wholly upon him—in his integrity or whole-souled or exclusive devotion to Jehovah God. This would take time, and it was for this reason that God placed upon Adam the prohibition regarding the tree of the knowledge of good and bad. Adam failed in this third respect of perfection and completeness and as a result lost the other two, perfection as to body and perfection as to sinlessness, not only for himself, but also for all his offspring.—Gen. 2:17; 3:19.

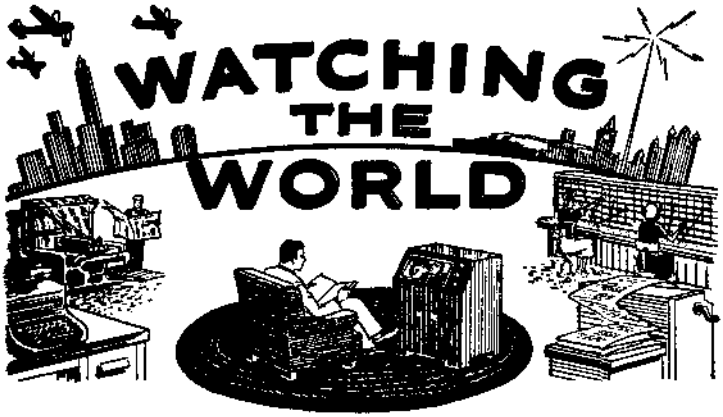
Since then his offspring have been able to do little if anything about attaining to completion as to moral perfection or sinlessness and as to organism and capacities, mental and physical. But all have had and continue to have the opportunity to do something regarding their integrity, their soundness or wholeness of devotion to Jehovah God and righteousness. Proof of this is seen in what the record says about Noah: "Noah was a righteous man. He proved himself faultless [*taw·meem;* 'perfect' in *AV, AS, Dy* versions] among his contemporaries." Noah was not perfectly free from sin, nor perfectly sound in organism, but he was flawless in his devotion to Jehovah God and righteousness. There was no question as to his being all for Jehovah and having no sympathy for that wicked antediluvian world.—Gen. 6:9.

Because it is possible for imperfect creatures to conduct themselves in this way, Jehovah commanded Abraham: "Walk before me and prove yourself faultless [*taw·meem*]." Years later, when Abraham's descendants, the nation of Israel, were given a code of laws regarding the offering of sacrifices, Jehovah required that the animals be perfect, sound, whole or complete. Those animals were to be flawless, not lame, blind, sickly, and suchlike. However, because of their selfish propensities, the Israelites repeatedly had to be rebuked for giving God the worst instead of the best. —Gen. 17:1; Lev. 22:19, 20; Mal. 1:13, 14.

In what way can we today be perfect? Jesus throws light on the subject in the context of his command to be perfect: "Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. . . . You must accordingly be complete, as your heavenly Father is complete." Incidentally, let it be noted, in view of the exact meaning of the Greek word *téleios,* that this rendering of it in the *New World Translation* as "complete" is superior to the way most other versions render it, "perfect."—Matt. 5:44-48.

Since neither perfection or completeness as to sinlessness nor soundness or perfection as to organism or capacities is possible for us, it follows that Jesus referred here to our heart condition, even as the context shows. This can and must be sound, and in this we must at all times aim to imitate our perfect Example, Jehovah God. He is not petty, childish or easily offended, but delights in magnanimity, and so should we. Rather than be unconsciously looking for an excuse not to be generous, we should overlook slights, insults and even persecution, and, as Jesus also says in the context: "Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens." —Matt. 5:44, 45.

So to be complete as our heavenly Father is we must be whole-souled for righteousness and impartially do good to all as we have opportunity. While we may keep on falling short of the standard set before us, let us not become discouraged but keep on trying, ever imploring Jehovah's help.



De Gaulle on World Danger

◈ In a twenty-one minute radio-television address on May 31, French president De Gaulle spoke of the division of the people as the worst evil of our time. He continued: "Two camps are set up, face to face, under conditions such that it depends solely on Moscow or Washington whether or not a large part of humanity is wiped out in a few hours . . . In the East, as in the West, it was recognized that nuclear war would in any case spell disaster for the whole world."

Chilean Quake Disaster

◈ A Red Cross official called the earthquake in Chile "the most widespread disaster we have ever faced anywhere in the world." Vice-President of the Red Cross, Ramon S. Eaton, said that what made it so difficult was that aid was needed over a 2,600 mile area "about two-thirds the width of the United States." The quakes were among the most severe ever recorded on modern seismographs. In 1950 in the area of Northern Burma and India the severest in recent years was registered at 8.7. In the year 1906 San Francisco was nearly demolished by a quake that measured 8.25. On Saturday, May 21, Chile was hit by a quake of a 7.25 to 7.5 magnitude. This was only a taste of what was to come. The following afternoon within a sixteen-minute period the ground was shaken violently by successive quakes of near-world-record proportions, with the severest of all measuring 8.25 to 8.5.

Philippine Floods

◈ In the Philippine Islands a tropical storm bringing an eighteen-hour downpour has left 166 dead, ninety missing and about 5,000 homeless. It was said to have been the country's worst recorded flood disaster. The storm swept across the main island of Luzon on May 28, leaving much of the Manila area under as much as fifteen feet of water. According to one official, property loss had reached $2,000,000 and was still climbing.

Hong Kong Typhoon

◈ Winds with velocities of 135 miles an hour ripped through Hong Kong in the hours before dawn June 9, leaving what was believed to be at least forty-five dead, hundreds more injured and tens of thousands homeless. Estimate of damage was in the millions of dollars.

Khrushchev vs. Eisenhower

◈ On June 3 Premier Khrushchev declared that President Eisenhower was "completely lacking in will power" to stop the aggressive forces in America. "When he stops being President the best job we could give him in our country would be as director of a children's home. He would not harm children. But as head of a mighty state he is more dangerous." Just about a week before, Khrushchev described Eisenhower as a man that puts golf before his presidential duties. Although he felt the president had good intentions toward peace, he said that "the way to hell is paved with good intentions." This attack was viewed by Western observers as a calculated attempt to discredit Eisenhower as a peacemaker. Eisenhower said that it would only serve to unify the West against communism.

Distant Galaxy Observed

◈ On June 13 Dr. Rudolph Minkowski of the Mount Wilson and Palomar Observatories reported the discovery of a galaxy about 6 billion light years away, making it the most distant object ever observed from earth. This galaxy, observed as only a speck of light, was thought to be traveling away from the earth at the rate of 90,000 miles a second—nearly half the speed of light.

The Locust Plague

◈ According to United Nations experts, sixty countries of Africa and southwest Asia, representing over 12 percent of the earth's population, are constantly faced with the threat of crop destruction by locusts. Over the next six years the United Nations is planning to spend $2,380,000 to help seventeen countries in their efforts to eliminate the locust threat.

The Age of Debt

◈ The trend these days is "use it now, pay for it later." This has resulted in a tremendous increase in the money owed by people in the United States. Ten years ago the amount was $70.9 billion, but now it has

more than tripled, to $213.6 billion. The total debt, public and private, according to official figures recently released was $846 billion at the end of 1959, which is nearly a 75-percent increase in the last ten years. It is said that if the 1959 rate of increase, which was $67 billion, continues, the total debt in the United States will reach a trillion dollars by the early part of 1962.

Birth Statistics

◈ Dr. C. P. Blacker, adviser on population and medico-social problems, estimated that the world's population of 2 billion 910 million would increase to 3 billion 180 million by 1965. This increase of 270 million in just five years represents a daily increase of 148,000. This would be enough to fill New York's Yankee Stadium twice every day.

Resurrection Fails

◈ At daybreak on April 30 a cemetery in western Rockingham County, Virginia, was crowded with over 1,000 curious spectators awaiting the resurrection of Rev. Paul F. Frye. Leon A. Frye, son of the minister, is reported to have received notification that his father, who had died November 23, 1959, was to arise on that April morning. Many spectators spent the night in their cars to assure a graveside position for the event, while others continued to arrive throughout the night. When daybreak arrived and he did not rise, the spectators headed for home.

Blood Permanently Injures

◈ Mrs. Ethel Monette entered a New York hospital for an operation April 9, 1957. After the operation a doctor had a blood transfusion administered, but a wrong type of blood was given. The effect was immediately felt, according to Mrs. Monette. Her skin began to separate from the muscle tissue, the operation incision opened, she became disoriented and developed palsy of the left arm and hand. Mrs. Monette said she was "hopelessly and permanently crippled." A million-dollar suit was brought against the Flushing hospital, and Mrs. Monette recently accepted a $100,000 settlement.

What Makes People Happy

◈ A recent survey conducted by the Survey Research Center of the University of Michigan asked what it was that made American people the happiest. Three out of ten said money and other material and economic factors governed whether they were happy or unhappy. This same survey revealed that one out of four persons feels he has had emotional problems serious enough to require professional help. One in seven, over 14 percent, has sought such help. The researchers interviewed 2,460 men and women.

Aspirin Danger

◈ During the two-year period 1956-58, 132 cases of aspirin poisoning were reported to the Washington's Children's Hospital, according to Dr. Robert H. Parrott. He said that candy-coated or candy-flavored pills accounted for 75 percent of the cases reported to his hospital. During 1958 the Public Health Service said that 2,540 cases of aspirin poisoning were reported to it and that of these 40 percent involved children under five years.

Church and Morals

◈ Television, radio and the movies reflect a moral disease in our society. A National Council of Churches study commission issued a report in which they criticized "the assumption in both the content of the media and the policies that govern them that man's end is material advantage, power and pleasure, to be achieved through competing with, manipulating and exploiting his fellow man." This report, however, continued with the confession: "We recognize that this is symptomatic of a moral disease in our society, reflected in the mass media, and we confess that the churches themselves share in the responsibility for this moral disease."

Smoking Cuts Life Span

◈ In a speech to the graduating class at the Albert Einstein College of Medicine, Yeshiva University, May 31, Dr. Linus Pauling, Nobel Prize winner in chemistry, estimated that the average American could add four years to his life span if he would stop smoking.

The Strongest Glue

◈ The interactions that hold the particles of the nucleus of the atom together are said to be the most powerful of all the forces in nature. One of these particles, pi-meson, is thought to be responsible for this tremendous force and has often been referred to as the "glue" of the nucleus.

Crop Threat

◈ At the end of May at Bamako in the French Sudan, representatives from African countries met together to lay plans to destroy the weaverbird. By the millions weaverbirds swarm over hundreds of square miles, sometimes driving villagers from their homes by wiping out their crops. Rice production in Nigeria and wheat crops of Kenya and Tanganyika have suffered serious damage. In 1953 northern Transvaal's sorghum losses alone were estimated at $1,100,000.

Mob Hysteria

◈ Following a Memorial day baseball double-header Mickey Mantle, New York Yankee star outfielder, was engulfed by a mob of people and, according

to his own words, he "got scared." The mob stole his cap, tried to steal his glove and clawed and pummeled him. He was bruised so badly that he had to submit to X rays to see whether his jaw had been broken. Last fall the New York Giant and Cleveland Brown football game was held up when a mob of fans poured out of the stands, causing big brawny football players to run for their safety. This same kind of rioting was in evidence at basketball games last winter. Could it be a sign of the times?

Ease Causes Disease

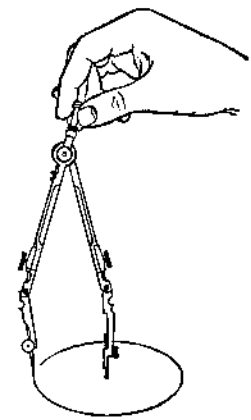
◈ In New York City the "epidemic" of heart disease has been traced to the change of peoples' living habits during the past thirty years. Dr. David M. Spain, pathologist of the Beth-El Hospital in Brooklyn, said that autopsies show "a significant and absolute increase in the degree of coronary atherosclerosis in males in this area of the world." He expressed the opinion that rich snacks in front of the television screen and a lack of exercise were contributing factors to the increase of heart disease.

Heart Reveals Age

◈ As rings on a tree trunk and the teeth of a horse's mouth indicate their ages, so it has been found that man's age is revealed by his heart. A National Heart Institute group of doctors, after studying 160 hearts, reported the conclusion that the heart accumulates yellowish fluorescent pigments at a rate that depends upon age alone and no other factors. The hearts of the young do not have this pigment, but it accumulates at a progressive rate as one grows older.

Catholic Ecumenical Council

◈ On June 6 Pope John continued with plans for the Church's twenty-first ecumenical council by naming eleven cardinals to head preparatory work for the coming council. Two days before, he encouraged those outside the Roman Catholic Church "to follow the work of the council and to find more easily the path by which they may arrive at unity." He said that he hoped "those who, though claiming the name of Christians, are yet separated from this apostolic see may listen to the voice of the Divine Shepherd and approach the one Church of Christ."



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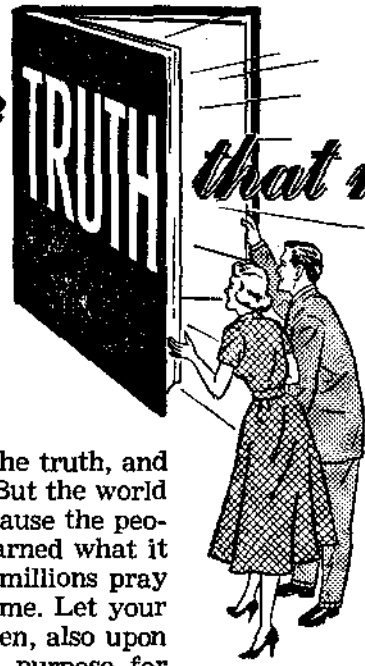

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Awake!

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AUGUST 8, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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ARE YOU INTELLIGENT *but* UNINTELLIGIBLE?

IF YOU are a well-educated person, do you make yourself understood by those with less education? If you do not, what benefit can they get from your knowledge? What contribution can you make toward improving public knowledge for the betterment of civilization? How can others benefit from what you know if your speech or writing is so obscure and complex that few can understand you?

It is a foolish mistake to think that great intelligence is shown by speaking in complex, technical language that is far above the heads of your listeners. You may impress them with what you say or write, but for the good it does you might just as well have kept silent. As far as they were concerned you were unintelligible. If you are one who strives to make simple things complex and complex things practically incomprehensible, you show a lack of good sense.

Because many intelligent people have the mistaken view that they must use long words and complex speech to gain public prestige, they have created an intellectual gulf between themselves and the common people. They hide their knowledge in a gobbledygook that few can understand. Regarding this the magazine *The Scientific Monthly* said: "There is a case for, as well as one against, scientific gobbledygook. This term, coined by Maury Maverick was defined by him as 'talk or writing which is long, pompous, vague, involved, usually with Latinized words.' The case for the use of gobbledygook by an ambitious scientist is simple and sound. It is one of the surest ways to get oneself taken seriously; that is, to impress people with one's importance and wisdom. . . . This conviction that thoughts expressed in big words must be profound and that the man who uses big words must be learned is deeply ingrained in our culture."

Although it may be deeply ingrained in modern culture, it is a poor standard for judging intelligence. Wisdom is not shown by complexity but by simplicity. It takes a man that thoroughly understands his subject to explain it in terms simple enough for a layman to understand. His plain speech may not give him prestige by impressing people, but it makes his ideas understandable. Those who hear him or read his writings learn something, and that is far more important than being impressive but unintelligible. He has contributed to the educational improvement of others.

Plain speech is a better standard for judging a man's intellect than complex

speech, because a person can hide his ignorance more easily with complex language. He may be too proud to admit that he was wrong, that he made a mistake or that he plainly did not know, and by his obscure, complex and technical language he pretends to be better informed than he actually is. It is easier for him to deceive the uninformed with complexity than if he were to use plain terms that everyone can understand.

By persisting in the use of complex language with long words you can get in such a mental rut that you may not be able to express yourself clearly and simply when you actually try. You become intellectually isolated from persons of less learning by a gulf of your own making. Note this interesting remark by the *Atlantic* magazine: "The impression that philosophical and scientific ideas cannot be explained in plain language to plain people is also due to the fact that philosophers and men of science have not, as a rule, the wit to do it. It is due in plain terms to the stupidity of the learned men and not to the stupidity of humanity." It is also interesting to note what the biologist Hans Zinsser remarked about this: "Real philosophers, however, are also very often repetitious, and get away with it because so many of them can say old things in such an incomprehensible manner that, by the time one has reread a sentence five or six times, one takes so much pleasure in thinking that one has comprehended the thought that one forgets how old it is."

If you appreciate the true value of knowledge, you will speak and write so you can be understood by common people, that they may be instructed and benefited. You will strive to reach your audience intellectually by speaking the kind of language they can understand without effort. The degree of your success can be determined by how much they retain.

Real skill, a keen mind and a thorough knowledge of a subject are required to speak understandably to an audience on a different intellectual level. One who was exceptionally skilled in this is Jesus Christ. He was able to express himself in terms that were simple but striking in thought content. Profound truths were spoken by him in such understandable language that people of all kinds profited from what he said. They went away with much more knowledge than when they had come. His sermon on the mount in the fifth chapter of Matthew well illustrates his simplicity of speech. Officers who came to arrest him were so impressed that they went away empty-handed and told their superiors: "Never has another man spoken like this." —John 7:46.

If you have anything that is intellectually beneficial to others, follow Jesus' example by speaking in terms that make you understood without undue effort by your listeners. Think of your listeners and not of yourself. How impressive you sound to them is not as important as how much they learn from what you say. This was pointed out by Walter Campbell in his book *Writing Non-Fiction*. Speaking to professional men, he said: "We cannot permit our men of knowledge to remain silent, or to write and speak in an esoteric language, not understandable by intelligent people. It is the plain duty of experts, scholars and scientists to make themselves understood." The same can be said for anyone who has worthwhile knowledge that can benefit other people.

Do not succumb to the foolish practice of thinking that long words and complex speech are the mark of great learning and great intelligence. Instead of thinking about making a show of knowledge, think of the proverb: "The tongue of wise ones does good with knowledge."—Prov. 15:2.

CAN THE DEAD HELP in time of need?

WHAT IS THE BIBLE ANSWER?

INEVITABLY a time of need faces everyone sometime in life, and then even the strong and independent feel insecure and look for help. Threatened by atomic power or by the destructive forces of nature, mankind looks to superhuman sources to cope with the situation. When seized by the enemies heart disease or cancer and when confronted with the loss of a loved one in death, all men are made to feel weak and in need of help. But where can one look to be assured of help? Can the dead help in time of need?

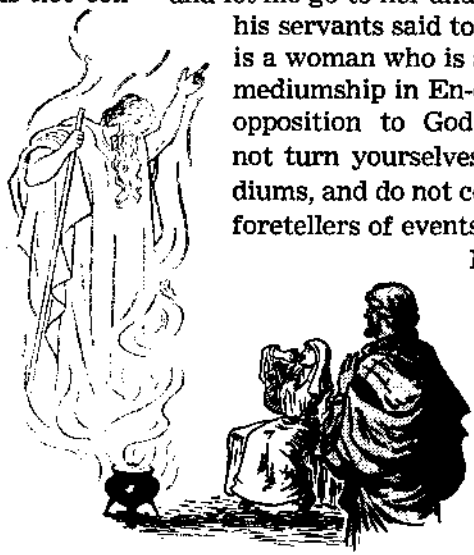
It may sound strange to some that people would look to the dead for help in time of need, but millions do. In the Indonesian village of Kalingooa rain had not fallen for many weeks. So the natives, known as the Torajas, visited the grave of a famous chief. They began to pour water upon it and to pray: "O grandfather, have pity on us; if it is your will that this year we should eat, then give rain." Looking to the dead for help in time of need is not confined to non-Christian countries and peoples. In times of need the devout often make appeal to saints, their religious ancestors as it were, even to the extent, in some places, of putting out food and drink for their benefit.

To look to the dead in behalf of the living is proper, it is backed up by the Bible, so many will argue. According to V. D. Rishi, "The Bible is full of references regarding survival after death and communion between the dead and the living." As an example the Bible's account of Saul, the first king of Israel, consulting and talking to the dead prophet Samuel will be pointed out. 'What better proof could there be that the dead can be looked to in time of need?' those believing in the power of the dead will ask.

Saul's Visit to the Witch

Saul was a powerful man: "There was no man of the sons of Israel that was handsomer than he; from his shoulders upward he was taller than all the people." Although he was meek and humble when chosen as king, Saul later became rebellious and lost God's favor. On one occasion he fell into a dire time of need when confronted by a superior force of Philistines. Appeals to Jehovah produced no answer. The faithful prophet Samuel had died, so Saul could not consult God through him; besides, before Samuel died he had refused to speak with unfaithful Saul. —1 Sam. 9:2; 15:35.

Terrified by the enemy forces, Saul said to his servants: " 'Look for a woman who is a mistress of spirit mediumship for me and let me go to her and consult her.' Then his servants said to him: 'Look! there is a woman who is a mistress of spirit mediumship in En-dor.' " So in direct opposition to God's command, "Do not turn yourselves to the spirit mediums, and do not consult professional foretellers of events," Saul headed for En-dor to see the spirit medium there.—1 Sam. 28:3-7; Lev. 19:31; 20:27.



Since Saul, earlier in his reign, had obeyed God's

law and rid the land of spirit mediums, "Saul disguised himself . . . and went, he and two men with him, and they came to the woman by night." At Saul's request, "Bring up Samuel for me," the woman employed her spiritualistic powers and, according to her words, "a god I saw coming up out of the earth." At Saul's eager inquiry, "What is his form?" she described to Saul: "It is an old man coming up, and he has himself covered with a sleeveless coat." From the description given by the woman, Saul recognized a resemblance to Samuel when he was alive. According to the Bible record, Saul saw no form but only deduced what he wanted to believe —that this was Samuel.—1 Sam. 28:8-14.

But, someone may object that the Bible says it *was* Samuel that then spoke to Saul. True, what Saul *believed to be* Samuel spoke: "And 'Samuel' began to say to Saul: 'Why have you disturbed me by having me brought up?' To this Saul said: 'I am in very sore straits, as the Philistines are fighting against me and God himself has departed from me and has answered me no more, either by means of the prophets or by dreams, so that I am calling you to let me know what I shall do.' " There is no questioning the fact that through the spirit medium Saul had made contact with superhuman forces in this his time of need. But were they able to comfort him and give him help? Listen: "And 'Samuel' went on to say: 'Why, then, do you inquire of me, when Jehovah himself has departed from you . . . Jehovah will rip the kingdom away from your hand and give it to your fellow man David. . . . And Jehovah will also give Israel with you into the hand of the Philistines, and tomorrow you and your sons will be with me.' " As if struck by a heavy blow, Saul fell to the ground too weak to move. No help or comfort was gained by Saul from this audience. —1 Sam. 28:15-20.

However, it may still be contended that this was Samuel brought up from the dead, this proving that the dead are alive somewhere and can have communication with the living. But is this true? Is it what the Bible teaches? Does the inspired record really show that this was Samuel? Could it have been someone else's voice imitating Samuel's?

Not Samuel

Samuel had been a faithful servant of Jehovah God right down to the day of his death. While alive he had nothing to do with spirit mediums, but, being a follower of God's law, he saw to it that they were put to death. If Samuel while alive opposed spirit mediums as instruments of Satan the Devil, would he after he died allow one of them to arrange for him to meet with Saul? If Samuel refused to speak with Saul while alive, could a condemned witch make him do so after he had died? Further it might be asked: If Almighty God refused to speak with Saul while alive, could a spirit medium force Almighty God to give such a message through dead Samuel? Is a witch stronger than Almighty God? The obvious answer to these questions indicates that some superhuman power was practicing a deception.

This could not have really been Samuel because Samuel was dead, and, according to the Bible, "the dead . . . are conscious of nothing at all." At death man "goes back to his ground, in that day his thoughts do perish." Oh, someone will object, that refers to the body, but man has a soul that lives on eternally and that is why the living can talk to the dead. It is with the departed souls that the living communicate. Yet the Bible teaches, "Man came to be a living soul." He was made a soul, not given one. That is why the scripture says, "The soul that sinneth, it shall die." Contrary to the misconception of many, the Bible in

not one place says the soul lives eternally; but the Hebrew word *néphesh* translated into English as soul is used scores of times to show it is destructible, subject to death. Its equivalent, the Greek word *psychē*, is used 16 times in the Christian Greek Scriptures in proving the same thing.—Eccl. 9:5, 10; Ps. 146:4; Gen. 2:7; Ezek. 18:4, *AS*.

Who Was It?

Well, then, if it was not Samuel's voice that Saul heard, whose was it? Who had imitated Samuel, thus practicing a deception? Since this impostor was pretending to be the invisible, living soul of dead Samuel, he was a lying spirit. He was one of the demons, who are responsible for what the Bible calls "lying signs and wonders." Of the chief of these lying demons the scripture says: "Satan himself keeps transforming himself into an angel of light." The one who spoke to Saul was a lying spirit because his prediction was made from a counterfeit or fraudulent background by pretending to be the dead Samuel. He was enacting a lie, the same lie that has deceived millions of people right down to this day, namely, that the dead are not dead and that that is why it is possible for the living to talk with them.—2 Thess. 2:9; 2 Cor. 11:14.

It was Satan who used the serpent as a mouthpiece to deliver a lying message of deception to Eve, thereby gaining the title "original serpent." It was one of Satan's spirit agents that deceived Saul into believing he was Samuel. Being superhuman, the demon would know how Samuel dressed and talked while alive, so he could easily imitate these. He also knew that Jehovah was against Saul for his wickedness and that without Jehovah's help defeat at the hands of the superior forces of the Philistines was inevitable. But the wicked spirit could do nothing to protect Saul even though Saul had rejected Jehovah and had turned to demonism in his time of need. —Rev. 12:9.

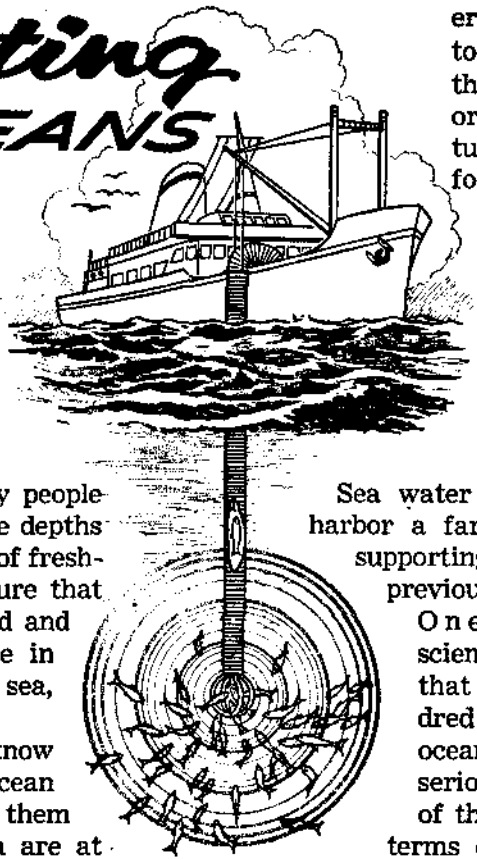
Where to Turn in Time of Need

Faithful King Asa on one occasion was faced by an overwhelming force of a million Ethiopians. Did he rely on his own strength? Did he copy Saul and turn to demonism for help? No, but he turned to the Almighty God Jehovah in sincere heartfelt prayer: "O Jehovah, as to helping it does not matter with you whether there are many or there is no power. Help us, O Jehovah our God, for upon you we do lean and in your name we have come against this multitude. O Jehovah, you are our God." What was the result? "At that Jehovah defeated the Ethiopians before Asa and before Judah." Yes, "Jehovah knows how to deliver people of godly devotion out of trial."—2 Chron. 14:11, 12; 2 Pet. 2:9.

Today as never before mankind is in need of protection and help. The day has come for Satan and his wicked spirits, along with this entire wicked system of things, to be destroyed. Jesus said it would be a day of "tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." Right now is the time to recognize the need of Jehovah's help and protection; when face to face with death and destruction it will be too late. Saul rebelled against Jehovah; so in his time of need Jehovah did not listen to his pleas for help; but to faithful King Asa 'Jehovah was a strong tower of protection.' Therefore, "search for Jehovah, you people, while he may be found. Call to him while he proves to be near," and he will help you in your time of need. —Matt. 24:21; Prov. 18:10; Isa. 55:6.

Harvesting THE OCEANS

FOR generations man has gazed at the sea. Never has he looked as industriously and soberly as now. The oceans have become a new frontier from which underwater ships could unleash sudden death upon whole segments of the population. But the sea also promises relief from the growing problem of too many people and too little food. Man probes the depths with scientific precision in search of fresh-water supplies and mineral treasure that stagger the imagination. The wind and surf literally throw the challenge in his face—ninety billion acres of sea, ripe for harvest!



Oceanographers concede they know less about many areas of the ocean than they do about the moon. To them the unsolved problems of the sea are at least as urgent as those of space. From the practical standpoint much more is to be gained by probing the surging sea than scarring the surface of the moon.

If science has its way, the ocean will one day play a fabulous role in man's prosperity. As Captain J. Y. Cousteau expressed it, "Man has to enter the sea. He has no choice. Human population is increasing so rapidly and land resources are being depleted at such a rate, that flesh and vegetables of the sea are vital!" Soil erosion is another factor. It has swept minerals and salts into the sea, where they enrich tiny organisms that in turn become fish food. This process results in an ocean chest worth $93 million per cubic mile of sea water.

Food and Fertilizers

Sea water is believed to harbor a far greater food-supporting potential than previously supposed. One American scientist predicts that within a hundred years or so the oceans can become serious competitors of the continents in terms of material resources. It is felt that man must now learn all he can about the habits of fish and the plant and animal life on which they feed, with the aim of increasing the supply of fish and their food. Science anticipates the day when the ocean's fish crop will be scientifically farmed and harvested, overcoming the present hit-and-miss methods of the fishing industry. The big hurdle to successful farming of the ocean is inaccessibility and how to transfer the food of the sea to your table at reasonable prices. Under present

techniques one acre of ocean yields just one pound of fish. It is hoped that by employing such devices as television, electric fields, echo-sounding, hybridization and transplanting of strains from one part of the deep to another the catch will one day be doubled. If efforts are successful, it may not be long before your nearest supermarket will stock vegetables from the ocean floor, bread from dried herring, soup from algae and packages of seaweed candy for the youngsters.

Long ago some people discovered that seaweed was the logical answer to the problem of putting nitrates, potash, phosphates and manganese back into the eroded land. Housewives in Japan and China prize some seaweeds as their main vegetable. Culinary artists on the South Sea Islands agree. So do the Eskimos of Greenland. While metropolitan residents buy their vitamins at the local pharmacy, seaweed eaters relish them in the form of seaweed rich in vitamins A, B and C as well as iodine. Orientals consume the seaweed gelatin called agar with gusto. This same vegetable of the sea already turns up in your household in detergents, hand and hair lotions, shaving creams, aspirins, ice cream and chocolate milk, among other things. Giant kelps yield acetone and calcium acetate, both vital to production of gunpowder. The German Kaiser extracted potash from these ocean kelps when the fortunes of World War I depleted his resources. Seaweed can even be spun into a satisfactory cloth.

Surprisingly, the pearl-farming industry is more than a beautifier of the feminine throat. Many residents of India, China and Japan consume pearl powder as a cure for fever, eye trouble and liver disorders. Children are fed powdered pearls to supplement the intake of calcium for bones and teeth. By-products of pearl farming are sold the world over for pharmaceutical purposes. One newspaper reports a rumor that glamorous Cleopatra may have mixed pearl powder in wine to retain her beauty.

In more recent times, the hard-working Dutch and Norwegians have been prospecting the sea for cheap methods of extracting potassium from the ever-present sea. Dutch scientists find the lowly cockleshell a valuable source of soda ash. Hundreds of thousands of cubic yards of these limestone-rich shells are dredged yearly for road-building purposes. American oil companies have developed floating rigs that can sink their drills into the ocean floors at tremendous depths where the coveted "black gold" awaits them.

According to *Life* magazine, scientists may learn how to control fusion reaction in the next ten years and generate limitless low-cost energy from the heavy hydrogen in the sea. "This could make possible 'weather control' of whole cities. It could 'stir' the oceans to make them more productive of food or pump the Mississippi to irrigate west Texas. Furthermore it could turn sea waves into still another wonder; by desalinizing it, irrigation might transform great deserts like the Sahara, Mojave and Gobi into green gardens of fertility and abundant life. . . . A breakthrough in photosynthesis, also, would enable man ultimately to produce an almost limitless food supply through the sun's energy without the 'middle man' of green plants. It is theoretically possible to make food from coal and petroleum. And the ocean's food potential is much greater than land's."

Precious Water and Metals

Not long ago President Eisenhower warned that fresh water is rapidly getting to be America's most critical natural resource. Naturally the sea is eyed as a possible remedy. For every person living on earth there are 600 million tons of sea water. In many parts of the world the dream of converting brackish sea water to fresh

drinking water has come true. Salt-water conversion plants operating on a large scale have been set up in various places, such as Aruba in the Netherlands Antilles, off the Venezuelan coast. There one of the world's largest salt-water conversion plants turns out 2,700,000 gallons of fresh water daily. The salt waters of the Persian Gulf are undergoing similar conversion, as are the sea waters at Abidjan on the Ivory Coast of West Africa. Eight years ago Uncle Sam organized the Office of Saline Water to push research in the field of salt-water conversion, and various techniques are being perfected. Approaches to the problem include electrical, chemical, thermal and mechanical means of extracting fresh water. At least half a million people already thrive on about twelve million gallons of converted sea water produced each day. If ways can be found to reduce the cost of conversion, the solution to the fresh water shortage should be realized. Of course, none of the man-made conversion plants are comparable to the Creator's gigantic distillation system found in nature. About a third of the sunlight hitting the sea's surface is utilized in converting sea water to fresh water by simple evaporation. If man can improve the efficiency of his own solar conversion methods or harness the atom to his desalinizing plants, cheap supplies of fresh water should result.

Ocean explorers recently discovered other ocean treasure. Large areas of the ocean bottom are prolific with metal-bearing rocks composed mainly of iron and manganese oxides, as well as substantial amounts of nickel, copper and cobalt. One oceanographer estimates that there are hundreds of thousands of dollars worth of these nodules in one ten-million-square-mile section of the vast Pacific. Some appraise the mineral riches of the southern Pacific at $1.5 million per square mile. The mineral tonnage is calculated to be 198 billion. A ton of such metal on today's market would be worth about $43. Industry is very much interested in this possible source of vital metals, though the source hides beneath 15,000 feet of sea.

Danger of Pollution

Like any farm, the oceans require proper care. There is fear of ocean contamination by man, who has the peculiar habit of destroying the very land and sea upon which his life depends. Many nations have complained that oil discharged from ocean-going tankers is causing widespread destruction of bird life. Beaches are undergoing transformation for the worse for the same reason. Clean-up efforts have not been very successful.

The oil threat to the ocean farm is minor compared to the dangers of contamination from disposal of radioactive wastes. The pros and cons of this question are still echoing around the scientific world. American scientists take the position that it is safe to dump atomic wastes in the sea. Russian oceanographers disagree. Right or wrong, the old idea of stagnant basins in the deep is losing ground. Increased understanding of the mystery of ocean currents seems to indicate that all the sea is in constant motion. If this be so, obviously no nation could dump its radioactive wastes in some fancied ocean storeroom in the hope it would stay there for centuries until impotent.

America's Atomic Energy Commission acknowledges: "Before the sea is used for mass disposal of atomic wastes, much more knowledge is needed concerning the accumulation of radioisotopes by marine fauna and flora, and their transfer along the food chain to those higher species used as food by man." The Commission recommends more research in the ocean sciences, with special emphasis on coastal waters where "hot" atomic waste might be dumped. The

threat to man's dream of farming the sea is not insignificant.

Military Exploration

Many a farmer's fields have become battlegrounds. No less a possibility exists for the farmers of the sea. Naval experts are descending into the depths with the latest diving equipment, but with far different aims. The military views the sea as a maneuvering ground for a nation's striking forces. The trend in submarines is "the deeper, the better." Sub-detecting sonar can pick up the engine noises at depths of 800 feet. In time submariners hope to perfect a metal fish that will dive to 12,000 feet. This would protect the underwater ships from depth charges, which sink too slowly to hit them. Deep-water pressure also reduces the force of the explosion. While subs are being designed to go deeper, however, research is also under way to sharpen the "ears" of underwater sound detectors. One problem is how to overcome the squeaks and grunts of noisy marine life as well as the sound-distorting layers of water temperature. Of course, naval sea gazers declare that the official purpose of all this intense study is to gain knowledge of the sea's physical, biological, geological and chemical characteristics. But civilian observers know that any inference about mere scientific curiosity in this nuclear age must be taken with not a few grains of salt.

A Unique Endowment

Man will continue to look at the sea for a long time to come. No other planet in the range of his vision has an ocean. In the universe as a whole, water—salt or sweet—is rare. How uniquely endowed the earth is! How bountiful the ocean harvest already in view!

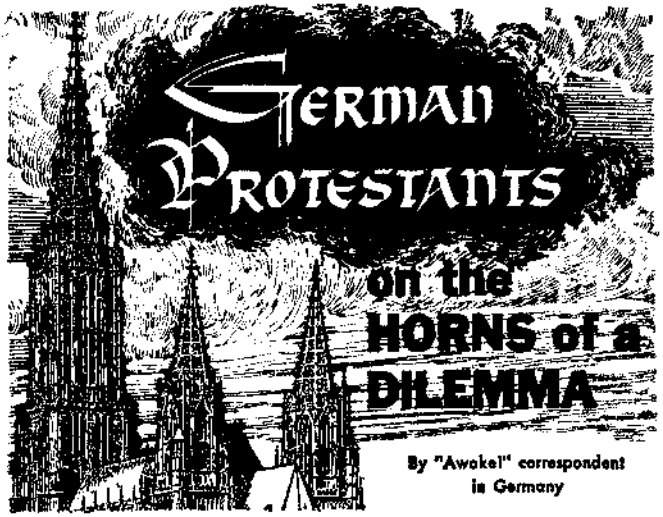
The question is, Will man proceed unselfishly for the blessing of all mankind, or will greed cause unrestrained exploitation? God is happy in giving man such fabulous gifts. But man will not be really happy in receiving them until he learns to use them as the Creator intended. Fortunately there is promise in the Book of books that the future harvesters of land and sea will remember the purpose of God. How happy they will be in co-operating with it!

Nagging Wives and Heart Disease

¶ A report in the New York *Journal-American* of October 3, 1959, said: "Dr. Frank G. Nolan, noted heart specialist, believes that 'nagging wives' may be responsible for a good deal of heart disease among men—their husbands, that is. Nolan, who is president of the Marine Heart Research Foundation and who has gone on excursions in the Pacific Ocean to test the hearts of whales, cited the case of a male patient of whom he was taking a cardiogram. 'His wife happened to walk into the room,' Nolan related, 'and the needle jumped. I wonder if nagging wives are not to blame for much of the heart disease among men? After all, many more men than women die of coronary heart disease. This is something to think about seriously.'

¶ "Nolan said he did not believe all women provoked tensions in their husbands, but explained: . . . 'We know that the majority of heart ailments are caused by tension and aggravation. A nagging wife is going to cause additional tension and aggravation. I know a lot of big executives suffer from heart ailments but are these ailments due to their jobs strictly? What do we know about the home life of these men? I think wives who have husbands under pressure should give some thought to this."

¶ God's Word comments on nagging wives, saying: "Better is it to dwell upon a corner of a roof than with a contentious wife, although in a house in common."—Prov. 21:9.



By "Awake!" correspondent in Germany

THE WORLD has long remembered the storm Martin Luther unleashed on October 31, 1517, when he nailed his ninety-five points of protest to the door of the Palace Church in Wittenberg, Germany. Little did Catholic Luther or the Wittenberg townsfolk realize he had taken the first public step toward formation of Germany's Protestant churches. Much less could he foresee that his theology would impale twentieth-century German Protestants on the horns of a painful dilemma.

Lutherism came under sharp criticism in Germany when the final act of the Hitler drama passed off the stage. It was blamed with having educated the German people in blind trust and subservience to the Nazi government. In 1960, many East German Protestants wince under the harsh heel of the Communist boot. Must they again blindly obey and co-operate with tyrants? How can they conscientiously resist when their traditional faith teaches that ruling powers, good or bad, are the representatives of God? All Germany is keenly aware of the dilemma.

Much of the controversy revolves around the apostle Paul's words at Romans 13:1: "Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God." In his sixteenth-century German Bible translation, Luther paraphrased part of this text and used a peculiar word, *"Obrigkeit,"* for "authorities," a word outmoded by modern political science. Luther's translation obviously bolstered the claimed divine right of the German princes ruling in his day, saying in effect: 'Everyone be subject to the ruling authorities that have power over him.'

The German people's subservience to the State was also abetted by Luther's "Doctrine of the Two Kingdoms." This oft-debated doctrine divided God's rule of the world into two parts: a kingdom for the faithful at his right hand, ruled by Christ in love, and a kingdom at his left hand.

Some understand the kingdom of the left hand to mean the kingdom of the world, in which those alienated from God are ruled by Satan through worldly authorities. Christians can resist Satan's rule by faith. This interpretation is an obvious attempt to explain the wicked deeds of bad governments. Yet it retains the idea that the over-all arrangement is God's.

Others understand the left-hand kingdom to mean the sustenance of man's physical life and the world in which he lives, particularly evident in good human governments. Authorities and offices, rulers and subjects, lords and vassals are said to be ordained by God in their respective positions. To support this interpretation Luther's words are often quoted: "God wants the worldly reign to be an example of real blessedness and of his kingdom of heaven, just as with a play of marionettes or

masks." Of course, if the government fails to reflect the image of heaven and assumes more of a resemblance to the theologians' traditional "hell," we are back to the dilemma.

Church on the Wrong Track?

Deeply involved in the controversy is the Evangelical Church in Germany, the "EKD." With a claimed membership of 41,000,000, it is by far the largest church group in Germany and one of the very few organizations still operating in both the Western German Federal Republic and the Communist "German Democratic Republic." The chairman of its council is Bishop Dibelius, a well-known church leader and one of the chairmen of the World Council of Churches. Recently Dibelius aggravated the controversy by signing an agreement authorizing ministerial service to the new West German forces by the EKD. Communists and even some of Dibelius' church friends have strongly objected. Hessian church president Niemoeller called the agreement "the most stupid act since 1933" and declared that the church has been on the wrong track since the fourth century with its doctrine of just and unjust war. "Today," said Niemoeller, "we have to take a different road, a course which Christendom has not tried for sixteen hundred years."

The traditional view of the State has also given rise to sharp disagreement about the possession and use of atomic weapons. Said Professor Vogel of the East Berlin Humboldt University: "To make man whom God so loved, as the gospel says, the object of instruments of mass destruction, even in one's mind, is sin. It is more than crime and madness." His colleague, Professor Puenneth of Erlangen, West Germany, took the opposite view, maintaining that atomic weapons might have to be used to avoid mass murder: "Even these frightful instruments can enter into the service of love of one's neighbor."

Breaking Tradition

Early last fall, Bishop Dibelius added to the confusion by publishing a "private print for a limited group of theologians," entitled "Authorities?—A question to the Sixty-Year-Old Provincial Bishop." It was intended as a birthday present for Bishop Lilje of the Hannover provincial church. Dibelius wrote that the "ruling authorities" of Romans 13:1 came to their end in 1918, when Kaiser Wilhelm II, last of the German monarchs claiming to rule by the "grace of God," abdicated. "In a totalitarian realm," wrote Dibelius, "there is no law at all in the Christian sense of the word." Indicating a clear break with the centuries-old traditional view, he likened the situation to driving a car. If traffic laws are enacted by good governments and applied alike to everyone, it would be wrong to break such laws, regardless of their seeming stupidity. "Somehow God's gracious will is shining through the foolishness of men." Not so with laws enacted by governments such as the Communist East German Republic, where party dignitaries enjoy privileges not shared by others. "To designate those in power in a totalitarian regime as 'ruling authorities,' would be a mockery of the German language," declared Dibelius.

Bishop Lilje could not agree: "I cannot share the opinion of Dibelius, regardless of whether the Federal Republic or the DDR is concerned. One cannot drive on the road as one wants to . . . It is not a simple problem when the Christian is confronted with a state, the conceptions of which are incompatible with the basic prerequisites of the Christian faith. But it, too, constitutes ruling authorities."

In a radio broadcast discussion with Bishop Lilje and a well-known political

scientist, Bishop Dibelius explained that his treatise did not mean what it appeared to mean. "A bishop who calls for sabotaging traffic rules is yet to be born," he said. Lilje emphasized the traditional view, asserting that Paul exhorted Christians to obey the power of Rome, and he said that God continues to use non-Christian governments to perpetuate mankind. "I would like to add," said Lilje, "in order to make things quite distinct, that, even if [such a state] no longer realizes it or even does not at all want to do so, it is carrying out a mandate of God."

Bishop Dibelius reasserted that Luther had in mind only monarchies set up over the people, not modern-type regimes. For "honesty's sake," he called on the church gradually to return to a strict translation of Paul's words, "inserting 'the superior powers' in the place of this wording of 'ruling authorities.' " Continued Dibelius, "There is, then, from the outset nothing at all said of a special privilege which God has given them, but just the secular reality is indicated; the superior powers are there, and now every man and also every Christian must draw his conclusions from it."

What to Resolve

The end of the radio broadcast was not the end of the controversy. Last January the synod of the provincial Evangelical church in Berlin took up the struggle. During the sessions Bishop Dibelius publicly retracted the hapless illustrations in his hotly debated treatise. "I have grown up with the traditional understanding of Romans 13," he said, "namely, that all ruling authorities are from God. . . . Only when the ruling authorities command something which clearly and distinctly is contrary to God's Word, does the duty to be obedient cease." But will Germans ever conclude that such a point for refusal to obey has been reached? Dibelius admitted that he had committed some acts against the Nazi government, yet he told his two sons (one a clergyman, the other a theological student) they had to do their duty as soldiers although the Nazi government was not God's government. "I have paid the highest price . . . the death of both of my sons, who died in the war, in a war which was criminal, which was started by ruling authorities that were everything else but 'God's servant to our benefit.' "

In an open letter to the synod, Professor Vogel of East Berlin labeled Dibelius' thesis "heresy," arguing that a Christian must obey even the laws of Communist East Germany, not only because one could not exist there otherwise, but "for conscience' sake." Vogel demanded "a clear, Biblically founded testimony" against Dibelius' views.

No such Bible-based statement was forthcoming. The synod adopted a resolution reaffirming the 1956 declaration of the General German Synod of the Evangelical Church of Germany (EKD): "For us the gospel places the State under the gracious arrangement of God, which we know holds true, irrespective of the origin of state power or of its political form." The well-measured compromise avoided a split in the EKD, but it hardly solved the perplexing dilemma. What if "God's authorities" in Communist East Germany ordered members of the church to invade West Germany and, if necessary, kill their German brothers defending "God's authorities" there?

From time to time the German public has voiced its feelings in letters to newspapers and magazines. Wrote one reader in Hamburg's *Der Spiegel* ("The Mirror"): "What are the rank and file of churchgoers to think, if the shepherd pastors quarrel among themselves as to how the flock should deal with the wolf."

What Paul Meant Illustrated

A segment of the German population who are very interested in the Bible principles involved in the controversy are the thousands of Jehovah's witnesses living in both East and West Germany. Christians in all parts of the world will be interested in how the German witnesses of Jehovah, who govern their lives by Bible principles, meet the issue of Christian conscience and the State. During the ill-fated Nazi regime and now wherever Jehovah's witnesses find themselves, whether in Western lands or behind the Iron Curtain, they have strictly adhered to the Bible principle stated by Jesus: "Pay back Caesar's things to Caesar, but God's things to God."—Mark 12: 17.

But what happens when "Caesar" goes to war? Jehovah's witnesses adhere strictly to the Bible principle that true Christians, *wherever they live*, must be completely neutral, in keeping with Jesus' statement: "My kingdom is no part of this world." (John 18:36) Paul agrees: "Though we walk in the flesh, we do not wage warfare according to what we are in the flesh." (2 Cor. 10:3) "Caesar" did not bestow life and neither can he demand it. This Christian stand has resulted in long prison sentences and even death for some. The Witnesses are willing to suffer death for righteousness' sake, but they are not willing to violate God's law. They are not on the horns of a dilemma as the German Protestants show themselves to be.

Ministers Treated Worst of All

THE Cornell Studies in Civil Liberty volume *Conscription of Conscience*, by Mulford Q. Sibley and Philip E. Jacob, relates how ministers of Jehovah's witnesses were often denied proper ministerial classification during World War II. "Local boards often denied IV-D classifications to Jehovah's Witnesses," say the writers, "even when they could prove that they were 'pioneers'—that is, when they spent at least 150 hours a month in ministerial duties. This would seem to have been virtually full-time work. But despite a ruling of General Hershey in 1942 that persons who were engaged in ministerial work more than 80 hours a month could claim IV-D status, local boards persisted in giving IV-E or I-A classifications to 'pioneers' and to others whose monthly time devoted to Jehovah's Witnesses work exceeded 80 hours. Sometimes this discrimination was due to local prejudice against Jehovah's Witnesses; in other cases it was undoubtedly attributable to the ignorance of the board; in yet other instances influential Roman Catholics on the board might be responsible. . . . It is true that some Witnesses were given IV-D by local boards, but the number was far fewer than those who were denied the classification. . . .

"Down to the middle of 1943, the average sentence of all Selective Service violators was 30.6 months. For violators of the narcotics law, the average was 20.8 months; of the liquor laws, 10.6; of the postal laws, 27.3; of the white-slave laws, 28.3. . . . Looking at the matter from a different perspective, the average sentence of Jehovah's Witnesses for the year ending June 30, 1944, was 42 months; for other conscientious objectors, it was 34; for those violators of the Selective Training and Service Act who did not claim conscientious objection, it was only 28. By 1945 the averages had been altered only slightly, being, respectively, 45, 37, and 28 months. Rather consistently throughout the course of the war, Jehovah's Witnesses were more harshly treated in terms of sentences than other conscientious objectors, while conscientious objectors as a class received higher sentences than those violators of the Selective Service Act who did not claim to be conscientious objectors. In order of increasing severity of sentences we thus have violators in liquor laws, violators of narcotics laws, defiers of the postal laws, white slavers, Selective Service Act violators who did not claim to be conscientious objectors, conscientious objectors, and Jehovah's Witnesses."

SMALLER than Ireland, it once had a city that ranked with Babylon and Nineveh. About the size of West Virginia, yet the site of a mountain rivaling the Matterhorn and Everest in fame. Only 270 miles long, but containing bewildering, luxuriant vegetation, tropical, palm-studded shores, cool mountains, elephants and precious gems, the melting pot of some seventy nationalities.

No, this is a description not of a state in the United States or in the Soviet Union, but of Ceylon, the lush island that hangs like a pendant off the southeast tip of India.

It was known to the ancient Greeks and Romans as Taprobane; to the Mohammedan traders as Serendib; and to the Portuguese as Zeylan, from which the modern name "Ceylon" is derived. However, today's inhabitants appropriately call it "Lanka," meaning "resplendent."

Favored by the Creator

The Creator has been kind to this island, bestowing it lavishly with a diversity of scenery. Its palm-fringed coast is interrupted here and there by numerous coral reefs, inlets and lagoons. The northwest is beset by shoals and rocks, separated from India by only thirty miles of water. A chain of sandy isles, called Adam's Bridge, almost joins it to the Indian mainland. On the east, the broken coast has furnished one of the finest natural harbors in the world.

Two thirds of Ceylon is covered with dense jungle. The coastal plain, called low-country, is hot, particularly from March to May. Because Ceylon lies so close to the equator the average temperature of these lowlands is high, as much as 82 degrees Fahrenheit. However, the center of the broad southern end of the island consists of the cooler mountain mass. Girded by waterfalls, it covers an area of some 4,200 square miles and is known as up-country. Here the atmosphere changes and refreshingly cool breezes caress one's face. In this region the temperature declines with the rising elevation at the rate of one degree for each 300 feet, dropping to 60 degrees at the island's chief hill station, 6,200 feet high.

The tallest mountain in the up-country, Pidurutalagala, rises 8,291 feet above sea level. While highest, it is by no means the most famous. This distinction falls to Adam's Peak, considered by many the holiest mountain in the world. Composed of bare granite, it rises steeply to a height of 7,360 feet and can be seen in clear weather from the sea, 150 miles away. Why is this mountain revered by nearly one billion people the world over? Because of a foot-shaped impression, about five feet long and three feet wide, in the rock on its conical summit. To hundreds of millions of

Moslems, this is Adam's footprint, made by him while standing on one foot, weeping for his sin after being expelled from Paradise. To Buddhists, the print was made by Buddha on his departure from Ceylon after his third and last visit. To Hindus, it was made by their god Siva.

People and History

Two thirds of Ceylon's 9,000,000 people are Sinhalese, about one fifth are Tamils. The remainder are Moors, Afghans, Malays, Indians, Pakistanis, Eurasians, Europeans, Euro-Ceylonese, Portuguese, Burghers descended from the Dutch, and other nationalities. In the jungle fastness live the aboriginal Veddas, a race of great antiquity, who continue to hunt with bow and arrow and appear to be Ceylon's original settlers.

The largest group, the Sinhalese, are a handsome people with fine features and smooth black hair, slender and well proportioned. Skin color varies from light olive to dark brown. They are descendants of North Indian invaders who called themselves Sinhalas, "Lion People," and who colonized the island 2,500 years ago.

Then for five centuries came attacks from the Tamil-speaking peoples of South India, an alert, industrious race. From the beginning of the sixteenth century to the middle of the twentieth, Ceylon, or at least the major part of it, was a colony of a European power: first of Portugal, then of Holland and finally of Britain. By the time Kandy, the last Sinhalese kingdom, yielded to the British in 1815, there had been 180 kings who held sway in unbroken succession for 2,300 years, beginning with the landing in Ceylon in 544 B.C. of the Aryan Prince Vijaya and his band of 700 Sinhalas.

After World War II Ceylon regained her independence and at present possesses a broad-based democratic government after the British pattern. Her position is that of an independent nation within the British Commonwealth, enjoying the same status as the other dominions. This government has introduced the free education scheme throughout the country. It pays the total salary of staffs and adds an equipment and maintenance grant. Now, even the son of a poor man is able to graduate from the university or reach out into the professional fields.

Ceylon's Fabulous Cities

The island's capital and most important city is Colombo. More than 400,000 people dwell in this fine seaport, the central steppingstone for ships that ply the Indian Ocean.

But long before Colombo's rise, mighty cities flourished in Ceylon. Two of the most important were abandoned by their Sinhalese builders as they fled from the attacks of the Tamils, and were eventually swallowed up by vegetation. About fifty years ago British archaeologists began digging out these jungle-hidden ruins. One of them, Anuradhapura, about 150 miles north of Colombo, was founded in 437 B.C. At its peak it contained three million people and was Ceylon's capital from about A.D. 500 to 800. Its elaborate palace of 1,000 rooms has long since crumbled, but hundreds of fallen granite pillars remain. Here too are the huge dagobas, or hill-like mounds made up of thousands of bricks. These dome-shaped temples reach heights of 150 feet and must have been among the greatest brick structures of their time.

Sixty miles to the southwest was a sister city, Polonnaruwa. A giant by herself, she covered an area about as large as London and was Ceylon's proud capital about 600 years ago.

One of Ceylon's largest cities, Kandy, also ranks high as a tourist attraction. It was the last ancient capital and home of

the up-country Sinhalese. Situated in the central highlands, its majestic hills provide vistas of scenic grandeur and are circled by miles of lovely drives sheltered by a continuous canopy of trees.

Kandy remained unconquered behind a natural rock stronghold for 300 years until its last king ceded his rights to the British in 1815. This hill city is famous for its Temple of the Tooth, where the "sacred tooth" relic of Buddha is enshrined within a richly jeweled vault. The "sacred tooth" is a bit of discolored ivory about two inches long and is said to be the right eyetooth of Buddha. The Portuguese claim to have captured the original tooth during their rule over Ceylon in the sixteenth century and to have burned it publicly despite a huge ransom offered for it. But the Kandy priesthood assert that the tooth captured was a false one.

In addition to the shrine held sacred by millions of Buddhists, Kandy is the home of the Perahera, an annual torchlit temple procession, one of the most spectacular pageants in all Asia. Heralded by whip-crackers, scores of gorgeously ornamented elephants in trappings of crimson and gold march in triumphant procession, headed by Kandyan chiefs. These chiefs look imposing in their embroidered, puffed-out jackets and loose pants and wearing the national headdresses. In between the elephants, dancers leap into the air, clashing armlets and anklets and shouting wildly. Tom-tom beaters, musicians, acrobats and others all add an Arabian Nights atmosphere to this astonishing Eastern procession.

A Productive Land

Are you interested in jewels, wild animals, tropical fruits and vegetables? Ceylon has them all. From the City of Gems, Ratnapura, have come precious stones that for the last 3,000 years have filled the treasure vaults of sultans and shahs and decked the crowns of emperors and kings. Infinite in variety, abundant in supply, dazzling in their hues, Ceylon's gems have been coveted for centuries. Rubies, sapphires, zircons, amethysts, beryls, jacinths, pearls and others have poured in glittering cascades into all the capitals of the world.

Produced in abundance, too, is one of Ceylon's principal crops, tea. The British introduced tea here in 1840. Now the island ranks second only to India as a tea exporter. The best tea grows 5,000 to 6,000 feet up and is picked about once every ten days by Tamil women. Every twelve days the tea bushes are pruned to make the young leaf shoots abundant and to keep the plants small, as unattended bushes will grow thirty feet high.

Other important products are rice, rubber and coconuts. Coconut trees provide food, drink, oil, rope, fodder, timber, and thatch for roof covering. From top to bottom, this marvelous palm has hundreds of uses. Although a very small country, Ceylon produces about 20 percent of the world's tea, 10 percent of its coconut products, 14 percent of its graphite and 7 percent of its rubber.

While agriculture is the principal occupation, industrialization is being undertaken on a carefully planned scale with a view to raising the standard of living and increasing the national wealth. Plants are now operating for the manufacture of coir (a fiber from the outer husk of the coconut), plywood, glass, leather, rolled steel, ceramic, paper and other products.

Religion

Buddhism is the predominant religion, so it is but natural to find images of Buddha and Buddhist temples and monastaries abounding on the island. The yellow-robed monk is to be seen everywhere.

Hinduism claims the second-largest number of adherents. Attracting immense crowds are its exhibitions of fire walking in honor of the god Kataragama. At such events as many as eighty persons will cross a bed of red-hot wood embers six feet wide and twenty feet long. (See *Awake!* October 22, 1959.) About 10 percent of the population belong to one of Christendom's religions and there are also many Muslims.

In this land of ancient tradition and customs the work of Jehovah's witnesses has been going on for many years. Though their number is comparatively small, some 180 at present, the truths of God's Word that they preach have penetrated into the four quarters of the island. Since the Ceylonese people are generally kind and respectful to visitors, these Christian ministers are often invited to sit down and explain their mission while being served a cool, refreshing drink. The hope of these ministers is that many more of these kind people will learn the grand promises of the Creator, He who has blessed them with this truly beautiful land.

Wildlife

Animals and birds thrive in this tropical environment. Although lions and tigers are not found in Ceylon's jungles, leopards are quite common. The most dangerous flesh-eating animal is the sloth bear, which will attack on sight if surprised.

The most important animal in Ceylon is the elephant. After being domesticated, they are used for hauling timber and handling heavy weights in construction work. Recruits are taken from herds of wild elephants, which are driven into stockades by hundreds of men. The elephants selected are then led away by tame ones, from whom they eventually learn to do useful work.

Ceylon's national parks are among her richest assets. Though small in size they make up for it by their compactness and the ease with which the wild animals in them may be seen. Loveliest of these parks is Ruhuna, with its seascapes and landscapes of exquisite beauty. Here can be found elephants, bears, leopards, sambur, wild boar, deer and wild buffaloes, roaming in absolute freedom, ruled by only one law, the law of the jungle. Bird life is as rich and lovely as the blazing colors of sunset.

With such a profusion of scenic beauty and such an abundance of animal and vegetable life, one can understand why Sir Emerson Tennant, nineteenth-century traveler and one-time British Colonial Secretary for Ceylon, stated: "Ceylon, from whatever direction it is approached, unfolds a scene of loveliness and grandeur unsurpassed. The traveler . . . is entranced by the vision of beauty which expands before him as the island rises from the sea, its lofty mountains covered with luxuriant forests, and its shores bright with the foliage of perpetual spring." Little wonder, then, that native Ceylonese call their island "Lanka," the resplendent isle.

Weapon of the Uneducated

¶ "The uneducated have no intellectual support for their opinions, and so cannot defend them rationally against adversaries who argue on the basis of fact, knowledge and reason. The uneducated possess but one weapon—the lash of invective. They cannot argue on the level of facts and ideas, so they stoop to personal vilification."—Vice-Adm. H. G. Rickover.

DO CHILDREN HAVE legal rights?

WHAT can children legally expect from their parents? How long must parents support them? Are parents required to give financial support to married children? Do children have the right to choose their own education? Can they be made to work for their parents without wages? To whom does the money they may earn when working for other people belong? Are their parents liable for the bills they may run up? How severely may parents punish them?

These and many other questions regularly confront children and parents alike and may, because of ignorance of what legal rights children have and do not have, be a cause of much trouble in a family. Perhaps an understanding of what children can expect from their parents as well as what they owe their parents will help to eliminate some of the uncertainty and misunderstanding that is frequently a cause for family friction.

It should be recognized, of course, that the legal rights children have in the United States are not necessarily the same in other countries. They may even vary from state to state as, for example, does the legal age of majority. Some states fix it at twenty-one, whereas others establish it at eighteen.

What Your Parents Owe You

There are five basic things that your parents are legally required to give you: support, physical care, moral care, protection and education. These are primary obligations they have toward you until you reach the age of majority or are legally freed from their custody. They do not include things that are not essential to your health and welfare. So do not think your parents are obliged to provide you with a car, jewelry or formal clothes. Things that may be classed as luxuries are not the necessaries you have the right to expect. As long as your parents feed you, clothe you and provide you shelter the best they can for their circumstances, they meet their legal obligation to provide you support.

If you should become sick or are injured you have the right to expect them to care for you and to provide medical attention if it is necessary. This includes hospitalization and surgical operations when required, but so long as they act in a reasonable way it is up to them to decide what is actually needed to protect your health and life. Their consent is generally required before you can have any medical treatment that might endanger your life or health.

It is the duty of your parents

to watch over you and to protect you from dangers as they are reasonably able. Your consent is not required, but what they decide is binding on you, whether you may personally think they are being unnecessarily concerned or not. You are obligated to abide by whatever they decide to be necessary for your physical and moral protection. Your father has the legal right to use force to protect you from assault, and if you are an underage girl he can use force to prevent a man that is objectionable to him from stealing you for the purpose of marriage without his consent.

You have the right to expect your parents to provide an education that is suitable to their station in life. Since free public education is available, you need not be deprived of it because your parents may be poor. A suitable education is considered as one of the necessaries your father owes you, but the amount of education he must provide need not necessarily be more than what is provided in the common schools.

Good parents will, of course, provide more than bare necessities. Aside from what you can legally expect from them, they will give you love, which is just as vital to your well-being as are food, clothing, medical care and shelter. They will also be certain that your spiritual needs are cared for, that you are given proper moral instruction, that you are taught to respect authority and that you are properly disciplined. As loving parents they will not only train you in the way you should go throughout your lifetime, but they will set a proper example for you to follow.

What Do You Owe Your Parents?

In return for what your parents do for you, you are legally obligated to give them your services. That means they have the right to require you to perform chores about the house or to work in their business without wages. They can legally require you to work for others and have your wages paid to them. As long as you are under their roof and eat at their table, they have a right to your services and earnings until they emancipate you or until you reach the age of your majority. This is their compensation for supporting you. The law does not permit them, however, to bind you out to another on terms that amount to slavery. Most parents, however, will allow their children to keep all or part of what is earned.

While your parents are entitled to what you earn, they are not entitled to gifts you receive, whether the gifts be money or property. Such gifts become part of your estate. Your parents have no legal authority to sell, pledge or transfer your property or to make contracts with respect to it. As administrator of your estate your father cannot sell your property without an order from a judge.

In addition to services, you owe your parents obedience. Your father has the legal right to say: "As long as you are under my roof, you will do as I say." Since you do not have the right to disobey them, you must accept their chastisement. This is the law of the land as well as the law of God. You are instructed by God's Word to "be obedient to your parents in everything, for this is well-pleasing in the Lord." (Col. 3: 20) When it says "everything," it does not mean things that are unlawful in the eyes of God or man. If your parents were to require you to do something unlawful, they would be violating your right to proper moral care.

When your parents discipline you they are manifesting their love for you and their concern for your welfare. It is for your best interests that they give you correction, using the literal rod when necessary. If they did not discipline you, they would be failing to fulfill their responsibility as parents. Regarding this, God's Word says:

"The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline."—Prov. 13:24.

Although you do not have the right to escape correction, the law places restrictions on the discipline your parents can give. If they inflict cruel and merciless punishment, it will refuse any longer to recognize their parental privilege. Cruel and excessive punishment may be classed as assault, or if death results, there may be a charge of murder or manslaughter. Reasonable discipline that does not endanger your health or welfare is proper and should be expected from loving parents.

Emancipation

It is possible for you to be released from legal subjection to your parents with the right to labor for yourself and to collect and keep your own wages. The law calls this emancipation, generally with reference to a child that is released from parental custody before reaching the age of majority. You cannot emancipate yourself. It can be done by your parents' voluntarily agreeing that you may leave home and earn your own living, if you are capable of doing so. Or, if you are permitted by them to live away from home with no provision being made by them for your support and no claim being made by them for your wages, you are considered emancipated. These are only two of a number of circumstances that make emancipation possible, but when it takes place your father forfeits his right to your services and earnings. Until you are emancipated or until you reach the age of majority, you have no right to leave home to live elsewhere without the permission of your parents.

By receiving parental consent for marriage before you reach the age of majority you are considered emancipated. Although you are relieved from parental rights toward you, your status is not changed from that of a minor to that of an adult. While marriage brings freedom from parental control, it also frees your parents from their obligation to support you. So do not think you have the right to expect your father and mother to help you out financially after you are married. You are on your own.

Poor laws may make an exception to this. If you are unable to support yourself and your wife and you are likely to become a public charge, the law can force your parents to support you, and your wife's parents can be compelled to support her. The authorities can send you home to your respective parents.

It is evident that parents cannot be held responsible for the bills of emancipated children, but what about children still under their custody? The answer depends upon what the bills are for. If they are for necessaries such as food, clothing, lodging and medical care, the answer is Yes. But if they are for unnecessary items, the answer is No. Your father is under no obligation to make the payments on an automobile that you might have purchased. Since most merchants are aware of this, they are careful not to sell merchandise to children except for cash.

Advice

You do not have the right to make important decisions on matters affecting your welfare. The right rests entirely in the hands of your parents, and you are obligated to abide by their decisions. Being mature adults, who have lived much longer than you, they are in a better position to know what is best for you. Because children lack maturity, experience, foresight and emotional stability the Bible says: "Foolishness is tied up with the heart of a boy." (Prov. 22:15) He, therefore, needs the mature guidance of his parents. Show

respect for your parents by heeding their sound advice.

The law gives them the right to advise you about entering a marriage contract or about refraining from such a contract if they do not think the marriage should take place. They have a much clearer view of such matters than you do and can foresee the difficulties that can arise from an unwise marriage. The advice they give is out of love for you and from a desire to spare you much unhappiness.

While you have the right to expect your parents to provide an education for you, they have the right to direct the manner of it. You have no right to choose it for yourself. The type and extent of your education and the mode for furnishing it is to be decided by your parents within the limitations established by the state. This is not your decision to make. Whatever expense there may be in connection with your education is to be cared for by your parents. You are not required to reimburse them. This includes the expense of a college education when they are able and willing to provide one.

ARTICLES YOU WILL ENJOY READING

- Builders for the Future.
- Ecumenical Council and Religious Unity.
- Coping with Summer Heat.
- Food Additives Get the Spotlight.
- Living in Fear of the Dead.
- Sea Food Delicacies in Zeeland.
- Understanding and Love in Marriage.

All in the next issue!

Devoted Parents

Since there are parents who lack natural affection for their children and try to exploit them, laws are necessary to protect children. It is necessary to give them certain rights to safeguard their health, lives and welfare, but such laws are unnecessary in a family of devoted parents. Out of love for their children they will do what is best for them.

Sometimes you may feel that the strictness of your parents is oppressive. Because children in other families may be allowed to do something, it is no reason to think your parents are unfair when they forbid you to do it. They well know that delinquent children are usually the result of parental laxness. It is because they love you and have your best interests at heart that they are strict with you, and the law gives them the right to be as strict as they choose, providing that their strictness does not endanger your health and welfare. When you are older and more mature you may see the wisdom of their strictness and be grateful for it.

You make a grave mistake if you conclude that your parents are old-fashioned and do not understand life when they give you correction or advice. They know more about life in this corrupt world than you do and know that you must be safeguarded from your own folly. It is true that you have rights, but so do they. Do not think you can exercise your rights without submitting to theirs.

Be grateful for devoted parents who lovingly look out for your welfare. Instead of chafing under the restrictions they may place on you, do what the Scriptures advise: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.' "—Eph. 6:1-3.

Observe, O my son, the commandment of your father, and do not forsake the law of your mother.—Prov. 6:20.

WHAT HAS HAPPENED TO THE Caribou?

BY "AWAKE!" CORRESPONDENT IN CANADA

LIFE for Eskimos and Indians in the Arctic and sub-Arctic would be virtually impossible if it were not for the majestic barren-ground caribou. This species of reindeer supplies them not only with meat but also with warm clothing and bedding. Even the bones are important because they can be fashioned into many kinds of useful implements.

This remarkable animal is well suited for his cold environment. A warm coat of air-filled hair gives him good protection from the penetratingly cold climate where he lives. It also gives him good buoyancy when he swims. As a swimmer the caribou is fairly good, being able to swim at a rate of four miles an hour. Bogs and snowdrifts present no problem, because its springy pasterns and broad cleft hoofs act like snowshoes. Crossing slippery ice is also done with confidence, for stiff bristles grow beneath his fetlocks and insure a good footing. A bull stands about forty-two inches high and averages around 222 pounds in weight. A cow is about seventy pounds lighter.

During the summer months the caribou range over the Arctic tundra browsing on the lichens, mosses and other small vegetation that grow in abundance there. As autumn approaches, the scattered animals begin gathering into large herds that move south to the northern edges of the Canadian forests, where they spend the winter. By following the same routes over the years these migrating herds have trampled out paths that are worn down from six inches to a foot. This is due to their practice of traveling in single file.

It is during these semiannual migrations that Eskimo and Indian hunters get their needed supply of caribou meat and hides. With rifles ready they lie in wait by deer crossings or narrow defiles. When the horde of deer surges into sight the hunters pump bullets into the herd as fast as they can fire their guns. Behind the hunters women are heating their kettles in hungry anticipation of tasty caribou tongues. The meat of the slain animals can be either dried or cached beneath moss or rocks next to the perpetually frozen ground. During winter months it can be hung from trees or put into temporary snow or stone igloos. Since about twenty-five hides are required to make a full suit of clothes for a family of four, a large number of caribou are killed by practically every hunter.

Wanton Slaughter

As man has destroyed wildlife in other parts of the earth, so in the North he has slaughtered the barren-ground caribou senselessly and needlessly. Hunters have too frequently slaughtered far more than their needs required. Natives as well as white men have been guilty of this. Naturalist Ernest Thompson Seton estimated that the caribou once numbered about thirty million. By 1900 this number had been

cut down to approximately 1,750,000. In one locality ten years ago the annual slaughter was 50,000 animals, but today that many deer cannot be found there. Aside from natural predators and disease, man bears the greatest responsibility for this shocking reduction in caribou numbers.

The wanton slaughtering of them is thought to have begun when whalers supplied the natives with rifles and offered trade goods in return for caribou meat. Regarding this, one report says: "One winter fifteen vessels wintered at Herschel Island. They used an aggregate of 300,000 pounds of caribou meat, principally the saddles; at the head of Franklin Bay, in the winter of 1897-98 four ships used of the same kind of meat about 90,000 pounds, and at Cape Bathurst, in 1898-99, one vessel used in the neighborhood of 40,000 pounds. It is therefore concluded that the annual take of the whaling fleet at the commencement of this century was a primary factor in the serious reduction of these herds along the western Arctic coast."

At one place where giant herds used to funnel through a narrow passage between lakes, two weeks were required for them to pass. Farley Mowat reports in his article "People of the Deer" that Indians came there every fall, each with a case of ammunition, and none left until the ammunition was gone. Carcasses of dead deer were so thick on the ice that it creaked from their weight. There they were left until spring, when the ice melted and dropped their bodies into the water. After two decades of this the channel became clogged with caribou bones. Mowat says: "The antlers alone, in that vast boneyard, could have been counted only in the tens of thousands. . . . Most of these deer were untouched by man—except that all had their tongues removed. An outpost of a world-famous trading concern had encouraged the sale of tremendous quantities of ammunition by offering to buy all the deer tongues that were brought in. Now only a trickle of the great herd of caribou flows past that place."

Although natives shared in decimating the caribou upon which they are dependent, the principal guilt rests upon the white man. He put repeating rifles into their hands and greedily stimulated the sale of ammunition at the expense of the caribou. Of course, white hunters have slaughtered more than their share of these helpless animals. It seems that the reaction some men have to the sight of vast numbers of living creatures surging by in a torrent of moving bodies, as in the case of migrating herds of caribou, is senselessly to destroy them.

In 1947 Farley Mowat witnessed the impressive passing of a migrating herd of caribou. "It seemed to me," he said, "that the entire slopes were sliding gently downward to the bay. In broken, twisted lines, the deer streamed out onto the ice until they were moving north across a six mile front. The surface of the bay was one undulating mass of animals. And still they came. The flow continued unbroken until the sun stood on the horizon, and I became slowly conscious of a great apathy . . . for here was life on such a scale that it was beyond all comprehension." Yet this was a mere fraction of the giant herds that once migrated north for the summer and south for the winter.

Conservation

Because the lives of some 20,000 Eskimos, Indians and white settlers depend upon the caribou, the Canadian government has become greatly concerned over the appalling decline in their numbers. To protect the dwindling herds, it has instituted a conservation program that includes

the giving of instruction to the natives on how to protect the animals. It is trying to impress upon them that preservation of the caribou means preservation of themselves. The program also includes a war on wolves that prey on the herds. These predators kill some 34,000 deer a year. Stamping out disease, which takes a big toll of caribou, is another objective in the program. Man kills about three times as many caribou as do wolves. Since the total killed by man, wolves, disease, weather and accidents amounts to about 27,000 more than the estimated annual calf drop, the extinction of the caribou is a certainty unless man cuts down the number he kills.

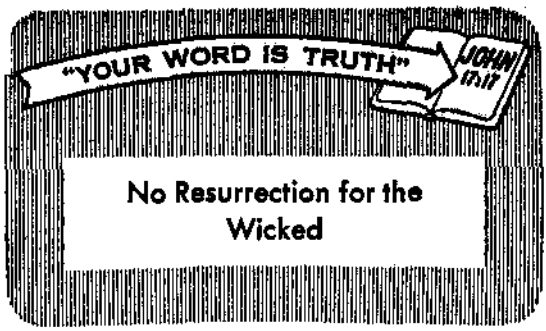
In an effort to augment the supply of caribou the Canadian government has imported thousands of European reindeer that are almost identical with the American caribou. These have the advantage of being domesticated so that they can be corralled like cattle as well as confined to a limited range. Herders from Lapland have been brought in to give instructions to the natives, but it takes time to convert hunters into herdsmen.

"Only with wise management," the government has said, "can it be assured that the barren-ground caribou will continue to supply food and clothing to residents of Northern Canada." As more and more people move into the Arctic and sub-Arctic in quest of mineral riches, conservation of the caribou is bound to become increasingly difficult. It is difficult to control crowds of trigger-happy hunters. Destruction of the animals' feeding grounds by fires set by careless smokers, campers and miners is another factor that threatens their existence.

Earth's wildlife is a valuable natural resource that man should make the utmost effort to conserve, but in the last one hundred years the ruin he has brought upon it is staggering to think about. In Africa, for example, his ruthlessness has wreaked so much havoc with the wildlife there that an authority said recently: "Another five years, at the present rate of destruction, and we shall have passed the point of no return." Thus from the tropics to the far north man has senselessly brought ruin to one of earth's most interesting and valuable resources—its wildlife. Small wonder, then, that the Creator of wildlife has foretold that he will "bring to ruin those ruining the earth."—Rev. 11:18.

"Jehovah's Witnesses Mold Constitutional Law"

"The many victories won by Jehovah's witnesses in United States courts have done much to strengthen the constitutional freedoms of the American people. Regarding this *The Bill of Rights Review* of the American Bar Association said in 1942: "Seldom, if ever, in the past, has one individual or group been able to shape the course, over a period of time, of any phase of our vast body of constitutional law. But it can happen, and it has happened, here. The group is Jehovah's Witnesses. Through almost constant litigation this organization has made possible an ever-increasing list of precedents concerning the application of the Fourteenth Amendment to freedom of speech and religion. . . . The decisions resulting therefrom now set the pattern for state courts in determining how far state legislatures may validly proceed on matters pertaining to freedom of speech and religion. The cases assume greater and greater significance, as local legislative bodies, with one type of law ruled unconstitutional, proceed to new and different devices aimed at curtailment. Thus, while the cult though vigorously active, has but negligible influence, its incidental contributions to constitutional law have been tremendously significant."



THAT the Bible teaches a resurrection of the dead there can be no doubt. Jesus himself so stated in unequivocal terms when discussing the subject with the Sadducees. (Luke 20:37) Likewise, Paul repeatedly referred to the resurrection hope in his letters, even devoting an entire chapter to the subject, First Corinthians 15.

On what is the resurrection hope based? It is based upon the ransom sacrifice and resurrection of Jesus Christ and the love and unlimited power of Jehovah God. Christ's sacrifice removes the disability placed upon the human race because of Adam's sin and permits God to be just and abide by his law and yet show love and mercy to all deserving ones of his earthly creatures. (Rom. 6:23; 1 Tim. 2:5, 6) God made this provision out of love and that his purposes regarding the earth and man might be realized and, above all, that he might prove the Devil a liar when he claimed that he could turn all men away from God.—Prov. 27:11; Isa. 55:11; John 3:16.

Since the Scriptures do give us such a sound basis for the resurrection hope, the question presents itself, Who will be resurrected? All that ever lived? The apostle Paul tells us that "there is going to be a resurrection of both the righteous and the unrighteous." That would seem to include all that ever lived.—Acts 24:15.

Not so, however, for the Scriptures show that there are differing degrees of unrighteousness and wickedness. Some are unrighteous and wicked by reason of inheritance and in spite of their best endeavors to do that which is right; others are such greedily, out of willful choice. Thus, although "there is going to be a resurrection of . . . the unrighteous," we read that "the very name of the wicked ones [the willfully wicked] will rot."—Prov. 10:7.

Did Jesus say that 'all who have died will hear his voice and come forth'? No, but "all those in the memorial tombs will." (John 5:28) The Greek word here usually rendered "graves" or "tombs" is *mnemeion,* and is defined as "a remembrance, i.e., monument, memorial; a tomb." The greater emphasis is on those being remembered, not on the tomb, for countless numbers have perished without being placed in tombs, and throughout the centuries surely most of the tombs have wholly wasted away. The *New World Translation* therefore gives us the correct understanding when it speaks of those in the "memorial tombs," meaning those in the memory of God, as being called forth by Jesus Christ; in keeping with Proverbs 10:7, as we have seen.

Jehovah has a wise and good purpose in all he does, and so with resurrection. He certainly will not resurrect any who could not or who by their past life course proved that they would refuse to benefit by being resurrected. He will resurrect only those amenable to righteousness or capable of being influenced by righteousness or such as are righteous. So none of the willfully wicked will be resurrected.

The Greek word usually translated "wicked" is *ponerós,* and it is frequently applied to Satan. Thus we read that "the whole world is lying in the power of the wicked one." (1 John 5:19) There is no question about Satan's being the willfully wicked one, but this same Greek term is at times used to apply to those obviously

not willfully wicked. Thus, in recording the following statement by Jesus, Matthew used the same term: "Therefore, if you, although being wicked, know how to give good gifts to your children, how much more so will your Father who is in the heavens give good things to those asking him?" So, clearly, there are degrees of wickedness. It therefore must be the willfully wicked, the incorrigibly wicked, of whom the psalmist wrote: "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate."—Matt. 7:11; Ps. 145:20.

Those not deserving a resurrection are spoken of as being, not in Hades, but in Gehenna, the incinerator valley outside of Jerusalem that served as a place of destruction and into which were cast the bodies of criminals not deemed deserving of a resurrection. That is why Jesus asked of the hypocritical religious leaders of his day: "How are you to flee from the judgment of Gehenna?"—Matt. 23:33.

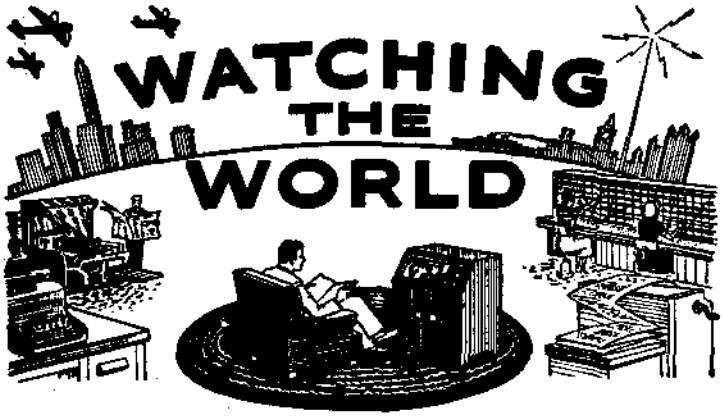
The Scriptures therefore show that all who are either willfully wicked or who continue to abuse God's favor or undeserved kindness cannot hope to have a resurrection. This being so, there is no reason for hoping for a resurrection of Adam, Eve and Cain, the wicked antediluvians, those Israelites whom Jehovah slew in the wilderness because of rebellion, as well as such unfaithful kings of Israel as Saul, Solomon and Ahab, and persons like Judas.

That those who perish at the expression of Jehovah's vengeance cannot hope to have a resurrection the disciple Jude makes clear, at verse seven of his letter, saying: "So, too, Sodom and Gomorrah . . . are placed before us as a warning example by undergoing the judicial punishment of everlasting fire." This everlasting fire has the same thought as Gehenna, namely, eternal destruction, from which there will be no resurrection. It follows, therefore, that none who perish at Jehovah's hands at the coming battle of the great day of God the Almighty, Armageddon, can hope to see life again.—Rev. 16:14, 16.

It is not enough merely to lead a clean and moral life and think that God will extend mercy to one. Not at all! Did leading merely a moral life save those who perished outside the ark in Noah's day? And so too when Jehovah executed the wicked on other notable occasions. Those early Christians living in Judea A.D. 66 could not rest securely in their Christian fruitage but, upon seeing the Roman armies surround Jerusalem, had to flee for their lives at the first opportunity, which history records that they did.—Luke 21:20, 21.

So today, Jehovah God is sounding the warning to those in modern Babylon or Satan's world, saying: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." Yes, if we keep associating with organizations, institutions and men who are willfully wicked and who are fighting God, then we will have to share in their sins and receive of their plagues. And that means dying the death of the willfully wicked without the hope of a resurrection.—Rev. 18:4.

So we can see from the Scriptures that only the righteous or those amenable to righteousness can hope to have a resurrection, that none of the willfully wicked nor those who abuse God's undeserved kindness will, nor will any of those who are destroyed when God executes vengeance on the wicked because they failed to separate themselves from this wicked world.



Schooling Denied Christians

◈ Czechoslovakia's Communist minister of education, Frantisek Kahuda, is said to have issued an order that will prohibit high school students that practice Christianity from attending Czechoslovakian universities. According to officials at Radio Free Europe, the source of the report is "reliable."

Satellites Two at a Time

◈ The U.S., on June 22, from Cape Canaveral, Florida, shot two instrumented satellites into orbit from a single rocket. After thirty minutes in flight they were separated by a spring device. Rear Admiral Thomas F. Connolly said of the novel accomplishment: "It is a more perfect experiment than we ever hoped for." The satellites weighed 223 and 42 pounds and brought the total the U.S. has placed in orbit to 21, compared to Russia's five.

The Age of Violence

◈ The New Cambridge Modern History's final volume, entitled "Era of Violence," deals with the latest phase of history. The editor in commenting on the title writes that this period of history has "a character and an internal coherence which make it possible crudely to summarise it as 'an era of violence.'"

To 'Calm the Furies'

◈ In a tribal ceremony Indians of Southern Chile killed a six-year-old boy and hurled his body into the sea to "calm the furies" that have been raging as a result of earthquakes and storms. The parents of the sacrificed child and the tribal medicine man were arrested.

Television Violence

◈ During one week television viewers in the Los Angeles area were exposed to a total of 1,261 deaths from shootings, stabbings, beatings and other offenses. All together, there were 3,696 acts of violence committed, 784 drinks consumed, and 258 times property was destroyed. This information was gathered by 300 Pepperdine College student researchers, who spent 728 hours sitting before seven television sets, each tuned to a different Los Angeles area channel.

1945 A-Bomb Deaths Rise

◈ The death toll from the first atomic bomb blast over Hiroshima, Japan, August 6, 1945, continues to rise. Mrs. Mitsue Tsunoda, 47, who was about a half-mile from the center of the blast, was the twelfth victim this year to die from radiation disease caused by the bomb blast, Kyodo News Agency reported.

Potential Atomic Destruction

◈ Dr. J. Robert Oppenheimer, American physicist, speaking at the opening session of the Congress for Cultural Freedom in Berlin said that the world should know that if another great war occurred "none of us can count on having enough living to bury our dead." He added that "in this decade the deadliness, the destructive power, of atomic stockpiles has increased far more than a hundredfold—how much more it may be neither permissible nor relevant to tell. Today the new means of delivery and use have made of the command and control of these weapon systems a nightmare fully known only to those responsible."

Machine Translates Russian

◈ The U.S. Air Force has developed an electronic translating device capable of turning Russian into English at the rate of more than 2,000 words a minute. Russian words are fed into the machine by means of punched paper. In just a fraction of a second the corresponding English words are located and these paired words are passed into a computer that endeavors to put the translated words into a sentence. For weeks now the machine has been translating the Moscow paper *Pravda*, and although it is not perfect it has been improving.

Christianity Losing Ground

◈ Lutheran minister T. A. Raedeke told a convention of Lutheran congregations in Ottawa, Canada, that Christianity was falling behind. He said that "some Christians of our generation are not too concerned about being messengers. . . . They fail to realize that in our day the church of Jesus Christ is growing smaller. Thirty-five years ago the world was 37 percent Christian. Today it is only 30 per-

cent Christian. . . . During the last 25 years, the Communists annually gained 8,000,000 people. The Mohammedans annually won 5,000,000 and the Christian church annually lost 3,000,000."

Legion Award Rejected

◈ When Stephen Bayne, 17, at the graduation of his high school class in Westbury, New York, June 10, refused to accept an American Legion award for citizenship, he was criticized and punished. When the award was publicly made, he stood up and said, "I refuse to accept an award from an organization whose policies I can't respect." As a result the school principal and teachers decided to withhold from Stephen other awards in history and English. They then sent a written apology to the Legion telling of their decision of thus punishing the boy. The Legion demanded explanation from the boy's parents for his behavior, and predicted that Stephen had made "a lifetime mistake which will plague him forever."

1960 Bad Earthquake Year

◈ During the first five months of this year over 20,000 lives were lost in quakes around the globe, bidding to make 1960 one of the most disastrous earthquake years. January 13 a severe shock hit Southern Chile, killing 60 persons. Two villages in Algeria were destroyed and 46 lives claimed in a quake on February 21. Neighboring Agadir, Morocco, was wiped out and some 12,000 were killed on February 29. The town of Lar in Southern Iran was struck April 24, leaving 3,500 dead, and Chile reports some 5,700 lives lost from recent quakes.

Smoking and Disease

◈ Doctor Joseph D. Wassersug says that "no matter how you juggle the statistics, no matter how you try to make them come up with the wrong answer, the statistical answer always seems to come up the same. The answer is simply this: the more you smoke, the more likely you are to get cancer of the lungs. This statistical conclusion appears to be irrefutable." Dr. Ralph Goldman, of University of California's medical center, said that he does not understand why people refuse to give serious credence "to the overwhelming data that even if cigarettes do not produce lung cancer, they are associated with an abnormally high mortality rate."

Lightning Toll Rising

◈ The U.S. National Safety Council reports that in 1957 lightning, directly or in lightning-caused fires, claimed 180 lives in the U.S., 20.8 percent more than the toll of 149 in 1956. Later figures are not yet available.

Employee Thievery

◈ It is estimated that U.S. employees will steal more than $1 billion during the year —over $4 million a day. The value of thefts of goods and materials will run seven times that of cash. In one store in suburban New York recently, 29 part-time workers were found to be taking things they needed for their new homes. When discovered, these employees voluntarily returned items valued at more than $50,000. The U.S. chemical industry alone estimates that during the year it will lose from $100 to $125 million in plant equipment, tools and products from employee thievery.

Eisenhower and Mr. K on War

◈ In a speech to the Philippine Congress during his recent visit President Eisenhower said of war: "Weapons have now come upon the scene that make war as we have understood it in the past a complete absurdity and really impossible and preposterous. They mean, in short—if used in the profusion that prophets sometimes predict—really the destruction of civilization as we know it." In a speech before a session of the congress of the Rumanian Workers, Premier Khrushchev declared that "in our day only madmen and maniacs launch calls for a new world war." He added that what many fear is that in this nervous, tension-ridden world "even those who might not wish to touch off a war could press the wrong button out of sheer fright."

Tokyo Visit Canceled

◈ Tens of thousands of Japanese rioting in protest forced Premier Kishi to cancel President Eisenhower's proposed visit, because his safety in Japan could not be guaranteed. Eisenhower was deeply shocked, and observers viewed the cancellation as a tremendous blow to U.S. prestige, comparable to the U-2 plane incident of the month before. Russian Premier Khrushchev described it as a "public slap in the face."

Quemoy Shelled in Contempt

◈ On President Eisenhower's arrival in Taiwan 86,000 rounds of high explosives were directed at Quemoy by Communist guns to show "contempt and scorn" for the president. On June 19, 88,700 more shells were fired in a contemptuous farewell salute. The two attacks killed fourteen, wounded eighty and damaged or destroyed 200 homes, six schools and a military hospital. Eisenhower called it "a deliberate aggressive act."

U.S. Moral Collapse

◈ Captain F. G. Reynolds, commanding officer at the Grosse Ile Naval Air Station, reported that naval courts-martial had risen from 1,000 a month in 1947 to 1,000 a week in 1957. Citing other fig-

[illegible] said "there are 4,000 [illegible]ns from the navy and marine corps every year," and that "80,000 men go AWOL [absent without official leave] each year, for an average of one every 45 seconds." He continued by saying that "a total of 35,000 men—enough to complement the entire submarine force—is confined each year. There are 10,000 drunk and disorderly arrests among naval and marine personnel annually."

Supreme Court Decides

◈ On June 27 the U.S. Supreme Court ruled 5-4 against the contention of Raymond Gonzales, one of Jehovah's witnesses, that he had been denied "due process" by the use of a false memorandum made by the local selective service board without notice to him. The Court also held that, except in special circumstances, the government could not be forced to produce the FBI reports used by the Department of Justice in making its recommendation to the selective service appeal board.

China Typhoon Kills 1,600

◈ A typhoon that swept through Hong Kong June 9, killing 43, is reported to have moved on to China's mainland province of Fukien, leaving 1,600 dead, 5,900 injured and causing heavy crop and livestock damage.

Philippine Typhoon

◈ On June 27 winds as high as 170 miles an hour whipped across the island of Luzon within a dozen miles of Manila, bringing death to at least 109, with hundreds of others missing and 55,000 homeless. The damage to crops and property reached $30,000,000 according to the Philippines Constabulary. This was the second major weather disaster the Philippines suffered within a month. On May 28 what was called the country's worst recorded flood disaster left nearly 200 dead and caused extensive damage.

Misuse of Charity Money

◈ The New York *Daily Mirror* reports that Attorney-General Walter Mondale charged that in the 1956 fund-raising campaign of the Sister Elizabeth Kenny Polio Foundation, 98.5 percent of the public contributions were paid out for fund-raising activities, leaving 1.5 percent for medical purposes. Of the $30,674,000 contributed from 1952 to 1959 over $16 million, or 53 percent, went for other than the understood purpose of combatting disease.

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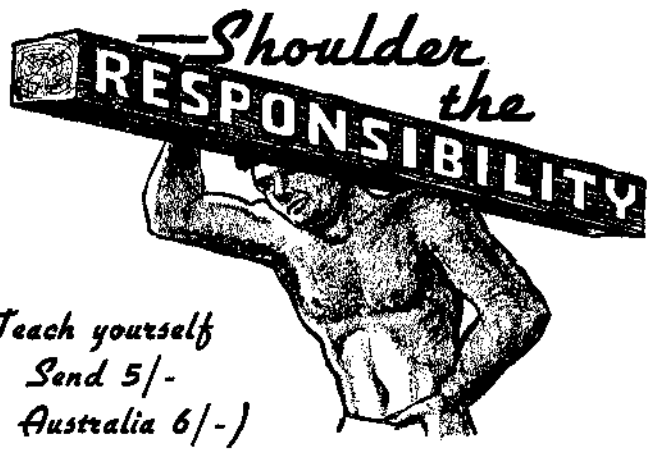

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Awake!

The Ecumenical Council and Religious Unity

Coping with Summer Heat

The Silent Language of the Deaf

Food Additives Get the Spotlight

AUGUST 22, 1960

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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BUILDERS FOR THE FUTURE

THE building work that has the greatest and most lasting benefits is not that done with steel, concrete, brick or wood. It is not the constructing of magnificent buildings, comfortable homes or giant space-traveling rockets. It is not the building of the many things in which a technical society prides itself. Instead it is the moral building up of the people who use these things. Unless they learn to live by high moral standards, how can they prevent their advanced technology from destroying them?

Because the present world society is technically high but morally low, fears are constantly being expressed about the grave threat of nuclear annihilation that hangs over it. An editorial in *The Evening News* of Harrisburg, Pennsylvania, said: "If there is one thing the world doesn't want, it is war. If there is one thing no country wants to do unless it can see for itself that the others do the same, it is to scrap the weapons that make war possible. As a result, the world is sitting on a powder keg, wondering how to prevent the catastrophic spark—even as more and more powder is stuffed into the keg."

Reporting on a speech made by Dr. Brock Chisholm, the Ottawa *Journal* expressed similar fears for the future. " 'This is the first generation of humans,' he explained, 'which holds the veto power over the continuation of human life.' The hope for salvation, he said, lies in training 'our children and our grandchildren' to achieve greater levels of maturity than those now known and to be able to answer questions the present generation cannot."

The building work that is of greatest importance today is moral and spiritual upbuilding. It is a work that transforms human thinking so that it comes in line with the high moral principles of God's written Word. If all people lived by those principles, there would be no threat of nuclear self-annihilation. All would have love for one another and would be looking out for one another's welfare instead of selfishly seeking only personal advantage and profit. But not all people are this way and few show any inclination to change. Nevertheless, moral upbuilding is vitally needed, as it builds for the future.

The apostle Paul spoke about the transformation in thinking that must be made to have a peaceful and secure world when he said: "Quit being fashioned after this system of things, but be transformed by making your mind over." "You should put away the old personality which conforms

to your former course of conduct and which is being corrupted according to his deceptive desires; but . . . you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loving-kindness."—Rom. 12:2; Eph. 4:22-24.

God's servants are well aware that they cannot build up the moral standards of persons who refuse to put on a new personality according to God's righteousness. They know that their work of moral and spiritual upbuilding has little effect upon the world of mankind as a whole, but that does not mean their efforts are wasted. Worth-while work that is for the good of mankind is never wasted effort.

It is interesting to note what Robert Dieffenbacher said in the New York *World-Telegram and Sun* about the work of godly people: "Those who know God intimately will leave their stamp of influence where it may not be obvious. They will not be revered nor honored in the market place. They will not receive medals for bravery nor will they leave golden endowments to make their memory last. Those who walk the lonely way with God will not be failures. They will leave their persistent influence on those whose lives they have touched. They will not need the praise of men because they will have the reward of eternity." The upbuilding work that Jesus did 1900 years ago brought no praise from the world and no material rewards; yet it was a work of peace in a world that did not know peace. The same is true today with those who follow his footsteps.

Much effort is required to call repeatedly at the homes of people, as Christ's apostles did, to urge them to consider God's purposes and the high principles of his Word. It is worth-while work that is for the good of mankind, although few persons actually appreciate it. Such God-honoring work is not in vain. "Become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." —1 Cor. 15:58.

By following Christ's example in building up faith in God's Word and respect for high moral standards, a person not only helps other people but brings divine approval upon himself. He is laying up a good record that in due time will bring an eternal reward. Jesus spoke about this when he said: "Store up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal." (Matt. 6:20) A good record with God is a far greater treasure than material wealth and influence in this greedy world. The benefits of this treasure continue after death, as they assure a resurrection to eternal life in God's due time. "Happy are the dead who die in union with the Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them."—Rev. 14:13.

While mighty nations work feverishly to build up their atomic arsenals for a war they fear to see, Jehovah's servants quietly go among the people building faith in God's Word and respect for his high standard of morals. They bring hope for a peaceful world by means of God's kingdom. Notwithstanding the frightening threat of atomic annihilation that hangs over the world, they are building for the future by gathering out of the nations people who are willing to transform their minds and their lives to match the righteous requirements of God's Word. According to God's promise, these people will inherit the earth under the peaceful and secure rule of the Prince of Peace. This worth-while work brings hope and comfort to a generation that lives in fear.

ECUMENICAL COUNCIL and Religious Unity

IS THE unifying of all Christian churches just a dream? Is there a possibility that divided Christendom could be united? By recognition of what supreme authority could such unity be attained? For nine hundred years, since the breach between the Church of Rome and the Eastern Orthodox Church, the question of unity has been a burning one. With succeeding years bringing further divisions, resulting in violence and hatred among professed Christians, the desirability of unity has been recognized by all.

Christendom was therefore brought to attention on January 25, 1959, when Pope John XXIII announced his intention of calling an ecumenical council. This council, according to the official organ of the Vatican, *Osservatore Romano,* is to "serve towards the edification of Christian people, but at the same time it will serve as an invitation to the separated denominations to strive towards unity, for which so many souls from all ends of the earth are yearning today." Five days after the initial announcement, the pope, in a most conciliatory manner and without qualifications, beckoned: "We do not want to stage a historical process, neither do we wish to try to show up who was right and who was wrong. The responsibility is divided. We just want to say: Let us get together, let us make an end to the divisions."

From the start the pope in a diplomatic style left open wide areas for speculation. He did not mention time or place, neither did he state the subjects to be considered at the council or who would be invited to attend, but, in his words, the council "will . . . in its essence be an invitation to our separated brothers who bear the name Christian, so that they may return to the common fold whose guidance and supervision Christ entrusted to Peter." The pope's stated hope was that the result would be that "a new Pentecost may be the portion of the whole Christian family."

Catholic, Orthodox and Protestant circles alike read in statements like these the possibility of restoring the unity of the Christian churches. Many foresaw a general church assembly to which all Christian churches would convene to deliberate on this vital subject of unity.

What Are Ecumenical Councils?

Such high hopes and anticipations have diminished with the passing of time. Misunderstanding has been prevalent as to just what a Catholic ecumenical council is. Ecumenical comes from the Greek word *oikuménē,* meaning "the inhabited world." An ecumenical council therefore has representatives from all the world.

There are two main groups in Christendom that claim to be ecumenical, that is, the church of the whole inhabited world. They are the Roman Catholic Church and the Ecumenical Movement with its World Council of Churches in Geneva. This council is composed of 171 churches throughout the whole earth, forming a union of all non-Roman Catholic Christendom, with the major exception of the Patriarchate of Moscow. Hopes are now entertained that even the Russian church will join the Ecumenical Movement. Expressing these hopes, Dr. Vissert t'Hooft, general secretary for the council, after a recent visit to Moscow said: "If one day the Russian Church would join the Ecumenical Movement, then only the Roman Catholic Church would be remaining outside." Could it be that Rome is beginning to feel isolated, and therefore is trying to lift the Eastern Orthodox Churches out of the World Council of Churches and reunite them with the Roman Catholic Church?

During the past 1,635 years the Roman Catholic Church has had twenty ecumenical councils. The first of these was the famous council in Nicaea of Asia Minor, A.D. 325, which was summoned by the pagan emperor Constantine, who, it is reported, also gave the opening address. The last one was the First Vatican Council, held from December 8, 1869, to July 18, 1870. The proposed twenty-first ecumenical council will be known as the Second Vatican Council and is scheduled to open in 1962.

History tells us that the first eight councils were convened, not by popes, but by Roman emperors. They were called and held without the consent of the pope. Catholic historian and theologian Hubert Jedin writes on this: "The . . . violently disputed question as to whether the Emperors in summoning these old councils previously applied for the consent or the order of the bishops of Rome, may, according to the facts, be answered in the negative." The second Catholic ecumenical council, which was held in Constantinople, was convened by Emperor Theodosius and began in May, A.D. 381. According to Jedin, "Pope Damasus was neither present himself nor represented." Even the ambitious Leo I, who declared himself pope in 440 and proclaimed his new theocracy, setting a tiara upon his own head as symbol of universal sovereignty, was not able to call a council. Jedin writes: "Already on October 13, 449, Leo I requested the Emperor in the name of the Western bishops to summon a new council in Italy. Twice he renewed his request, but without success. It was Marcian, the successor of Theodosius II, who granted his request and convened a new council on May 17, 451, but not in Italy" as Leo I had requested. The second council to be held in Constantinople was opened on May 5, 553, without Pope Vigilius, yes, in spite of his protest.

The battle as to whether the council was above the pope raged for a long time, until the Vatican Council of 1870, when the infallibility of the pope was defined and primacy over the council was granted the pope. So now, according to the law of the Roman Catholic Church, the pope alone can call a council; he alone can adjourn or postpone it. He alone determines the material for deliberation and the council order. He alone decides who shall be invited. As he is above the council, the council cannot judge or depose him, neither does it constitute an authority to which appeal can be made against a papal decision. The death of the pope interrupts the council. Anyone maintaining otherwise is liable to church punishment.

Of the twenty councils, the Eastern Church recognized only the first seven, and even the Roman church itself is not sure with regard to several as to whether they were ecumenical. The decisions of

these councils, however, make up some of the basic teachings of the church today. The first Council of Nicaea, A.D. 325, called by unbaptized Emperor Constantine, fixed the date for the keeping of Easter. More importantly, however, was its adoption of the Nicene Creed proclaiming the consubstantiality of the Son with the Father, that is, their being united in essence and substance—equal. The Council of Constantinople of 381 affirmed the divinity of the Holy Ghost. So it was as a result of these two councils, called and influenced by political rulers, that the trinity doctrine was adopted as a belief of Christendom. It was the Council of Ephesus in 431 that declared Mary to be the "mother of God."

Reaction of the "Separated Brothers"

The First Vatican Council, of 1870, extended invitations to Protestant and Orthodox representatives, but these did not show up at the council. Now the pope has extended an open-armed invitation to the "separated brothers" to reunite with the Catholic church. The Catholic *Herder Korrespondenz,* in a March, 1959, issue, commented on this, saying: "One is surely not far removed from the truth when one states that the appeal to seek unity—although no one should feel excluded—is directed with special emphasis towards the Eastern Churches."

What has been the reaction of the Eastern Orthodox Churches? One theologian of the Greek Orthodox Patriarchate said: "If the Vatican's proposal purposes that the Orthodox church become subject to the pope, then it cannot be considered." According to the observations of Athens Professor Alivisatos in the theological paper *Orthodoxos Skepsis,* "The Pope understands his primacy in this way, that to achieve a union of the churches he demands the absolute subjection of all non-Roman Christians under himself as under the sovereign Head of the Church and the sole representative of Christ on earth." However, since the Orthodox Church can never agree to this, the papal appeal for unity would "remain empty words." It is said that the Greek Orthodox Archbishop Iakovos stated clearly: "We are not interested in a restoration to unity that was broken by Rome."

Protestants, too, do not feel called upon to participate in a council launched by a Roman pope. The Protestant paper *Kirchenblatt für die reformierte Schweiz,* of April 19, 1959, proposed several requirements that undoubtedly would be laid upon returning Protestants. One of such would be accepting the teaching of "the transformation of bread and wine into the body and blood of Christ and his bodily presence." Furthermore, they would have to acknowledge unreservedly the pope as the "supreme pastor, teacher and judge of the church." According to this Protestant paper, such a homecoming would be for everyone "who has understood the Reformation, a betrayal of our Lord Jesus Christ! A sober examination of the situation this side and that side of the breach that cleaves Christendom from end to end, reveals the hopelessness of such 'expectations.' " So then, the Orthodox and Protestant "separated brothers," whom Pope John interestingly does not call heretics any more, indicate that they have no desire to return to the Catholic fold.

Pope Misunderstood

Misunderstood! The whole world has misunderstood the proclamation of the pope, including Catholic correspondents. Nine months after the initial proclamation concerning the ecumenical council, Secretary of State Cardinal Tardini stated to astonished press reporters: "The Council is an internal Catholic matter which only concerns us." In order to confirm this he

stated that only Latin would be spoken at the council. Non-Catholics could be present as observers, but would not be allowed to speak. Tardini continued, according to NCWC News of November 2, 1959: "We shall let them know that they are welcome and that they will be treated with the deserved friendliness and every possible respect. But they will not receive a direct invitation."

Many asked themselves, Why, then, did the pope at the proclamation and on later occasions say: "Come! Come!"? Has perhaps the church magazine writer rightly guessed the reason when he asks "whether the proclamation of an 'ecumenical council' to Rome on the part of the Vatican cannot be placed under the heading of 'experimental balloons' which Moscow has been sending up for years in a political sense. 'One' just wants to find out in a general way the reaction of the 'others' . . . "

The Catholic *Herder Korrespondenz* reported in August, 1959, that the "Holy Father" always had in mind that this council concerned exclusively the Catholic church. The church must first, so it was stated, adapt itself to the modern world, for much has changed. The church must now work on this adjustment, and when it has achieved this—"Then it can appeal to its separated brothers and say to them: 'See what the Church is, what it does, what it looks like!' When the Church emerges modernized and rejuvenated to a healthy degree, then only can she say to her separated brothers: 'Come to us!' Today, it is clear, it would be impossible and futile to begin endless discussions, that would lead nowhere."

The pope appears to believe that his church in its present condition does not have much attraction for the "separated brothers." "First," he said, "the growth of Catholic faith" must be promoted, the "morale of the Christian people" revived, and "church discipline adapted to the demands of the present day." This Pope John hopes to achieve by means of the twenty-first ecumenical council, for he says: "The Council is to give such a wonderful example of truth, unity and love, that it stimulates those who are separated from the Holy Roman See to enter this unity which so many yearn for today; the Catholic Church will open her arms towards them in motherly love."

What Hope for Unity?

Will this proposed ecumenical council succeed in restoring religious unity? Such would be possible only if they were to accept a common authority of truth—not any man, but the Bible as the inspired Word of God. Conforming to it would mean doing away with the anti-Christian system of religious leaders who require that they be addressed by flattering titles by the people. It would necessitate the repudiation of all pagan doctrines and practices, including the trinity, hell-fire, purgatory, immortality of the soul and the worship of saints and images. However, the Catholic ecumenical council will never do this.

Before ecumenical councils introduced false pagan religious doctrines and practices, the first-century Christians were united, they were not divided by a clergy-laity barrier, nor did they adhere to a multitude of unsupported Bible doctrines adopted from paganism. They were "fitly united in the same mind and in the same line of thought," not because they agreed to overlook their differences, but because they 'made sure of all things and held fast to what God said in his Word,' and as a result they practiced only one religion. Only by a return to such true worship is religious unity possible today.—1 Cor. 1:10; 1 Thess. 5:21.

COPING WITH SUMMER HEAT

WE LAND creatures, as do the fish, live in a sea. But our sea is that of air—air that may become oppressively hot and humid in the summer. Men have coped with summer heat in various ways, from going to the mountains to going to the seashore. But for many persons it has not been practical to cope with summer heat by means of travel. With the advent of air conditioning came an effective way of coping with summer heat.

Air conditioning is like taking a fish out of a big lake, the temperature and currents of which cannot be controlled, and then putting the fish in a small tank where you can govern the condition of its surroundings. So it is with our climate: We cannot control all of it, but we can control small segments of it, at home, in the car or at one's place of work.

The human body was created to withstand great variations, not only in temperature, but in humidity; still the average person will take comfort when he can get it. Air conditioning really transcends comfort. It has proved beneficial to one's health and sense of well-being. It alleviates strain on the heart. It filters out pollens to which one may be allergic. It keeps out dust and excessive moisture, thus cutting down on the frequency of painting and cleaning. It improves the disposition, making one less irritable. Cooking warm meals and eating them are more enjoyable. With air conditioning mental efficiency need not suffer in a summer slump.

Aid to Efficiency

Explaining why modern office buildings in hot, humid climates are usually air conditioned, Donald A. Laird writes in *Increasing Personal Efficiency:* "The weather is more than an ever-ready topic for talk. It has important influences upon the amount of work one can do. A banker told me recently that he could not understand what happened to his clerks in the summer. Clerks who made no mistakes in their computations during the winter months were unable to keep their books free from error in the summer. It is almost impossible to keep from making mistakes in such mental work as this during the summer. Errors increase with each rise in the temperature until at a temperature of 90 degrees there are 60 percent more mistakes than on average days. Why this is still puzzles scientists, but it is of immense practical importance, whether or not we completely understand why. . . . Moist air furthers efficiency. *Too* moist or 'muggy' days have the opposite effect. Muggy days are inefficient because they are hot as well as

moist." So for reasons other than comfort, air conditioning has become a popular way to cope with summer heat.

Just what is an air conditioner? The modern conditioner has a fan to circulate the air, a filter to purify it, a compressor that turns a liquid into a vapor for cooling, and a condenser that turns the vapor back to a liquid so as to dissipate its heat. The gas, due to its sudden conversion, is cooled and then sent through coils; in the meantime the fans suck in air through filters across the coils and into a room or ductwork serving a number of rooms. This series of operations serves to purify, dehumidify, cool and circulate the air in a given area.

There are many types of air conditioners. What is suitable for one home may be impractical for another. If one is going to build a house or has a house with a hot-air heating system with ducts, a centrally located conditioner may be practical. A word of caution however: Not all ductwork used in heating is adequate for a cooling system; costly adjustments may be necessary. In a new home a cooling unit can be installed on top of the heating, and just a flick of the switch will change from a winter to a summer controlled system.

If one's need for weather control, however, is limited to one or two rooms, a room air conditioner will be suitable. With this smaller unit the humidity is "wrung" out of the air, dust is filtered out and the air is cooled.

Any Danger to One's Health?

Whether air conditioning is detrimental or beneficial depends on whether or not a little care is taken. There are many health benefits when a conditioner is operated judiciously. Heat rash is eliminated and suffering from hay fever is greatly reduced. Judicious use of the conditioner can eliminate health hazards. The danger of cold drafts can be remedied by proper placement of the registers. What about the shock caused by a quick change in temperature when one leaves an air-conditioned place? Subjecting the body to a temperature change of thirty degrees in just a second or two could give one an unhealthy jolt. But there is a way to avoid this danger of thermal shock: By keeping the temperature only about ten degrees lower inside than out. Remember, it is not so much the heat as it is the humidity! For ideal conditions humidity should be kept between 40 and 60 percent and the temperature between 70° and 82° Fahrenheit, depending upon the existing outdoor temperatures.

Since no great drop in temperature is needed, it is unwise to buy an air conditioner that is much more powerful than what is required. Room air conditioners today may have cooling outputs varying from 3,500 to 23,900 British thermal units. (B.T.U.'s are heat units the air conditioner is able to remove from a test room in one hour under specified conditions.) A unit with many more B.T.U.'s than are needed has a disadvantage: Since the temperature will quickly drop to the desired level, the conditioner will frequently be shut off. There is no dehumidifying taking place when the conditioner is off. To keep temperature and humidity at the desired level a slightly undersized unit may even be preferable, since the conditioner will operate more steadily.

Cost and Calculating One's Needs

As to the cost of air-conditioning equipment, this varies from country to country. In the United States the cost for a central air-conditioning system for a new three-bedroom house will range from $500 to $750; the cost for an older house is $800 and up. Most room air conditioners in the United States cost between $250 and $300.

What about air coolers in the $30-$90 range? Air coolers are not really air conditioners, since they do not have any refrigerating mechanism and do not take moisture out of the air. Air coolers cool the air by evaporation. They have a reservoir that must be filled with water. A fan draws air through a moisture-laden pad, and a small pump circulates the water so as to keep the pad wet. In climates where the humidity is low and the air temperature is high, air coolers give satisfaction. When the humidity is high, air coolers may increase the discomfort as the cooler adds to the already-high humidity. When the humidity goes up to seventy percent and higher in hot weather, it is the true air conditioners that bring comfort.

To calculate a room's cooling requirements a dealer needs to know certain basic facts, such as the room's size, its orientation, the area and orientation of its windows, how many persons will regularly occupy the room, whether it is over other living space or a basement and whether the conditioner is to be used during the day or only at night. By surveying these various factors, a dealer can translate them into the total B.T.U.'s required. A person can make his own calculation if he wishes, using a Cooling Load Estimate Form. Such a form may be obtained for ten cents from the Air Conditioning and Refrigeration Institute, 1346 Connecticut Avenue, N.W., Washington 6, D.C.

For those who must cope with summer heat without mechanical air conditioning, there is consolation: The Creator gave man built-in air conditioning, as it were, since the human body has two methods of cooling itself. One is by diverting up to half its blood supply from the brain and other vital organs into blood vessels near the skin's surface. This process allows heat generated in the body to be radiated out from the skin. The excessive diversion of blood to this job perhaps accounts for most of the mental sluggishness and increases in clerical errors during heat waves.

The human body's other cooling system is by evaporation of perspiration. An early summer heat wave brings more discomfort than one later in summer, since the body has to practice perspiring each year to become adept at it. Perspiration flows more freely in mid-summer. An item in *Science News Letter* says: "During the first hot days of the season, the body adds water to the blood stream in an effort to keep cool, Dr. Morton J. Rodman of Rutgers University's College of Pharmacy, Newark, N. J., reported. At first there is not time to add enough red blood cells to establish a normal balance, so the blood is thin. You have spring fever. In time for summer, however, the balance between blood cells and plasma is achieved, and the blood vessels become enlarged to take on additional moisture. This permits more efficient working of the sweat glands, which is the body's mechanism for getting rid of heat."

Whether one has a mechanical air conditioner or not, he can be thankful that the Creator provided man with a built-in, dual-method cooling system for coping with summer heat.

Humorous, but True

¶ A Jew and an Englishman were having an argument about the ways of their respective races. "You people," said the Jew, "have been taking things from us for thousands of years. The Ten Commandments, for instance." "Well, yes," said the other. "We took them from you all right, but you can't say we've kept them."

THE *Silent Language* OF THE DEAF

NONE of us are strangers to sign language. It would be difficult to function without it. How would we properly greet our relatives and friends without a warm handshake, an embrace or a spontaneous kiss? What would replace the graceful gestures of a conductor leading his orchestra through a delightful concert? How would traffic officers signal drivers to "stop" or "go"? Imagine a baseball game without the umpire's sign language! How would he tell the fans whether the runner was "safe" or "out"? Our modern theater, advertising, cartooning, broadcasting and many other phases of life lean heavily on communication by signs.

But sign language is hardly new. The North American Indians were highly proficient at it. Roman emperors were looked to by bloodied gladiators for the life-or-death "thumbs up" or "thumbs down," sparing or dispatching their downed opponent accordingly. Ancient alphabets such as the Chinese contain symbols for the face, eyes, hands, body and feet caught in the act of talking with gestures. The Roman numerals I, II and III really represent digits, *digitus* meaning "finger." The number V (5) is a representation of the open palm; X (10) is two palms back to back. Voyagers have long employed sign language to talk with inhabitants of strange lands. Tourists still do. The semaphore signaling by flags is valued in modern navies. Soldiers the world over exchange the military salute. And into modern English we have frozen such natural gestures as "keep a stiff upper lip," "highbrow," "turn one's nose up" and many others. Indeed, sign language has long been the spice of tasteful conversation.

How logical that it should be adopted as the silent language of the deaf! Here in principle was a time-proved means of communication. Even the awesome sound barrier would begin to yield. No longer would the deaf man's joy and sorrow, questions or denials, doubts and fears be imprisoned by a muted tongue. Let his hands, his face, his eyes, his shoulders, his very soul speak! Little wonder that communication by gestures became the "mother tongue" of the deaf.

To Be Born Deaf

Very likely most of us never thought what it would be like not to hear, and consequently not to speak, or sing, or go to a band concert, or hear a lot of lovely, priceless sounds we take so much for granted. Helen Keller, lacking both sight and hearing, said unhesitatingly that, if enabled to choose between the two, she would rather be without sight. That is the feeling of others as well, so precious is the gift of hearing and speech. One born deaf, of course, cannot recall hearing anything and in that sense cannot fully appraise the dreadful loss. Can we?

When you and I were youngsters we heard many words from those around us. It was easy to imitate them. We acquired grammar and sentence structure before our schoolteachers explained exactly what such things mean. The rhyme of spoken words and the colorful idioms of our na-

tive tongue grew on us effortlessly. Not so with the bright-eyed tot born deaf. Those shining eyes, supported by his senses of touch, taste and smell, will become the major avenue of communication from the outside world into his thirsting mind and heart. On his precious eyes will fall the burden of taking in life-giving knowledge of God, neighbor, moral precepts and skills for earning a comfortable livelihood.

Before school age the deaf child knows far fewer words or forms of expression than hearing children, unless he learned sign language from deaf parents. Reaching school age, he is filled with natural curiosity that is insatiable. He must have an alphabet to help him ask the questions and learn the answers that so mightily affect his life. By information relayed to him either in sign language or in writing he can be kept informed of the vital happenings around him. With his silent language he can commune with some of his family, friends and acquaintances, and who can fail to see the vital need for that? Later he may learn with varying degrees of success how to speech-read (lip-read). Generally he will receive and communicate his thoughts, needs, hopes and joys by a combination of sign language, finger spelling, speech reading and writing. He may learn to drive a car with skill and safety. At a dance he can keep step with the music by detecting the vibrations coming through the floor. In his home community he will have the opportunity to become respected as an unobtrusive citizen who works hard and pays his taxes. Sign language has brought him a long way. He is so happy to have it.

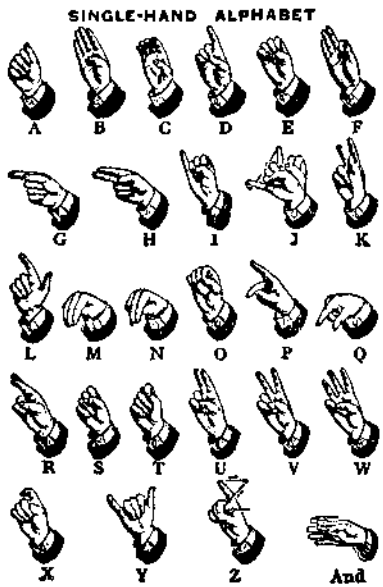
Like a Beautiful Painting

The colorful sign language is like a beautiful painting that greets you vividly and all at once. It is largely pictorial or ideographic. Syntax, grammatical distinctions and sentence order are not what matter. The order of expression in a language such as English is inverted in sign language—the subject comes before the quality, the object before the action and, generally, the thing modified before its modifier. Unnecessary words and phrases are dropped. Synonyms are scarce. Parts of speech may be said to exist in a sense. But called into play is a marvelous symphony of pantomime, mimic actions, talking face, hands, arms and shoulders—even the relaxed or rigid muscles convey depths of emotion. Signs often stand for complete phrases. Some distinctive trait or mark of a person or object becomes its logical symbol. Actions are pictured by their most vivid characteristics. Attributes such as hardness, size and weight may be pointed out in the air. Sometimes gestures will imitate a peculiarity encountered in handling an object possessing the attribute under discussion.

With such artful vocabulary the deaf "speaker" weaves his warm, colorful signs into an engrossing theme. On occasion he will take the part of one character in his drama, then another, signaling the repeated change-overs by gestures tersely descriptive of each. The location of the related incident is made plain and the participants are clearly identified. Names, places or highly abstract ideas can be spelled out with the manual alphabet if necessary. Some intangible things will be expressed by arbitrary signs. The initial letter of a word may indicate the function or property of something. To the trained eye a mental moving picture unfolds. Sense stress, modulation, and related qualities are dramatized by the forceful expressions of the speaker's face and nimble hands. One must be careful not to concentrate too much on facial gestures, how-

ever, so as not to miss the point being made by the rest of the speaking body.

On common subjects among those familiar with it the silent language of the deaf actually surpasses literal speech in the speed and force with which it conveys thoughts. It has the tremendous advantage of presenting a group of related ideas almost at once, like a beautiful work of art. And, like great art, to the deaf it is priceless.



Finger Spelling

If you were to study this fascinating art—and some hearing people do—you would probably want to learn the manual alphabet first. The manual alphabet is a close supplement to the sign language and for all practical purposes is part of it. They say finger spelling (dactylology) harks back to the Egyptians, Hebrews, Greeks and Romans. During the Middle Ages monks employed some such device to maintain their self-imposed silence. Pictures of finger spelling can be seen in Latin Bibles of the tenth century. In the thirteenth century a collection of manual alphabets was in existence in Germany. The Italian people played a prominent part in developing finger spelling. The Spaniards apparently borrowed the single-hand alphabet from Italy to further education among the Spanish deaf.

Very likely it was from Spain that France acquired the single-hand alphabet. The eighteenth century French Abbé Charles Michel de l'Epée introduced a system of signs into his school for the deaf and incorporated the single-hand alphabet as well. He was also familiar with the two-hand alphabet, which was to gain a stronghold in England. (The two-hand alphabet, probably based on that of George Dalgarno of Aberdeen, was published in 1680.) The French use of sign language to instruct the deaf was a departure from the prevailing custom elsewhere in Europe whereby the deaf were to lip-read and so learn to speak. This is known as the "oral" method. From De l'Epée's time the present form of manual alphabet began to come into its own. The sign language itself continued to develop and later migrated from France to America, where it was further enlarged, codified and systematized. Thereafter it spread to other parts of the world.

The Great Controversy

Those educators favoring the "oral" method have been outspoken in passing judgment on the sign language. They object that it is a "foreign" tongue that segregates the deaf and encourages clannishness. They claim it highlights a particular bodily infirmity and hinders the acquisition of speech by the deaf. The "oralists" bear much of the blame for bringing the expressions "dumb" and "mute" into an unfavorable light.

Most of the deaf consider this opinionated view arbitrary and really a denial of their own right to self-determination. Typical of their spirited protest against this encroachment is the pamphlet recently circulated by the Ontario Association of the Deaf with the endorsement of the Canadian Association of the Deaf:

"In their zeal for fame, position and

money, some of the zealots in the hard of hearing field have proclaimed their abilities to perform miracles . . . With an argument that packs a terrific emotional appeal to parents, they say that deaf Johnny or Susie can be adjusted into hearing society. Lip reading is easy to learn and Johnny and Susie will never have to resort to those terrible things, sign language and finger spelling.

"The trouble with these surmises is that they are untrue. Lip reading, far from being easy, is an art that is extremely difficult to acquire. It is inexact and utterly useless in lectures or sermons. One of the deepest tragedies of the whole situation is that deaf children are being brought up as agnostics because of the failure of the fanatical oralists to provide a substitute for a sermon or religious service in sign language. They have not provided a substitute because none exists.

"No group of self-appointed experts on the deaf will ever persuade us . . . that the acquisition of faulty speech is the No. 1 objective of education for the deaf, that deaf teachers contaminate the young or that signs are primitive and immoral when used to help us in eloquent communication with our fellows."

That eloquently expresses the heartfelt love the deaf have for their beloved "mother tongue." They are determined to preserve it, educators and legislators notwithstanding. They desire to keep it free from slang and any grotesque gestures that would simulate the "loud-mouths" of the hearing world. It is true that most nondeaf have not learned the silent language of the deaf, but how many seeing people have concerned themselves with learning the Braille alphabet of the blind? Why should anyone want to force the deaf to give up what is so obvious a source of joy and encouragement to them?

The Deaf and You

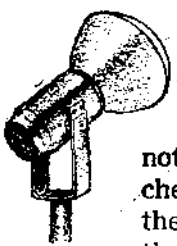
You will very likely meet a deaf man or woman in your travels or in your home town. The deaf are glad when you show interest in them and their language. Make the first approach and engage them in written conversation. They feel a strong need to be part of the world around them and that includes you. If you happen to ask directions of a deaf stranger, be gracious enough to put your inquiry in writing on the pad he will invariably produce. Let him jot down his reply.

It may be that a deaf-mute will ring your doorbell one of these days, not seeking alms (which is not a custom of the deaf), but possibly as a minister of Jehovah's witnesses, seeking to tell you something that has made him very happy. Let him jot down a few words of introduction on his note pad. He will show you in God's Word the Bible how Jehovah, Creator of man's ear and tongue, will soon bring a complete answer to the Lord's model prayer. Even your sparse knowledge of signs will aid you to interpret the joy in his eyes as a reflection of sure hope that soon Christ Jesus will repeat earth-wide the miracle recorded at Mark 7:32-37:

"Here they brought him a man deaf and with a speech impediment, and they entreated him to lay his hand upon him. And he took him away from the crowd privately and put his fingers into the man's ears and, after spitting, he touched his tongue. And with a look up into heaven he sighed deeply and said to him: *'Eph'-pha·tha,'* that is, 'Be opened.' Well, his hearing powers were opened, and the impediment of his tongue was loosed, and he began speaking normally."

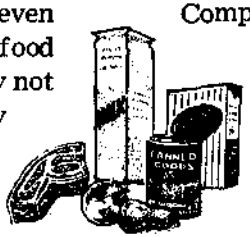
IN RECENT months many food shoppers have been looking at the foods on market shelves with a quizzical eye. Since the American cranberry scare in the fall of 1959, when they were jolted by the news that some cranberry crops had been sprayed with a cancer-causing weed killer, they have been repeatedly disturbed by recurring reports about food additives. The question in their minds as they stand in the vegetable and fruit department of a market or before shelves of packaged and canned foods or before a display of baked goods is, How safe are the chemicals that are either on or in these foods?

Since few persons today are able to produce food for themselves, most people are wholly dependent upon the foods that are distributed through the regular commercial channels. This fact causes those who are disturbed about chemical additives to feel as if they are in a dilemma. They do not relish the thought of eating chemically doctored food, yet they appear to have no alternative that is within their budget. Their feelings were expressed by a housewife to a government committee that was investigating the food additives situation. She said that it was virtually impossible to find a "plain food, with nothing added or taken away."



Why Used

The reasons why more than seven hundred chemicals are used as food additives in the United States may not be entirely satisfying to many consumers. While some are used as preservatives that make possible a wide distribution of foods in great variety, others are for enhancing the sale of food products or for cheapening their production. It is questionable whether consumers appreciate having chemicals added to their diet merely because food producers want to increase their sales.



Of course, the modern method of marketing would be severely crippled without chemical additives. Prepared food mixes and many packaged foods would be impossible, as would many other food products that are now available. Chemicals solve the problem of keeping food in a salable condition during its period of distribution and while it sits on market shelves. Foods made from grains, for example, would become moldy and insect infested unless chemicals were added to them.

While some chemicals are used to preserve, soften, maintain moistness, prevent caking or separating of ingredients, deodorize, prevent oxidation, thicken, stabilize, prevent foaming, emulsify, and bleach, others are used to make the product attractive or to cheapen production costs.

Complaints have been made that chemicals are often used to reduce the amount of milk and number of eggs used in bread so that the product might be cheapened for competitive purposes.

Dyes are often used to im-

prove the appearance of a product, and other chemicals are added to give it flavor. Strawberry ice cream, for example, may have its strawberry flavor strengthened by the addition of benzyl acetate. Synthetic dyes are added to soft drinks, baked goods, oranges, ice cream, puddings, candies, sausage casings, maraschino cherries, margarine, butter, processed cheese and a great number of other products.

Besides chemicals that are directly added to foods for various reasons, there are some used by farmers that may leave residues. The weed killer that brought on the cranberry scare last fall is a famous example. Many powerful insecticides are used on fruits and other farm crops, but it is generally contended that no harmful residues are on the produce when it reaches the consumer. Whether any of it actually soaks through the skin of fruit is a question over which there are conflicting opinions.

Pesticides used in dairies can reach the tables of consumers through milk. Out of 801 samples of market milk gathered by investigators in a nationwide survey during 1955, it was found that over 60 percent contained traces of DDT or similar pesticides. When the United States Public Health Service found traces of DDT in the food of many restaurants three years ago, it stated: "Few, if any, foods can be relied upon to be entirely free of DDT."

Some antibiotics used by farmers also show up in the foods we buy. Penicillin, for example, is used in the treatment of mastitis of cows, and it has been found in about 10 percent of tested milk samples. Although the amount that reaches the consumer may be small, it can be very dangerous for those who are allergic to it. Chickens are dipped in another antibiotic, but the claim is made that it disappears during cooking.

Are Food Additives Injurious?

The effect food additives have upon health is undoubtedly the biggest point of concern with those who are disturbed about them. They feel that their fears are justified by the fact that some chemicals that were declared harmless by chemical manufacturers and food producers have been found to be toxic. One of these is a flour-aging compound that was used for many years. It was finally banned when tests proved that it threw dogs into fits. But what effect did it have upon the health of the people who ate it during those years? Apparently that was never learned.

Food dyes are used extensively by food producers to improve the appearance and sale of their products. It does not necessarily hold true that a certified dye is harmless. This was evident in 1950 when an approved orange color caused many children to become sick after eating Halloween candy that had a high concentration of it. On another occasion one hundred children in Massachusetts were sickened by the dye in some colored popcorn. As food dyes are retested by modern methods, it seems certain that a number of dyes that have been in use a long time will be banned. At present coal-tar colors in particular are under suspicion, as some have been found to cause cancer.

There are dyes that have been used for many years in candies, icings, pie fillings, cakes, cookies, carbonated beverages and other foods that are now considered to be unsafe. Also of questionable safety are some of the dyes used in processed cereals and colored straws.

What is known as polyoxyethylene sorbitan is used in emulsifiers in the making of candies, soft drinks, dill pickles, multivitamin drops, ice cream, cream whips, cakes, cake mixes, sweet rolls and doughnuts and is of questionable safety. Regarding such chemicals the magazine *Con-*

sumer Reports stated: "The amount of sorbitan chemicals in any one food may not be dangerous, but when it is added up in the many foods in which they appear, there is good reason to believe that consumers are receiving more than is good for them."

Caution in the use of these emulsifiers was urged by an expert committee of the International Union Against Cancer. At a meeting in Rome it stated: "The recent observation of co-carcinogenic and cancer-promoting effects exerted by . . . surface active agents calls for caution in the use of such chemicals in foodstuffs." The same can be said for other chemicals used in foods. Small amounts may not be harmful, but what about the cumulative effect of small amounts in practically every food that is marketed? Doctor Paul L. Day, scientific director of the Food and Drug Administration, is reported by the New York *Times* as saying: "Long-term chronic toxicity from chemicals is more to be feared than acute illness, since the effects are not immediately apparent."

Since 1947 the synthetic hormone stilbestrol has been used on chickens to stimulate growth. Recently it was banned by the Food and Drug Administration for use in chickens because it has been found to produce cancer in test animals. Small residues of it were found in the liver, kidneys and skin fat of marketed chickens. The pharmaceutical industry objected to this action and asked Congress to modify the law that rules out of food all chemicals that produce cancer. One of their leading men claimed that stilbestrol is a harmless chemical. He pointed out that it is being fed to cattle on 75 percent of America's feed lots. Its purpose is to fatten the animals. It may be of interest to note that this spokesman is vice-president of a company that manufactures more than half of the country's supply of stilbestrol. The reason the government permits this hormone to be used on cattle after banning its use on chickens appears to be lack of evidence that it leaves residues in beef.

While some chemicals have proved to be injurious and others are questionable, the consumer need not be frightened into imagining that every item on the grocery shelf is loaded with dangerous chemicals. Most have been tested and proclaimed harmless. However, fewer chemicals in foods and better testing of those used would be a wise course for the food industry to take.

How Protected

The food shopper should not feel that he is at the mercy of food producers that may think more of profits than of his health. Generally, governments are watchful of what goes into foods and into markets. They will ban the sale of any food in which they may find dangerous chemicals. This was done in England last year with a shipment of apples from another country. While on the trees these apples had been heavily sprayed with an insecticide that contained arsenic. It left a poisonous coating on the apples that alert inspectors in England spotted. Their quick action prevented the fruit from getting into the homes of the people.

In the United States a shipment of frozen peaches was seized a few years ago because a drug that was used to prevent them from turning brown proved fatal to laboratory animals. Early this year 700 pounds of lettuce was seized in Saint Louis because a pesticide that is unsafe for human consumption was on the lettuce.

For many years the United States Food and Drug Administration has been keeping a sharp eye on foods that go to the American public. It has been testing food additives and banning those that proved dangerous. It has done a remarkable job

considering the great number of additives that are used in foodstuffs and the thousands of chemicals that have been proposed for use in foods by chemical manufacturers.

Until a food additives law was signed by the president of the United States on September 6, 1958, the Food and Drug Administration was handicapped by being required to prove that a chemical was harmful before being able to ban its use in food. Since the testing of a chemical could require several years, the task became impossible. Twenty years would be required for it to test the more than one hundred coal-tar colors alone. While a possibly dangerous chemical was being tested, it could be fed to the public in their food. The additives law changed this by placing the burden of proof upon the manufacturers and users of food additives. As might be expected, the food industry was not very happy about this; it meant greater expense to them.

That industry cannot be relied upon to use unquestionably harmless additives voluntarily is seen from the occasions in times past when the Food and Drug Administration forced it to stop using chemicals that proved to be dangerous. Arthur S. Flemming, Secretary of Health, Education and Welfare, said: "No one knows how much or how little of a substance that induces cancer in an animal when included in diet is necessary to induce cancer in man. . . . I think it is perfectly all right for scientists and people in the medical profession to argue about that question. But our point is that, while the argument is going on, the consumer should not, in effect, be asked to serve as a guinea pig." The new law may not be favorable to the food industry, but it is favorable to the men, women and children who must eat what the industry produces.

In the January 2, 1960, issue of *The Journal of the American Medical Association,* the editor failed to give encouragement to the Food and Drug Administration in an article on the subject of food additives. He tended to justify the use of aminotriazole on cranberries, carbon black in jelly beans and stilbestrol in chickens. In angry response Doctor Martin D. Kushner said in a letter to the New York *Times:* "When a government agency tries to solve the puzzling phenomenon of the highest incidence of cancer on earth in a country such as ours, which sells more vitamins, refrigerators, bathtubs, expensive antibiotics and tinkered-with foods than any other country or random group of countries it ill behooves the editor of the Journal of the American Medical Association . . . in a specious and sneering way to laugh off these attempts of the department. It would be hard to refute the common sense conclusion that all the different chemicals and additives put into our foods, all the bleaches, coloring matter and substitutions do not help to keep our food supply natural and wholesome."

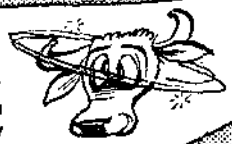
Since the food a person eats has a direct bearing on his health, it should not be surprising that many food shoppers are upset about the vast number of food additives they must eat. It is true that chemicals make for convenient foods, but they prefer fewer chemicals at the cost of convenience.

Although they may have some misgivings about foods they buy, they can find some consolation in the fact that government agencies are working diligently to protect them from harmful additives. They should not allow fear of additives to make them overly concerned about what they eat. By using common sense and good judgment, they should be able to select wholesome foods that are best for their households.

MISTAKES AND MISHAPS

BACKFIRE At Chicago, Illinois, a man drove his small foreign-made auto into a gas station and told the attendant to "fill 'er up." The attendant unscrewed a cap at the rear of the car and began pumping in gasoline. Suddenly the driver leaped from the auto, shouting a warning. But it was too late. An explosion followed and the auto caught fire. The attendant had directed the gasoline where he thought the tank ought to be, but, instead, he spilled it over the hot engine in the rear of the car.

BOVINE RESILIENCE



In France a motorist collided with a cow on a country road. A few seconds later the motorist looked back and in the back seat was the cow. Thrown into the air, the cow had crashed through the car's canvas top. The top had to be sawed off to get the cow out. Bossy was uninjured.

EMERGENCY STOP

On the Schuylkill Expressway in Pennsylvania, a foreign-made station wagon collided with an automobile. The station wagon flipped into the air and came to rest on top of the automobile. Police said the driver of the station wagon had lost control of the vehicle and that if he had not collided with the auto, his car would have plunged through the guard rail to the railroad tracks seventy-five feet below.

INCREDULOUS Japanese actor Sessue Hayakawa recently told about the time people mistakenly thought he was dead. "During a vacation trip to France in 1927," he said, "I went to Monte Carlo and lost 5,000,000 francs one evening. The same night another Japanese visitor lost every penny he had at the casino. He jumped off a cliff, and when they found his body it was reported that I was the one who had committed suicide. The newspapers said I was dead. The Japanese ambassador to Paris telephoned my hotel room in Monte Carlo. I picked up the phone. He said: 'Hayakawa?' I said 'Yes.' He said, 'No.' I said 'Why?' And he said: 'You are dead.' "

CERTIFIED

At Norfolk, Virginia, a woman called the United States District Court to ask about passport regulations. She was told she must have a certified copy of her birth certificate. Later she came in with thirty-five copies and was told only one was needed. "Certified," she exclaimed. "I thought you said thirty-five."

WINDFALL

At Grand Rapids, Michigan, Kenneth Stelma reported that his station wagon had been stolen. Police investigated and the station wagon was returned—with a new tail pipe, adjusted brakes, wheels aligned, an oil change, a grease job and a full tank of gasoline. A gas station attendant had mistaken Stelma's station wagon for one that a customer had asked to be serviced.

Living in Fear of the DEAD

By "Awake!" correspondent in Ghana

"THAT poor little child! See those ugly scars on his face? He must have been in an accident," observes a visitor coming in contact with the Ga people of West Africa for the first time. But a closer look reveals a definite pattern to these scars. They have been intentionally made! Yet no one except the visitor seems to think the scars at all unusual, and certainly the child has no complex about them. But why would anyone want to scar his child's face in such a manner?

There were other puzzling things besides the scars: the singing at funerals, the dish of rum left on the table, and the reverential way a person pours out the last bit of water on the ground after drinking from a calabash.

These and other seemingly unrelated native customs have a startling common origin—the fear of the dead! Among the Ga, who inhabit the area near Accra, Ghana, the living fear retribution at the hands of those already dead more than any punishment in an afterlife. So great is the respect shown the dead that most people, as a regular habit, never drink or eat without throwing a small portion on the ground for their forefathers. To sleep without a vessel of drinking water by the bedside is to risk being disturbed by a thirsty forefather during the night. One man, living in his late father's house, told how his relatives were quite vexed with him for not leaving rum on the table for their dead. He explained that water or rum is customarily left on the table for the ghosts. As evaporation takes place more is poured into the dish from the bottle. Eventually all the rum is evaporated, so they say: 'You see, the ghost drank the whole bottle.'

Reincarnation

One of the foremost beliefs about the dead is that of reincarnation. The dead can be born again only in their own families, a grandfather as a grandson, or a dead first child as a second child, etc. Childlessness is therefore considered to be a dreaded curse, since it blocks the whole line of reincarnation.

Often when the grandfather is dead and a new baby is born the pronouncement is made with great satisfaction: 'The old man has come back.' When parents are angered by a difficult child, a favorite expression is: 'We are sorry that when you were born we thought you were the old man.'

If two or more children of a family die in succession, steps are taken to prevent the next one, who may or may not be regarded as a dead one returned, from dying also. Its face is disfigured with long cuts radiating fanwise from the corners of the eyes and mouth. Thus it would supposedly be ashamed to return to the place of the dead.

Funeral Preparations

When a death occurs in a household the first thing done is to call in the old women

of the dead person's family to wash and shave the corpse. News of the death flashes instantly across country. Relatives and mourners from other villages begin flocking in almost before the corpse is cold.

Wailing, rattling beads on calabashes, dancing and drumming begin, producing a racket designed to flatter the vanity of the departed. Women not bound to the deceased by any ties of blood, friendship or affection are often able to sustain a day-long rain of purely ceremonial tears. The greatest possible ostentation is observed. The finest European bedstead in the district is borrowed and decorated with treasured articles of sentimental value such as gold ornaments, fine clothes and medals. The purpose of all this is to make the dead feel superior so he will not be angry.

Stinginess is considered to be an insult to the dead, so open house is observed for more than a week, with wine and rum available for all. The mourning, wailing and ceremonial dances gradually give way to cheerful drinking and merrymaking to hearten the bereaved. All this is usually of crippling weight to the survivors, but a lifetime of debt is preferred to offending a dead relative! Monetary contributions are given by the visitors to aid in the funeral expenses. The feeling exists that 'if I don't contribute for his relatives, he might not contribute for mine . . . or for me.' Thus a moral obligation is put upon them.

Money is also given to the dead by the visitors. Some is to be used by the dead man himself to 'pay for ferry passage into the land of the dead.' Others give money to the dead for their departed relatives whom they suppose the recently deceased will meet. To remain in favor with these dead relatives then, gifts of money are given to them for buying food or whatever they need. Also, money is given for the dead to be cured from the sickness that caused his death.

Parting of the Ways

While the deceased is lying in state, relatives and friends pass by one at a time. Each takes a kola nut or a lime, cuts it in half and throws the two halves into the air. If they fall with one cut surface upward and one downward, it is taken as a sign that the dead man is willing to part company with his living friend. If both cut surfaces fall the same way, the dead man has not consented to dissolve the friendship, and the spirit may remain to trouble the survivor. In this case the kola nut or lime is thrown again and again until the dead man consents to depart.

The ceremony is accompanied by a little speech to this effect: 'I have come to say good-by to you. You were my dear friend, I loved you and I am sad that our friendship has come to an end. But now our road has divided. You must take yours, and I, mine. Do not try to remain with me and trouble me, for we cannot be friends any more.' The whole idea of the funeral ceremony is to sever the ties between the living and the dead without giving offense.

Burial

When time comes for burial, the body is put into a coffin and is carried on the shoulders of four or six men around the town. The crowds follow in a lively procession, drumming, dancing, doing acrobatics, and singing praises and encouraging songs to the dead. The coffin is always unruly, as those bearing it appear to be impelled by some force stronger than they are, driving them on as sweat pours from their faces. It is believed that, since this is the last time the dead man will be able to make people run about for his pleasure, he takes full advantage of it. They rush here and there, jutting down side streets and

pausing at different houses so 'he can say good-by to his friends.' If anyone is responsible for the death either by witchcraft, poison or bad medicine, the people believe that the coffin will lurch and plunge toward the house of the offender. Sometimes one who did have a hand in it, or is suspected, finds it convenient to leave town on the day of the funeral, which, of course, only adds to the suspicion.

Three days after the burial, the bathing sponges, nails and hair are put into a small box and buried in the house of the dead person's father, under the floor of his sleeping room. If the dead person is a woman, it is buried under her mother's sleeping room. If the room is on the second floor it will be buried in the ground (even under cement) in a direct line below the bedroom.

When a person dies away from home he is buried where he dies. However, the box containing the sponges, nails and hair is carried to the father's or mother's house, and this is regarded as the place of burial, not the foreign village. It is to this place that the dead will always return, it is believed.

Not Allowed to Die

During a six-week period starting at the end of August, called the Homowo celebrations, no one is allowed to die. If he does, he has committed the unforgivable and all burial rites are denied him. No one mentions that he has died, and he is buried in the bush instead of under his own house. No one mourns and the family is obliged to make sacrifices to purify themselves of the pollution. The explanation offered for this is that the gods who are present in the town during the feasting period desert the participants to go and hobnob with the dead, spoiling the whole effect of the feast.

During the Homowo celebrations the ancestors are considered. Enormous quantities of food are prepared, but none can be touched before the oldest member of the family goes around the house and sprinkles some of this food for the ancestors. He invites them aloud to eat and drink, asking them to continue protecting the house from sickness and misfortune. If anyone should be ill-mannered enough to eat before his ancestors, he would be in danger of incurring their wrath and perhaps be killed by them before the year is out.

The invisible dead are thanked, respected and fed, but are greatly feared and are not encouraged to be too familiar with the living. That is why the normally hospitable Ga, who would at once jump up and give you his stool, turns it on its side at night. It discourages the dead from sitting on it.

The European-educated Ga has left off many of the details of these customs in recent years, but since it is considered to be a custom rather than a religion, the change from pagandom to Christendom does not necessarily imply dropping these practices. A few, if not all, are carried over into their new religion so that an observer finds it difficult to distinguish between a pagan and an adherent to one of Christendom's religions. The funerals are modified, but as the procession moves along they still sing songs about continuous life after death, contrary to the Bible's plain statement that, "as for the dead, they are conscious of nothing at all."—Eccl. 9:5.

"CHANCE OF SURVIVAL"

"The human race has only a 50-50 chance of survival unless the nations of the world abandon armed force and give up the right to wage war."—Clement Attlee, former British prime minister. (*Turlock Journal*, March 2, 1960)

SMOKING QUOTES

LIFE SPAN AFFECTED

Telling about a report made by a professor of surgery at Tufts College, Medford, Massachusetts, the New York *Times* said in its issue of January 24, 1959: "Smoking is more of a menace to health than radioactive fall-out, a Boston chest surgeon said today. He criticized members of the medical profession for their use of tobacco. The surgeon, Dr. Richard Overholt, said long use of tobacco took as much as eight or nine years off the average life span."

LEATHERING EFFECTS

"Each puff of a cigarette may make the smoker grow older and more leathery," said a report in the New York *Times* of April 8, 1959. "This is apparently due to a compound known as acetaldehyde, a factor in the human aging process and also in the tanning action of cigarette smoke. Dr. F. Marott Sinex of Boston University made the disclosure today at the 135th national meeting of the American Chemical Society. . . . He has been experimenting with the tail tendons of kangaroos and the neck ligaments of oxen. Each of these specimens contains proteins that are found in the human body. . . . The smoke was found to increase shrinkage in the specimens of both animals."

SMOKING AND TUMORS

The Stockholm *Tidningen* of June 9, 1959, told about a meeting of the Nordic Cancer Union. Said the newspaper: "Dr. Johannes Clemmesen of Copenhagen said that the cases of cancer in the urinary bladder are on the increase, as shown by statistics in Denmark since 1942. There is a certain connection between tobacco smoking and tumors in the urinary bladder, and so it is not astonishing that this form of cancer, as is cancer of the lungs, is on the increase, especially among males, and that it appears at younger and younger ages."

FILTER EFFECTIVENESS DUBIOUS

According to Dr. Leroy E. Burney, Surgeon General of the United States Public Health Service, filter-tip cigarettes have not proved effective in materially reducing the hazard of lung cancer in smokers. In a report in *The Journal of the American Medical Association* Dr. Burney stated that the Public Health Service "believes that the following statements are justified by studies to date: 1. The weight of evidence at present implicates smoking as the principal etiological (causative) factor in the increased incidence of lung cancer. 2. Cigarette smoking particularly is associated with an increased chance of developing lung cancer. 3. Stopping cigarette smoking even after long exposure is beneficial. 4. No method of treating tobacco or filtering the smoke has been demonstrated to be effective in materially reducing or eliminating the hazard of lung cancer. 5. The nonsmoker has a lower incidence of lung cancer than the smoker in all controlled studies, whether analyzed in terms of rural areas, urban regions, industrial occupations or sex."

NEW PEAK

"The Government predicted today that Americans would smoke a record of 465,900,000,000 cigarettes this year despite charges linking tobacco use to cancer," said the New York *Times* of September 29, 1959. "The Department of Agriculture also estimated that the nation's 58,000,000 smokers would spend $6,000,000,000 on cigarettes, $500,000,000 above last year's spending."

WARNING TEEN-AGERS

In the *Consumer Reports* for January, 1960, Dr. Harold Aaron, M.D., states: "There has been a heartening slowdown in the rate at which high-school students begin to smoke when they are exposed to educational campaigns. In Portland, Ore., a year-long survey of 21,980 students showed that antismoking education dropped the net 'recruitment' rate from 13 to 7.7 percent among the boys and from 6.4 to 2.1 percent among the girls. . . . Do physicians themselves give up smoking? A five-year follow-up study of the smoking habits of Massachusetts doctors now has been completed. In 1954, 34 percent of them were not smoking; the percentage has risen to 44.5. . . . Asked about an educational campaign to warn teenagers, more than 93 percent of the doctors advocated it."

Sea Food Delicacies— IN ZEELAND

By "Awakel" correspondent in the Netherlands

IN THE southwestern part of the Netherlands, bordered by the North Sea and Belgium, is the province of Zeeland. The world's attention was focused on it in 1953 when a frightful storm caused the North Sea to burst through some of its dikes and to flood wide areas of the province at the cost of hundreds of lives. It was after this disaster that plans were laid for damming the sea passages of Zeeland. While the plan is designed to prevent a repetition of this disaster of February 1, 1953, it may very likely have a bad effect upon the sea food delicacies for which Zeeland is famous. Zeelanders fear that the plan will mean the end of their profitable oyster and mussel culture.

In 1958, no less than 21,000,000 oysters were produced in Zeeland. This amazing production for such a small province helped keep the Netherlands second to France in oyster production.

When I visited an oyster farmer in Zeeland, I was very much impressed by how he cultivates this tasty sea food. He took me to the Oosterschelde where the cultivating is done. Here the temperature is just right for the development of oyster larvae. The salt content of the water is about equal to that of sea water. This is very important because oysters cannot attain full development in brackish water.

One of the first things that caught my eye was a huge quantity of roofing tiles. Why these should be out here on an oyster farm baffled me, but I soon learned that the tiles are called collectors or cultch and have an important part in the cultivating of oysters. After being carefully whitewashed they are put in neat rows on the sea bottom and in shallow water. Tens of thousands of them are laid out in this manner. Oysters when in the larvae stage attach themselves to these tiles, and when they have grown to a size of about one inch they are lifted from the tiles by means of a special knife. This is made easier by the coating of whitewash. They are then transferred to cages of wire netting where they are allowed to grow until large enough to be sown in the maturing grounds called parks or claires.

Between the end of June and the end of August oysters lay eggs by the hundreds of thousands. These are laid on the gills or beard of the mother oyster, who takes care of them for eight days. The larvae then go off on their own looking for food. It is when they are twelve days old that they attach themselves to one of the whitewashed tiles. They are allowed to stay there until about October, when they, along with their tiles, are moved to storage places called *buitenputten*. There they remain for the winter. By the time they are first

moved the larvae have become young oysters with tough, protective shells. It is during the next season, when they are about one inch in size, that they are lifted from their tiles and put into a cage for growth to a size suitable for sowing.

The oyster farmer has to keep close watch on his maturing grounds. Starfish and crabs could cause heavy damage to his crop of oysters if he did not keep them cleared from his park. He does this by means of a dragnet made of metal rings and a network of ropes. I was told that the dragnets are called mops or tangles.

When oysters are four or five years old they are fished out of the sea for the last time and sorted according to size. Each size is indicated by one or more zeros, with six zeros denoting the largest ones. Until orders for them are received they are kept in wet storage bins that have a constant flow of fresh sea water. Shipping is done in wooden kegs that contain one hundred oysters each.

FOR YOUR READING ENJOYMENT

● Are you free? Not completely so. Your freedom is limited by law. Learn how these limitations affect your very life prospects. Read "Freedom Within Limits."

● Does anyone in your house snore? Yes, there is something that can be done about it. Read "Snoring—Plight of the Night."

● News commentators often say they are at a loss to understand what Russia does. The answer lies in the Soviet policy of world conquest. Read about it in "Soviet Master Plan for World Control."

All in the next issue!

Mussels

Another sea food delicacy cultivated by Zeelanders and that is greatly in demand by Belgians is mussels. Considering their taste and food value, I would say they are a close second to the oyster.

Mussel farmers of Zeeland often sail north to the Wadden Zee to fish for mussel seed and then return to Zeeland, where they plant it. A mussel is allowed to grow until it is about two inches long, at which time it is fished up and taken to richer feeding grounds. There it is permitted to grow to maturity, and this may require from one and a half to two years. During this time they must be given continual attention.

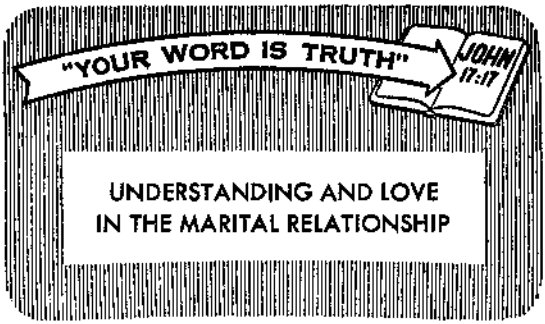
Large quantities of mature mussels are usually packed in bales for shipment, whereas smaller quantities are shipped in plastic bags. Because the Belgians introduced this sea food delicacy to the Congo, it has been necessary to establish a large mussel-canning industry.

Other Sea Foods

Shrimp, lobsters and anchovies are other sea delicacies that Zeelanders depend upon for a livelihood. I was rather surprised to learn about lobster fishing in Zeeland, as I understood that they require rocky coast lines. The Dutch coast is not rocky by nature, but it was pointed out to me that rocks had been deposited along the dikes to provide protection from the pounding waves of the sea. Lobsters have made their homes among these rocks.

It is said that the Dutch admiral Michiel de Ruyter is responsible for the lobsters' being there. On one of his trips from Norway his ship was wrecked off Zierikzee, throwing a cargo of live lobsters into the sea. These soon made their homes among the rocks of the dikes, and today their descendants provide a thriving business for lobster fishermen.

Now that the Delta Plan for damming the sea passages appears to threaten the oyster and mussel farming of Zeeland, it is feared that the people there will suffer an economic blow. Both Zeelanders and their customers hope for a solution to the problem that will give protection from damaging storms without destroying the sea food delicacies of Zeeland.



THE success of any Christian relationship depends, first of all, upon God's blessing. Secondarily, its success depends upon the knowledge, understanding and love that its members bring into it, and to these rules the marital relationship is no exception. Among its chief problems, concerning which individuals often inquire of their medical and religious advisers, is that referred to by the apostle Paul at 1 Corinthians 7:3-5:

"Let the husband render to his wife her due; but let the wife also do likewise to her husband. The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does. Do not be depriving each other of it, except by mutual consent for an appointed time, that you may devote time to prayer and may come together again, that Satan may not keep tempting you."

There is much unhappiness because of failure on the part of married couples to solve the problems involved in this aspect of their relationship. Some selfishly resort to self-abuse or infidelity, practices that are wrong in the sight of God, rather than bear with their mates and learn to become adjusted to each other. But knowledge, understanding and love, together with time, can help solve this marital problem, and solve it they must if they would be pleasing to God and enjoy mutual happiness.

Man, for example, should not approach the satisfying of his hunger for physical food with the greediness of a pack of wolves or the gluttony of the swine in a sty. In the matter of his enjoying a meal there are proper preparation of food, thanksgiving to God, and such things as the right time, table manners, moderation, consideration for others and pleasant surroundings. All these, if given proper attention, are conducive to the enjoyment of the meal as well as contributing to one's well-being all around.

So too in the enjoyment of the intimate aspect of the marital relationship one should not be animalistic. Does not marriage provide for the proper and pleasant satisfaction of this divinely endowed hunger, and, therefore, does not the command to give thanks always for all things also apply to it? And with it also there are such things as proper preparation, good manners, moderation, consideration for others and need for pleasant surroundings to the extent that circumstances permit. —Eph. 5:20.

Many husbands err in that they fail to appreciate that sexual union for a woman involves her entire emotional nature, depending upon tenderness and tokens of affection. Physical union that fails to consider these other needs is not really a rendering of the full marital dues. Knowledge, understanding and love will enable the husband to conduct himself with consideration and dignity.

Further, a woman's emotional nature rises and falls due to the cycle of operation of her reproductive organs, the chemistry of which affects all her thinking, feeling and desires. A husband with knowledge and understanding, and who loves his wife as himself—which he should—will always take this fact into consideration, even as the apostle Peter counsels husbands to do. One with self-control will show love and

will benefit himself as well as his wife. Not without good reasons did God's law to the Israelites lay down restrictions upon married men in this regard.—Lev. 20:18; Eph. 5:25; 1 Pet. 3:7.

Not only is woman's biological nature periodic, but her deeper feelings respond far slower than do a man's, and therefore knowledge, understanding and love will cause the husband to learn and practice self-control and consideration and gladly to give patient co-operation so that his wife may enjoy their relationship as well as he himself, which is her marriage due. Since there is more happiness in giving than there is in receiving, husbands who are thoughtlessly selfish in this regard are missing out on the greater happiness. —Acts 20:35.

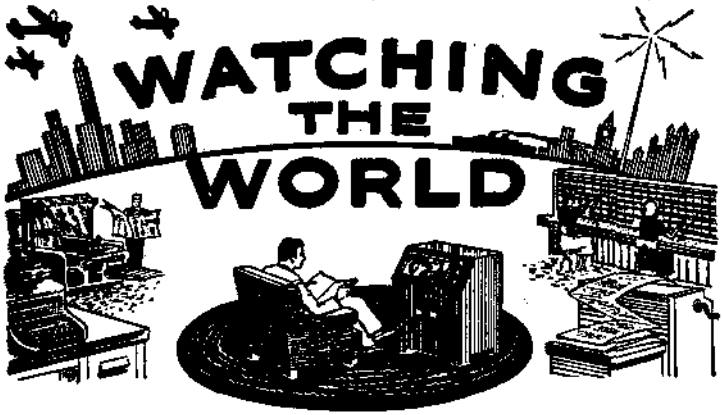
There is yet another factor to be considered. Tenderness, tokens of affection and thoughtfulness in little things often mean more to a woman than does physical union, and a wife needs these far more frequently than her husband needs such union. For her physical welfare, her unconscious mind needs expressions of tenderness as much as her lungs need air. Then again, if both realize that hard physical or mental work lessens the desire of either one for union, so that at the close of a hard day's work either one feels incapable of rendering proper marital dues, it may be better to plan for it at another time.

In the knowledge and understanding of these facts the loving husband has brought home to him the truth that his wife is not merely another picture of himself, but is his counterpart or complement, even as God's Word shows in telling of Jehovah's purpose in creating Eve: "It is not good for the man to continue by himself. I am going to make a helper for him, as a complement of him."—Gen. 2:18.

Of course, there is also another side to this, the husband's, which draws attention to the wife's responsibilities. Many women in Western lands err even more than do men in being thoughtless and selfish, in acting without knowledge, understanding and love. Modern woman often takes exception to the Scriptural rule that man is the head. She resents yielding to her husband and shows herself a reluctant partner, instead of giving him his due by being a loving participant in their marital relations. She may take advantage of her husband's need and tyrannize over him, feigning illness as an excuse to deny him his dues whenever he denies any whim of hers. It may be that she was dishonest when being courted, feigning indifference, and now continues her feigning for other selfish motives. Such women are extremely foolish. They are dishonest both with themselves and others, and so are unhappy and make their husbands so. One successful medical practitioner even claims that this "Eve-ism" is the cause of the ills of half of his women patients.—Eph. 5:22.

Yes, the wife also must recognize that her husband is different than she is because he is her complement, and that his mental and physical strength, which give her a sense of security, make him less sensitive, emotional and imaginative than she is. But appreciation, gratitude and love will make co-operation comparatively easy. More than that, hers is the privilege, by patience, tact and willingness, to swallow her pride, to help her husband to express the kind of love he really has in his heart and which will make for the greatest possible happiness for both.

So let husbands and wives exercise knowledge, understanding and love, let them strive together to please God in all their affairs of life, so that they might realize, as far as is possible under imperfect conditions, the happiness the Creator intended for them.



Kennedy-Johnson Nominated

◈ On July 13 at the Democratic National Convention in Los Angeles, California, Senator John F. Kennedy was nominated on the first ballot for the presidency of the United States. He overwhelmed his nearest rival, Senator Lyndon B. Johnson, by 806 votes to 409. The following day Johnson was nominated for vice-president to form a Kennedy-Johnson ticket to represent the Democrats in the fall elections.

Khrushchev on World Conquest

◈ On July 5 during his tour of Austria Premier Khrushchev told a group of correspondents: "I want to see the Red Flag fly over the whole world in my lifetime." In a news interview the following day President Eisenhower commented on the statement, saying he did not think Krushchev intended to do it by violence or war, but that it showed the Communist goal of world conquest had not changed.

Trouble in the Congo

◈ On June 30 the Belgian Congo gained its independence, becoming the Republic of the Congo. It was the sixth African country to receive its independence this year. Near-anarchy existed a week after gaining independence. A British diplomatic official in Leopoldville declared: "This has become a country which is a body without a head. Everything is crippled. All is chaos. Law and order are rapidly disintegrating." As mutinous African troops ran wild, whites fled for their lives from the new republic, most of them across the Congo River to the neighboring Congo Republic, which is separate from the Republic of the Congo.

High Suicide Rate

◈ In 1959 San Francisco, California, maintained its high suicide rate, recording a total of 207, for a rate of 25 per 100,000 population. Miami, Florida, ranked second, reporting 147, which is 16.4 per 100,000. Twelve were known to have leaped to their death from San Francisco's famed Golden Gate bridge. Since its opening twenty-three years ago it has been the site of 106 known suicides.

Divorce Popular

◈ During the last fiscal year, in San Francisco, California, more than one divorce action was filed for every two marriage licenses issued. The rate for the United States was twelve marriages for every five divorces.

Car Drivers to Rest

◈ The Idaho state police will be stopping motorists on long stretches in order to rest them. According to State Police Superintendent A. E. Perkins: "We will ask the driver how long it has been since he's been out of the car and how far he intends to go before he has rest. If it's been quite awhile, we'll advise him to pull over and rest." Dr. Richard G. Kloss explained that lack of exercise while driving cuts the oxygen output of the heart, thus reducing the essential supply to the brain. He said that driving "offers an opportunity for stagnation" and "many little strokes and heart attacks, which may be painless, occur in this way."

Awaiting the World's End

◈ On July 4 in Benson, Arizona, a small sect called "Full Gospel Assembly, Inc.," thought to include at least fifty children, sealed themselves in their church and homes awaiting an atomic attack from which they believed they might be the only survivors. Deputy Sheriff Ray Coffey described their preparation: "In the past couple of weeks they've bought at least $30,000 to $50,000 worth of food. I saw some of them load about $25,000 worth into a truck at a wholesale house in Tucson myself . . . All of the windows and doors on the houses are covered with newspapers and tape. They've even covered their evaporative coolers and plugged keyholes. I guess they're afraid of radiation or something."

Increased Communication

◈ Recent figures released by the Telecommunication Engineering and Manufacturing Association show that Japan has 47 telephones per 1,000 people, Britain has 145 and Sweden is a close second to the United States, which has nearly 400 per 1,000. From 1950 to 1959 Britain's number of television licenses increased from 345,100 to over nine million, the United

States' increase during the same period being from 7,464,000 to 43,950,000.

Weak in Mathematics

◈ A survey of college students training to be teachers made by F. W. Land, Senior Lecturer in the Department of Education, Liverpool University, revealed that one third were not able to master the mathematics they are to teach to the average fifteen-year-old.

Air Pollution

◈ It was reported that during a thirty-day period earlier this year the fall of dust in the downtown area of Chicago was 124 tons per square mile. The United States' increase of automobiles from 1,000 to 70,000,000 in the last fifty years is said to be one of the main contributing sources of air pollution. In Los Angeles, California, it has been found that 3,400,000 pounds of hydrocarbons are being poured into the air each day.

Jesus' Virgin Birth Denied

◈ A national survey conducted in the United States by the *Living Church*, an Episcopal magazine, revealed that one out of every eight Protestant Episcopal priests does not believe in the virgin birth of Jesus. Peter Day, editor of the magazine, commented: "Our church is reluctant to discipline a person for getting out of line theologically. There is pretty full liberty of conscience so long as somebody is not attacking the central belief of the church—Jesus Christ is God and Man. It is not impossible to believe in the divinity of Jesus and disbelieve in the Virgin Birth."

Compromise Recommended

◈ Mr. Lisle Ramsey, president of the Religious Heritage of America, on returning from an eight-week tour of Africa said that Christian forces should "work out some means so a man can be accepted even if he has more than one wife. Unless Christianity has the vision to accept Africans in their present environment, then Christianity will lose Africa, and Africa will lose any chance of freedom."

American Legion Convention

◈ During the last week in June the American Legion State Convention in San Francisco, California, was picketed by over one hundred persons, mostly University of California and San Francisco State students, who declared that they were opposed to the Legion's "fascist tactics." The Convention passed a resolution recommending that persons who refuse military service or refuse to salute the flag should not be allowed to hold meetings in public schools.

"Christian West" Fearful

◈ Dr. Alan Walker, superintendent of Sydney, Australia, Central Methodist Mission, said that in many ways the "Christian West" has ceased to be Christian and has become merely anti-Communist. He contended that "a great fear, rather than a great faith, was directing the West."

Garden of Eden Censored

◈ Sometime this fall it is hoped construction will be started on the proposed 15-million-dollar project dedicated to "dramatizing the lands and lore of the Bible." It will be situated on a 220-acre lot at Cucamonga, California. According to vice-president and general manager of the project, Nat Winecoff, the garden has been scratched from the project because of complaints from clergymen.

Boy Survives Niagara Plunge

◈ On July 9 when his boat capsized, Rodger Woodard, a seven-year-old boy, was swept over Niagara's 160-foot-high Horseshoe Falls, only to be recovered 165 feet below the falls in good condition. As he was being hauled in he cried, "My sister was in that boat too." She had been safely recovered from the river at the brink of the falls. Authorities say Rodger was the first person known to have survived an accidental plunge over Niagara Falls. There have been three daredevils that have survived trips over in various conveyances.

The Armaments Race

◈ Estimated figures of the Central Intelligence Agency show the West's total armed forces to be 8,600,000 men compared to the Communist bloc's 9,300,000. The West is estimated to have 29,000 planes and 3,700 combat ships; the Communists, 25,000 planes and 3,000 combat ships. The Department of the Army disclosed that the annual military spending for the world is an estimated 115.6 billion dollars; the West's share being 63.1 billion, the Communist bloc 48.9, and neutrals 3.6. This total is only 9.4 billion dollars below the total annual income of underdeveloped areas.

Holiday Traffic Deaths

◈ The National Safety Council disclosed that 442 died in traffic accidents over the Fourth of July weekend, far surpassing the previous record of 407 set in 1955. The death toll record for any three-day holiday was 609 at Christmas, 1955.

Soviet Rocket Shots

◈ On July 5 and 7 the Soviet Union fired rockets into the Pacific Ocean, each traveling 8,078 miles, the second being "directly" on target.

India's Victory over Malaria

◈ In 1953 malaria was attacking 75,000,000 Indians every year. It annually claimed 800,000 lives, making it India's

worst killer. The United States Embassy recently disclosed that the annual death toll has been reduced to 10,000 and that two grants totaling $1,024,178 will go to the Indian Government to help complete the eradication campaign.

Nagasaki A-Bomb Still Killing

◈ Between January 1 and June 30 this year twenty-one persons died in the Nagasaki perfecture from disease caused by the 1945 atomic bomb blast, the Nagasaki city social welfare section announced recently.

Russians Down U.S. Plane

◈ On July 11 the Soviet Union announced that they had shot down a U.S. plane "over Soviet territorial waters" on July 1 and that the two survivors of the crew of six will be "brought to trial under the full rigor of the Soviet laws." Premier Khrushchev accused the U.S. and its allies of "provoking serious military conflict." The U.S. denied that the plane was over Soviet territory and branded Moscow's version of the incident a "willful misinterpretation and misstatement of fact."

Racial Discrimination

◈ On July 13 Circuit Judge Eugene Carter sentenced a white Boston University student and a Montgomery Negro to three months of hard labor for trying to dine together in a hotel in downtown Montgomery, Alabama.

Vatican Called Foe of Freedom

◈ On July 4 Albert Levitt of Hancock, New Hampshire, a former Federal judge, said that the "three great enemies" of American freedom are communism, fascism and the Roman Catholic Church.

Making Luminous Clouds

◈ On July 5 the United States Air Force announced that it will create luminous clouds visible for hundreds of miles by shooting rockets that will loose chemicals into the atmosphere at heights of from thirty-seven to 280 miles. Clouds will be tinted various colors, depending on the chemicals used, and then plans are to bounce radio signals off them. This is to be part of the Air Force's research and study of the upper atmosphere. The rockets are to be launched from Eglin Air Force Base in Florida.

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Awake!

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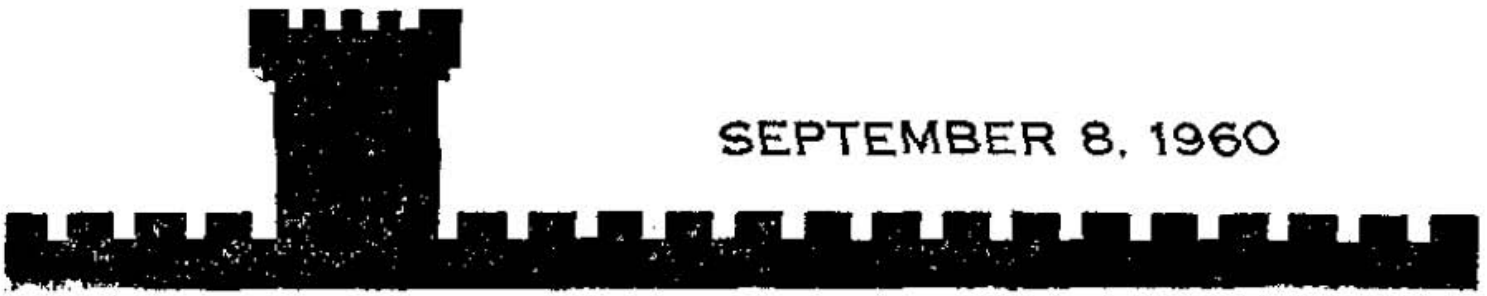

SEPTEMBER 8, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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INDIFFERENCE WILL NOT SAVE YOU

INDIFFERENCE is no protection from disaster, yet many persons seem to think it is. Unlike animals that flee for safety at the first sign of danger, these persons blissfully continue their daily routine refusing to believe that an approaching disaster will affect them. As long as they cannot see what is coming they pay no attention to advance warnings. Little do they realize that indifference digs the graves of fools.

The inhabitants of Jerusalem in the days of the prophet Jeremiah are an example of such folly. For forty years Jeremiah gave them advance warning of a national disaster that was coming upon them because of their failure to obey the laws of God, but they refused to listen. Even when the city was under siege they continued to be apathetic to his inspired warning. He said to them: "This is what Jehovah has said: 'Here I am putting before you people the way of life and the way of death. The one sitting still in this city will die by the sword and by the famine and by the pestilence' . . . 'For I have set my face against this city for calamity and not for good,' is the utterance of Jehovah. 'Into the hand of the king of Babylon it will be given, and he will certainly burn it with fire.' " (Jer. 21:8-10) True to these words, famine, pestilence and the sword decimated the inhabitants of the city. The survivors were taken away captive, and Jerusalem was left as a heap of smoldering ruins.

People living today can profit greatly from this experience. Like those inhabitants of Jerusalem, the modern generation in general are indifferent to the laws, purposes and advance warnings of God. Partially to blame for this are religious leaders who are more concerned about winning friends and influencing people than in courageously proclaiming the hard-hitting truths of God's Word as did Jeremiah. Spiritually dulling sermons, purposely vague and watered down so as to be pleasing to all who hear them, encourage spiritual indifference. What a contrast they are to Jeremiah's fiery denunciations of the apathetic inhabitants of Jerusalem. They act as tranquilizers instead of stimulating people to spiritual alertness and activity.

The spiritual life of the average churchgoer reflects the indifference that permeates Christendom, an indifference that is dangerously similar to what existed in the days of Jeremiah. Clergyman Ian Brown bemoaned it when he said: "What

has the life of the average Christian become, in the average church in our average society? It consists of attending church one service per Sunday . . . being a member of one or more of the church social clubs besides belonging to some 'lodge' or other, loyalty to which often conflicts with loyalty to the church. If he is a fairly conscientious church member he tries to keep abreast of his financial obligations to the church. He makes his children go to Sunday School. He does not pray other than during church services. He very rarely reads his Bible except in church. . . . His family very rarely meets together to pray or to discuss Christian matters. He is tragically ignorant about his Christian beliefs. Where then is the sense of utter dedication and devotion which real Christianity demands? Where is the Christian stand which is fearless in face of adverse opinion?"

Obedience to the laws of God is not of great concern to such persons, just as it was not of great importance to the residents of Jerusalem, although they had an outward appearance of religious devotion. When someone calls at the home of such a person to encourage him to examine the Bible to learn what God requires of him and to learn that God purposes to bring an end to the present wicked system of things, he is indifferent. The coming war of the great day of God the Almighty is not immediately evident to him, so he imagines that it will not materialize or, if it does, it will not affect him.

As far as he is concerned, his obligation to God is fulfilled by his association with a church, and he feels that he should not be expected to take time from personal pursuits to study the Bible. That is what he pays his minister to do for him. There is no real love for God in such a man. How is he any better than the condemned inhabitants of ancient Jerusalem who were probably far more religious than he?

Time and time again God warns in his written Word of how he has purposed to bring an end to the present wicked system of things. His prophets of old urged people to give heed and to seek him. "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." (Zeph. 2: 3, *AS*) As the day of Jehovah's anger came upon the nation of Israel in 607 B.C., bringing destruction upon those disobedient, apathetic people, so it will come upon professed Christians today who are indifferent to the One they claim to worship.

Christ compared this coming day of God's anger with the flood of Noah's day and said that when the prophesied evidences of its approach are seen you should flee to safety. Those evidences are in existence. "The day of judgment and of destruction of the ungodly men" is at hand. That includes indifferent persons who have "a form of godly devotion" but prove "false to its power." They can no more expect to survive the "war of the great day of God the Almighty" than persons who are obviously wicked. "Because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth."—2 Pet. 3:7; 2 Tim. 3:5; Rev. 16:14; Rev. 3:16.

This is no time to delude yourself by thinking that nothing will happen if you keep ignorant of God's purposes and ignore his warnings about the end of this present system of things. Indifference will not save you. Heed his advice: "Incline your ear and come to me. Listen, and your soul will keep alive."—Isa. 55:3.

FREEDOM

within Limits

Can total freedom ever be expected by man? Why are your life prospects affected by how you use your freedom?

YOU may live within a nation that enjoys a large measure of freedom, but that does not mean you have absolute freedom. It does not mean you can do whatever you please without regard for other people. Limits must be placed on your actions by law-making bodies to protect the rights and interests of others. This is vitally necessary when people live together as a community.

Freedom to travel may be granted you, for example, but you can operate vehicles only within lawful limits. These limits were established as a protection to others. Thus traffic regulations prevent you from traveling at an excessive speed or in any manner that endangers the safety of others. Similar laws that limit your freedom of action in other respects are in your best interests as well as the interests of those about you.

Having the privilege of freedom does not mean you have the right to destroy property, to take what does not belong to you, to do physical injury to someone or to do anything that may violate the rights of others. Laws rightly establish boundaries on your conduct and provide sanctions if you go beyond them. Freedom may be enjoyed but within limits, and properly so. When defining freedom, Black's *Law Dictionary* takes this fact into consideration. "Freedom," it says, "is the state of being free . . . without other check, hindrance, or prohibition than such as may be imposed by just and necessary laws and the duties of social life."

Human governments recognize the need for placing boundaries on personal freedom for the good of their subjects; so does God. As the Supreme Sovereign and Creator he has a greater right than human governments to do this, and he is justified in providing punishment for those who disregard the boundaries he has set. It is a greater offense to violate his laws than it is to violate laws made by puny humans. Only a fool would be so presumptuous as to charge him with being bloodthirsty and cruel because he lawfully executes punishment upon persons who flagrantly ignore the limits he rightly places upon their actions. Adam and Eve, for example, were justly sentenced to death because they willfully exceeded the boundaries placed upon their freedom.

Total Freedom

God alone enjoys total freedom because he alone is totally independent. He alone is complete within himself, requiring nothing from other living things. He alone is able to act according to his own will without restraints, without any limits. There is no one capable of placing limitations on his freedom or of giving him advice, for no one is superior to him or equal to him. He is the Superior One and all other living things are inferiors who are dependent upon him for existence. "Oh the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! For 'who has come to know Jehovah's mind, or who has become his counselor?' Or, 'Who has first given to him, so that it must be repaid to him?' Because from him and by

him and for him are all things."—Rom. 11:33-36.

Since he has absolute freedom and is the Superior One, he is in position to set limitations upon the freedom of others, and he has the right to execute sanctions upon anyone who exceeds those limits. In his due time he will carry out those sanctions despite the wagging tongues of self-righteous critics.

It is impossible for a man to have total freedom, being able to act as he pleases without any restraints. Even if he lived by himself in a wilderness he would still have limitations to his freedom that are imposed by the natural demands of his body and by his dependence upon his environment. God established these natural boundaries and has established others by means of his laws and principles.

Because a man may foolishly refuse to acknowledge the authority and existence of the Supreme One, that makes no difference. His freedom is still under divine limitations. His refusal to recognize Jehovah's authority does not make him free of sanctions any more than a person's refusal to recognize a human government frees him from punishment for violating its laws. Punishment will come in God's due time: "He brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction."—2 Thess. 1:8, 9.

Relative Freedom

The limitations to human freedom that God has set down in his written Word are not so restrictive that they cramp a person, making him feel oppressed. Instead, they allow a wide range of freewill action. Since man is inferior to God and must stay within these boundaries, it can be said that he has relative freedom, freedom within limits. Going beyond those boundaries means to commit sin, which can bring a sanction of death, as it did for Adam and Eve.

As you recognize the right and need for human governments to establish laws that limit personal freedom for the good of everyone, so you must recognize the right of God, the Supreme Sovereign, to set boundaries on personal actions. Because he is in position to know what is for your best interests, you cannot go wrong by staying within the limits he establishes by nature, by principles of truth, by laws and by revelations of his will.

Way to Life

By exercising your freedom of action within the divinely set boundaries you can walk in a way that leads to the gift of eternal life that the great Source of life has promised. "Furthermore, this is the promised thing which he himself promised us, the life everlasting." (1 John 2:25) Merely professing to worship God and to be a Christian does not mean you are entitled to that gift. You must prove yourself worthy of it by walking at all times in a way that is pleasing to the great Life-giver. "Obey my voice, and I will become your God and you yourselves will become my people, and you must walk in all the way that I shall command you in order that it may go well with you."—Jer. 7:23.

If you think you are justified in violating a law of God when there is an emergency, a war or when popular opinion is against obeying it, you are mistaken. When there are trying circumstances his laws cannot be scrapped as if they are of little value. The boundaries he has set on your freedom of action apply under all circumstances, even when your life is threatened. Christ showed this by being obedient to Jehovah's will at the expense of his life. Because popular opinion in the world sees no wrong in exceeding the legal boundaries God has set,

that does not mean you can do it and still walk in the way of life. Popular opinion, even among those professing to be Christians, does not make an action right when it is forbidden by God.

Note what the apostle Paul said about how you should walk in order to get divine approval: "This, therefore, I say and bear witness to in the Lord, that you no longer go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of their hearts. Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every kind with greediness." (Eph. 4:17-19) How can a person who wants God's approval and his gift of life permit the popular opinions of such persons to govern his actions? If he does he places himself in line for the same divine sanctions that will, in due time, come upon them.

Persons who turn from the religious philosophies and traditions of men to Scriptural truth are made free from many religious superstitions and false doctrines that held them in bondage. No longer are religious leaders able to control what these read, how they think and even how they live. No longer do they have fear for such men, and no longer are they prisoners to traditions and superstitions, because the truth causes "the wide opening of the eyes even to the prisoners."—Isa. 61:1.

But while the truth brings freedom from religious bondage, it does not bring total freedom. There are divinely set boundaries that you must not mistakenly think you are free to exceed. Your freedom is still within limits. Thus Peter cautions those who have been liberated by the truth: "Be as free people, and yet holding your freedom, not as a blind for moral badness, but as slaves of God." Paul's counsel is similar: "You were, of course, called for freedom, brothers; only do not use this freedom as an inducement for the flesh."—1 Pet. 2:16; Gal. 5:13.

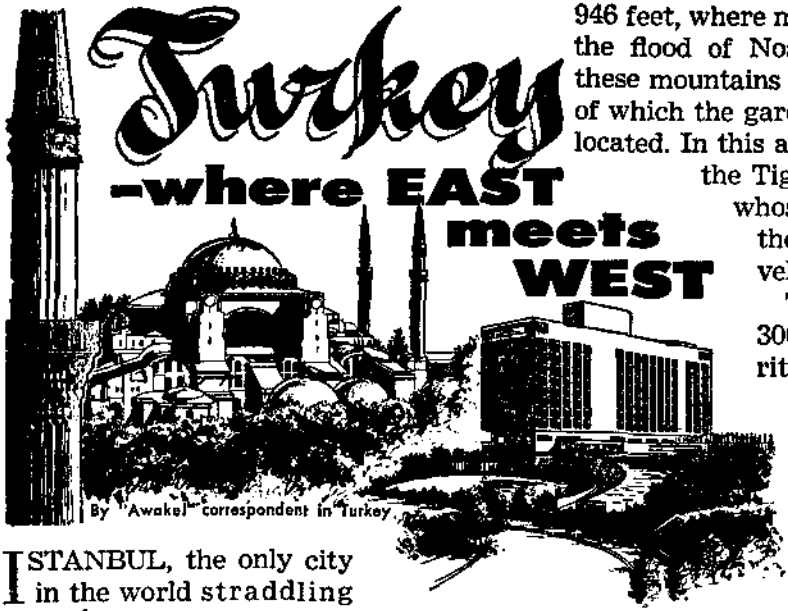
With the freedom that God's truth brings comes responsibility to conduct yourself in harmony with his laws and purposes. That requires you to keep yourself informed and your mind refreshed on what is written in his Word. It requires you to develop a sensitive conscience about doing anything that is contrary to the Scriptures. It requires you to make a diligent effort to uphold the name and purposes of Jehovah God in a world that has no genuine regard for them.

The great God of freedom has made arrangements for liberating obedient humans from bondage to sin and death as well as from sickness, crime and war. In due time he will bring this grand purpose to fruition, but only for those who exercise their God-given freedoms within the boundaries he has set and who walk in the way that is pleasing to him. "The righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37:29.

"Mental Sickness"

"When a country spends over $100 billion a year for weapons which everyone hopes it will never have to use . . . weapons in a war that no one could win . . . this is a clear mark of a kind of mental sickness in the world that necessitates some very careful treatment and the treatment that I propose is to slow down the arms race . . . to disarm the international atmosphere of the fear and the hysteria which grip it."—Senator Humphrey. (*I. F. Stone's Weekly*, March 14, 1960)

Turkey
—where EAST meets WEST



By "Awake!" correspondent in Turkey

ISTANBUL, the only city in the world straddling two continents, the teeming crossroad of Europe and Asia, well symbolizes the nation of Turkey. Each is a bridge between continents, cultures and ages.

Throughout Turkey one finds the interesting mixture of European and Asiatic civilizations, a meeting of East and West. Add to this the existence side by side of modern and ancient ways, and you have the picture of a nation that has jumped from the distant past into the twentieth century. Within this generation Turkey abandoned the veil, the fez and the harem in exchange for a new alphabet, modern life in the cities and an ascending industry.

Located both in Europe and in Asia, Turkey's picturesque coast line is washed by three seas, the Black, the Mediterranean and the Aegean. Its warmer southern shore contains more than two hundred miles of splendid beaches. The central plateau of some 500 miles is girdled on the north, west and south by mountains. To the east are the wilder and more rugged mountain areas on the frontiers of the U.S.S.R. and Iran. Thirty-one peaks in this region are topped by famous Mt. Ararat, a lofty 16,946 feet, where mankind had its start after the flood of Noah's day. Surrounded by these mountains is scenic Lake Van, south of which the garden of Eden was probably located. In this area too are the sources of the Tigris and Euphrates rivers, whose waters flowed through the ancient cities of Nineveh, Babel and Ur.

Turkey covers more than 300,000 square miles of territory, but only three percent is in Europe. This part is called Thrace and is separated from Asia Minor by the famous Dardanelles, the emerald Marmara Sea and the narrow Bosporus with its green hillsides. The Asiatic part, Anatolia, is more than twice the size of Italy. In its high central plateau, where the capital of Ankara is situated, the characteristics are continental: warm, dry summers and cold, snowy winters. Along the coasts the milder Mediterranean climate dominates, while at the Black Sea in Eastern Anatolia it is hot enough for the Turkish national drink, tea, to be raised.

The Great Change

The modernizing of Turkey has progressed within the last few decades and represents a startling departure from ancient customs and traditions. For more than six centuries Turkey, along with many other nations, was under the control of the Ottoman Empire. At its peak this empire embraced an area roughly equal to the United States, excluding Alaska. It extended over three continents: Europe, Asia and Africa. This empire was named after its first sultan, or ruler, Osman (Othman), whose reign began about 1290 (A.D.) The Moslem religion influenced all phases of life. The rule of the sultans and caliphs, or

spiritual leaders, made the empire a religious rather than a national community. It was administered by religious authorities according to the "holy law" called the "sheriat."

This religious rule continued unbroken for 623 years, up to the year 1922. During this time the Ottoman-Moslem Empire was without peace, waging war almost continually. For the first four centuries there were wars of Ottoman aggression. Then for two centuries came wars for the defense of the empire. Finally, at the turn of the twentieth century, there were wars against uprisings from within and foreign intervention from without. There was no generation or decade when the Ottoman sultans were not mobilizing Turkish soldiers for conflict.

But then in 1920 the significant departure from the old began. The first Grand National Assembly was developed, which claimed to represent the Turkish nation instead of the Ottoman sultan. Three years later, in 1923, the National Assembly proclaimed Turkey a republic and elected Mustafa Kemal as its first president.

Mustafa Kemal undertook a broad program of hitherto undreamed of proportions. He was concerned about the mentality that had resulted from centuries of Ottoman rule and was determined to build a new Turkish state. He proceeded to pull out the roots of the age-old institutions of the Ottoman sultanate and Moslem sheriat. This fundamental reform removed the Ottoman palace and the Moslem church-state (though not the religion) from Turkish life. The sultans and caliphs no longer would rule the Turkish people. Church law was replaced by state law.

Yet, to build a Turkish nation, more was required. What had to be carried out was a basic remolding of the mind, not merely to "Westernize," but to create a new outlook. Because of this need, Mustafa Kemal introduced important changes in the long-established Turkish way of life. For one thing, the Turk was to remove his fez, which was not a Turkish but an Ottoman headdress compulsory for all nationalities within its empire. Then came the unveiling of Turkish women and freeing them from this ancient tradition. Another important step toward a modern outlook was the enforcing of the family name. As a subject of the Ottomans, no Turk had a family name, but was merely the property of the empire. In June, 1934, the National Assembly passed a law enforcing the family name, thus making each Turk conscious of the individuality of his person and his family.

For his efforts in the creation of the modern Turkish state, Mustafa Kemal was granted the family name of "Ataturk" ("father of the Turks") by the National Assembly in 1934. He remained president until 1938, when he died at the age of 57.

People and Cities

The population of Turkey, some 27 million, contains many sizable national groups: Greeks, Arabs, Armenians, Jews and others. Because of this variety of nationalities and Turkey's strategic position between East and West, it is easy to understand why so many languages are spoken here. When walking through Istanbul, it is said, you can hear more than thirty different languages. Most of the people understand Turkish and some, including children, speak four or more languages, such as French, German, Greek, English, and so forth. In smaller rural communities it is difficult to get along without knowing Turkish.

Istanbul, with its 1,200,000 people, is not only the largest city in Turkey, but is the economic and educational center. Located on both sides of the Bosporus, just at the opening of the Marmara Sea, this extended

city with the minarets and domes of more than 200 mosques, with lovely green hills surrounding the Bosporus in the background and the lovely Princes Islands offshore, provides one of the most beautiful views in the world.

When the city was founded is not quite clear. But in 660 B.C. a city was built called Byzantium. It grew to be one of the most famous cities in the ancient world because of its location at the border of two civilizations and was renamed Constantinople. In the Middle Ages it became the capital not only of the Byzantine Empire but also of European culture. In 1453 Constantinople, today called Istanbul, was taken by the Ottoman Empire and became the residence of the sultans, accounting for the many palaces and mosques that highlighted their architecture. Istanbul now is becoming more modernized, but many of these ancient Eastern characteristics are to be found here. New dwellings stay in sharp contrast to old buildings crowded together along narrow streets.

The city of Ankara was once a small dusty country town. However, since it was made Turkey's capital by Mustafa Kemal in 1923, it has grown to an important city of 450,000 people, with broad streets, parks and buildings in European style. Besides having many institutions for education and government, Ankara is an interesting center of culture. Noteworthy is the archaeological museum. It is the only one in the world with such an abundance of artifacts of the Hittites, mentioned in the Bible, who were a mighty nation in the time of Abraham. Their capital, Hatussa, was about 125 miles east of present-day Ankara. Only fifty or sixty years ago Bible critics challenged the historicity of the Hittite nation. But the capital of this "nonexistent" nation with all its splendor and thousands of tablets containing cuneiform writing was excavated, verifying the Bible's accuracy.

Another city of particular interest is Izmir, ancient Smyrna, on the coast of the Aegean Sea. Surrounded by high mountains, this modern city of 290,000 is an industrial and shipping center. Many are attracted to Izmir by famous ancient sites nearby. To the north was Troy. Archaeologists have unearthed nine different cities there, built one upon the other, among them the Troy of Homer, which was destroyed during the Trojan wars. Halfway down to Izmir is Pergamum, a flourishing city of 200,000 in the days of the apostles. South of Izmir, a two-hour trip, is Ephesus with its famous temple dedicated to Artemis (Diana), said to date back to the second millennium B.C. Here too are the ruins of the ancient theater, capable of holding 24,000 people. It was in Ephesus nearly 2,000 years ago that silversmiths in religious fanaticism incited a mob against the apostle Paul and the early Christians.

Religious Activities

While the Turkish Republic made a separation between church and state and the country is no longer governed by church law, still the religion of Islam predominates. All but about 400,000 of Turkey's people are Moslems. They have as their holy book the Koran and believe in one God, Allah, and in Mohammed as his prophet.

Besides this Moslem majority, there are minority religions such as the Jewish, Greek-Orthodox, Armenian-Gregorian, Catholic and Protestant. Under the constitution of the Turkish Republic all Turkish citizens have equal rights, no matter which religion or race they belong to.

In Turkey, as in all other nations of the world, you find Jehovah's witnesses preaching the good news of God's kingdom. These

diligent, law-abiding individuals are interested in the hospitable Turkish people and enjoy discussing God's purposes with them.

Economy and Living Conditions

In recent years Turkey has worked to develop its natural resources and to improve industry. Steel mills, power plants, automobile assembly lines and other essential factories are now in operation and help to improve the standard of living.

There are modern conveniences in all the principal cities. These have electricity, public water facilities, telephone service, and so forth. Refrigerators and washing machines are available for purchase. Modern buses, taxis, trains, steamers and planes serve the needs in between cities. Education is provided by public and private schools. In the larger cities Turkish, Greek, French, German, English, American and Italian schools and colleges can be found. A major effort is being made to stamp out illiteracy, which was 90 percent under Ottoman rule. Education was aided greatly when the Arabic alphabet was replaced by the modified Latin alphabet in 1928 by a nation-wide campaign, in which Mustafa Kemal himself took a prominent part. Schools and students have more than tripled since that time.

Although industry is receiving much attention, Turkey continues to be primarily an agricultural nation. About 80 percent of the population engage in work related to agriculture, producing about two thirds of the national income. All kinds of products have come under cultivation in an area that has doubled under the Republic. The principal crops, wheat, barley, cotton, tobacco and others, are supplemented by an abundance of juicy peaches, oranges, tangerines and apricots, along with vegetables in great variety. Strawberries are raised near Istanbul; figs and grapes come from Izmir. Fifth in world olive production, Turkey is also a leader in producing raisins. If one buys foodstuffs in season, he can get along quite economically.

It is not difficult for foreigners to find work if they are specialists in some profession. There are some foreign companies that employ foreigners also. Wages for specialists are adequate to meet the increasing cost of living. A family of four, for example, would need 1,800 Turkish lira a month to subsist fairly well in Istanbul. At the present exchange rate this would amount to about $200.

With so many striking changes coming so quickly, one can understand why some of the Turkish people, especially in the smaller towns, maintain the older ways of life. In the larger cities one can see the contrasting modern trend and also the influence of both Orient and Occident. Most people wear modern dress as in any European city, but you will also meet women dressed the old way in long black robes. Do not consider all this strange. Remember, Turkey is a nation that only recently jumped from the distant past into the twentieth century.

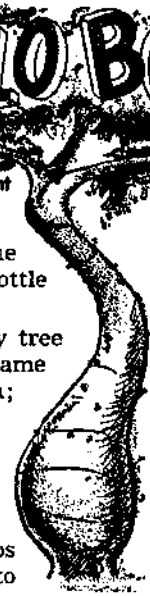
Political Morality

¶ "Historians, philosophers and sociologists have . . . always observed that political morality is a social phenomenon. The lapses of public officials do not reflect merely their characters as individuals, but rather the structure and customs of the entire community."—Telford Taylor, author of the article "The Ethics of Public Office" appearing in *The Saturday Evening Post*.

EL PALO BORRACHO

By "Awake!" correspondent in Argentina

HAVE you ever marveled at a tree? You will at "El Palo Borracho" or "The Drunken Pole." This is the common name for a most unusual tree, called the "Yuchán" or "Lluchán," meaning bottle tree or drunken pole.



¶ "El Palo Borracho" is not a stately tree like the royal palm, nor has it gained fame for its height or age as the giant sequoia; nevertheless, it has its own very outstanding characteristics to cause man to marvel, the most outstanding of which is the unusual shape and appearance of the trunk. It resembles a huge bowling pin or bottle with limbs and leaves, giving plenty of reason to call it the bottle tree. At the bulge it may reach a circumference of two and a half meters, or about eight feet. But no two trunks take on the same shape or bulge at the same places. Another eye-catching feature is the hard, grayish-green wood streaked with yellow, resulting from the accumulation of water in the fibers. And as if the strange shape and color were not enough to call attention to itself, there are the thorns the size of a man's thumb covering the trunk, with smaller ones on the branches, discouraging any little boys from climbing it. The leaves are frail and sensitive, shiny bright green, bursting forth from the very end of the smaller branches in a palmated cluster of five, loking like an open hand hanging from a too small arm.

¶ Just when you have come to the conclusion that "El Palo Borracho" is the tree least likely to win the beauty contest, during the fall and winter months of April, May and June it bursts forth with a lily-shaped flower of five free petals. It is a beautiful flower without perfume, some being rose and others yellow, depending on the species. As the days pass you take "The Drunken Pole" for granted. It becomes just another beautiful flowering tree in your mind to take its place alongside the china-berry tree (paradise tree), the aroma, and many others that adorn the boulevards and parks.

¶ Unnoticed, one by one, the flowers fall, leaving short, oval-shaped rather thick pods that turn from green to a dark brown. One day while waiting for a bus or streetcar you see cotton scattered over the ground. Knowing that there are no cotton fields in the vicinity, you look around for the source of all the cotton. Again the "drunken pole" has captured your attention. All the way to its crown, which may be sixteen to twenty-six feet, "El Palo Borracho" is as white as a cotton plant at picking time. You may have thought the tree was beautiful covered with all its lily-shaped flowers, but now you begin to respect the hoary head of "El Palo Borracho." What happened was this: those pods, now dark brown and dry, had burst open into large cotton bolls, releasing the black shiny seeds that were wrapped up in the cotton-like fiber, making provision for more "drunken poles" in the years to come.

¶ Do not think for a minute that "El Palo Borracho" is for ornamental purposes only. The ball of cotton-like fiber is used to fill life preservers and cushions; also it is used to fabricate mats, hats and ropes. The trunk is hollowed out by the Indians to make canoes and troughs, and to make a rare musical instrument called the "piu-piu." From the trunk is extracted a resin-like substance that is used to calk small boats. The sap is used also as a tonic and the powder from the roots is used to combat spasms and convulsions.

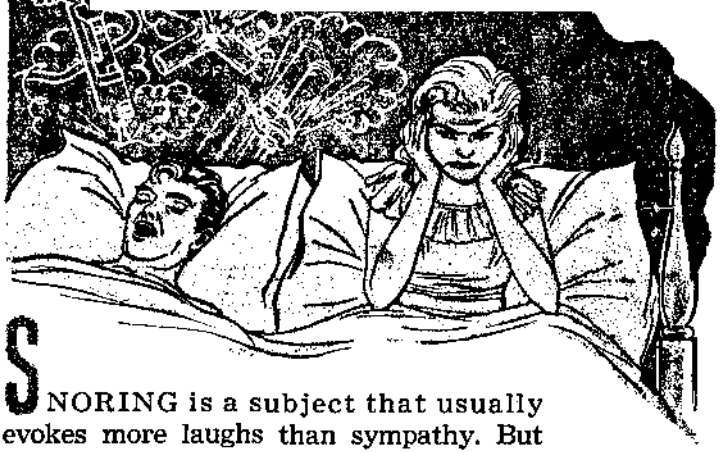
¶ Without doubt, it is a marvel among trees.

GOOD ADVICE

A Brussels insurance agency now attaches this note to all automobile policies: "Please drive carefully so that this contract will expire before you do."

SNORING

PLIGHT OF THE NIGHT



SNORING is a subject that usually evokes more laughs than sympathy. But for an estimated 21,000,000 persons in the United States it is no laughing matter. How so? Because that is the estimate of the country's number of snorers—and the moderate estimate is that at least one other person per snorer has his sleep disturbed. How to cope with this plight of the night is a problem often confronting family members, especially husbands and wives.

Snoring, of course, is no health problem for the snorer; his own hisses, gurgles, buzzes, snorts and raspings are unlikely to disturb his sleep. Ah, but for the audience it is a different matter. Family members may suffer from sleeplessness, tension and nervousness, as well as lowered efficiency in doing their work.

It should be understood that the snorer cannot be blamed. He snores involuntarily, and as soon as consciousness is regained the snoring stops. "He" seems to be the appropriate pronoun, since more men than women snore, the ratio being about three men to one woman. "Women," says James Bender in *How to Sleep,* "snore less resonantly and also less staccato [than men]. But women lead in the stridor. This is a kind of crowing in sleep, caused by spasmodic narrowing of the larynx. Stridorers run the gamut from faint to fierce."

Young persons are not as likely to snore as older ones; but virtually everyone, at one time or another, snores in his sleep. This is because some conditions that cause snoring are likely to occur in everyone's life. When one has a cold or hay fever, the severe nasal congestion causes one to breathe through his mouth, and snoring usually occurs when one is breathing through his mouth. The forceful stream of inflowing or outflowing air sets into vibration the various soft structures of the mouth and throat, even as the breeze flutters the flags on a pole or the laundry on the line.

A Vexatious Problem

Even though the snorer seems insensitive to his self-made nocturnal cacophony, he can hardly remain oblivious to this plight of the night. His own wife, for example, may suffer from sleeplessness and nervousness; and the loving husband could not ignore such a problem. When the persons disturbed by snoring are not long-suffering and are not one's family members, the plight could involve court action. In New York city more complaints are registered in Manhattan against loud snorers for disturbing the peace than in any of the other boroughs; this is probably because there are fewer private homes in Manhattan. Reported the New York *Times Magazine:* "The usual history leading to a Manhattan court complaint against a snorer is this: the stertorous fellow is usually

given a night or two of peaceful snoring once he moves into a new apartment. Then protests are sent through thin walls by fist or frying pan. Then the mounting resentment is relayed by radiator and heating pipes. The bravest protesters either finally yell out of the window into an echoing court or telephone before storming to court."

One who has never had his sleep disturbed by intermittent bursts of snoring may find it somewhat difficult to understand this plight of the night. But the vexation can be tremendous. If snoring is frequent the sleep-disturbed person eventually brings up the subject, and some kind of action as to coping with the problem is instituted.

That efforts to discourage snoring are not to be ridiculed is evident from the sound intensity of some snoring. The *Journal of the American Medical Association* reports that Professor Donald Laird took audiometer readings of snorers and found the sound intensity to be forty decibels, or about the volume of heavy street traffic. The loud snorers, however, exceeded forty decibels; they reached sixty-nine decibels. At ten feet a pneumatic drill registers seventy to eighty decibels; thus the really loud snorer produces sounds approaching that of the pneumatic drill—and not many persons can sleep well with such a drill operating nearby. Even faint snores bother some persons. So whether one's snore is like the soft putt-putt-putt of a distant motorboat or like the seventy-decibel roar of a pneumatic drill, someone may not be sleeping well.

Those who have to cope with snoring only occasionally use emergency measures to cause the snorer to move on his side and take a rest from snoring. These measures usually involve a tug at the snorer's bedcovers or some kind of noise that is just loud enough to produce the desired results. Even a book slapped to the floor or some similar such noise does not awake the snorer, yet it often does stop the snoring. But when snoring is frequent such makeshift measures may not be adequate.

Antisnore Devices

Illustrating the immensity of the snoring problem is the fact that the United States patent office lists about 300 antisnore devices. Many of these devices force the snorer to sleep on his side or stomach. No-snore wrist bands, for example, prevent the snorer from turning on his back. Such bands are attached firmly to the bedpost and tied on the wrist; thus the snorer is "handcuffed," as it were, into a position where he is unlikely to snore. Other devices allow the snorer to sleep in whatever position he chooses, since their direct purpose is to keep the snorer's mouth shut. Should these various devices fail to bring satisfactory results or if the snorer is reluctant to wear one of them, there are also devices for the disturbed persons. The most common aids are ear plugs, which are available in most drugstores. Ear plugs have the disadvantage of popping out on occasions; finding them in the dark is not always an easy thing.

Further illustrating the magnitude of the snoring problem is the fact that some firms devote considerable attention to the matter. Such firms market specialized devices that are not usually available in drugstores and even offer antisnore kits that may cost from $13.95 to $19.95. One such firm in New York city offers a variety of antisnore kits. One of these kits includes: (1) A ball that is fastened on the back of the snorer's night garment to keep him sleeping on his side; (2) an elasticized helmet to discourage mouth breathing; (3) a battery-operated vibrator that is placed under the pillow of the snorer, the controls of which are near the wife, who can push

the button if her husband begins snoring, and (4) a box of ear plugs. In August this firm marketed a device that does not require the wife to wake up and push a button. This new device, worn in the ear of the snorer, amplifies his own snores so that the sound slightly wakens him—just enough to stop the snoring. Then there is also a helmet that can be worn by the person whose sleep is disturbed. Such a helmet, which shuts out noise, is much more expensive than ear plugs; but some persons find ear plugs disagreeable.

What works for one person may not work for others. Sometimes considerable experimenting will be necessary to find the best solution. The one who snores may do well to visit a doctor and find out whether there are any nasal obstructions causing his mouth breathing at night. If there is no physical reason for one's snoring, then some of the mechanical devices or even homemade remedies should do the job. For some persons strips of adhesive plaster across the corner of the mouth or any kind of mouth-closing bandage will satisfactorily prevent mouth breathing. Or one could sew a hair brush or hard object on the back of the snorer's night garment. Perhaps even a small pillow under the nape of the snorer's neck will solve the problem. In this regard there was an interesting letter published in the *Journal of the American Medical Association.* Written by a St. Louis physician, Dr. Robert Elman, the letter was also published in the *Scientific American* under the title "Cure for Snoring":

"A young patient wrote me from his honeymoon expressing fear that his marriage would fail because his snoring kept his bride awake so much that they were forced to occupy separate cabins. He could not afford separate bedrooms when he returned and therefore asked my help." Conventional remedies to induce the patient to sleep on his side were tried but they failed to bring relief. Dr. Elman tried a different method:

"I remembered the stertor [snoring] that frequently occurs during general anesthesia when the chin is allowed to drop and that is relieved immediately by hyperextension of the neck. Acting on this idea, I had lateral roentgenograms taken of the patient's pharynx and was able to demonstrate that both the epiglottis and uvula were almost in contact with the posterior pharyngeal wall. I therefore fitted the patient with a simple, easily applied and removable Thomas collar, asking him to use it that night. When he came in the next day, he was greatly pleased, for the device had eliminated his disability, and for the first time his wife had been able to get a good night's sleep. The patient subsequently discarded the Thomas collar and merely slept on his back with a small pillow at the nape of the neck."

With so many aids and devices available today and by all persons involved being cooperative, much can be done about the snoring problem. Perhaps more sympathy for both the snorers and those disturbed might help, too, in alleviating this plight of the night.

YOUTHFUL MARRIAGES

¶ According to Dr. Judson Landis of the University of California, marriages among persons in the United States under twenty-one are less likely of success than among persons who are thirty-one and over. He found that divorce is six times more frequent in the first group than in the latter.

SOVIET MASTER PLAN for WORLD CONTROL

THE spirit of communism burns with a desire for world control. Whatever turns the Party road has taken since the Communist Manifesto of 1848, the ambitious goal remains the same: "The immediate aim of the Communists is . . . overthrow of the bourgeois supremacy, conquest of political power by the proletariat." Western observers see frightening evidence that Soviet strategy follows a master plan for world control.

Success of the blueprint has been fantastic. At the close of World War II the Communists controlled 8 million square miles of territory and 170 million persons. Today the Communist empire embraces 16 million square miles and 970 million persons! Surveyed for eventual absorption are many underdeveloped and emerging nations, as well as Capitalist countries with large Communist parties, such as Italy and France.

Chief base of operations is the Union of Soviet Socialist Republics. Its population of over 200 million and area totaling one sixth of the earth's land surface make up the largest nation in the world. Only one of its fifteen republics is actually named Russia, but since it is the largest by far, the names Soviet Russia and Russia are used synonymously with Soviet Union.

The brains of the Soviet master plan, of course, are all members of the Communist party, the influential, policy-making body that uses the formal Soviet government as a figurehead. Strict discipline rules. Mere sympathizers cannot join the party. Its call is open only to dedicated disciples who are willing to demonstrate faith by militant, obedient works.

Every country in the world is said to have its own Communist party, legal or illegal, with programs based on the general principles outlined by Marx and Engels in the Communist Manifesto of 1848. Italy, France, India, Indonesia and Finland have large parties, with an estimated total membership of 3,500,000. Another 2,500,000 dedicated members are on duty in parties of various dimensions scattered around the globe.

In executing the plan for world control the Communist machine utilizes every conceivable weapon—diplomatic, military, economic, literary and scientific. This struggle for conquest is far-reaching and much wider than one might suspect from Western news reports. Its true scope was aptly stated by William J. Jorden, former chief of the Moscow bureau of the New York *Times*: "We are conditioned by history and headlines to think of our differences with Moscow in terms of power balances and of long-standing conflicts—the German prob-

lem and Berlin, disarmament and nuclear testing, NATO versus the Warsaw Pact, and the like. Yet outside these problems, carefully spotlighted by Mr. Khrushchev, another and perhaps more meaningful conflict is going on. This is the struggle between communism and free institutions for the minds and loyalties of men thus far deeply committed to neither."

The Economic Front

Soviet economic expansion is a vital cog in the Kremlin's master plan. By Herculean efforts in manufacturing and industry the Communists hope to convince the world of the superiority of their system. To catch up to the United States, the Soviets plan to reach 80 percent of American production in ten years. Output of goods and services is expected to rise 80 percent above present Russian production by the end of the current seven-year plan.

Western observers are uncomfortably impressed by industrial growth in the Communist bloc. This growth not only has propaganda value but fills a vital role, as explained by General C. P. Cabell of U. S. Central Intelligence: "The Communists want nations to become increasingly dependent economically upon the Communist Bloc. The stage is then set for ultimate Communist takeover." Economic warfare lays down a barrage of trade agreements, long-term loans and related trade policies that nudge the target nation away from the West, into a neutral position and eventually into the Soviet bloc or as close as possible. The natural resources and treasures of the target nation thereby flow into the domain of the Soviet colonialists.

In his recent article, "The Blueprint for Communist Conquest," William J. Jorden illustrated the Soviet formula. When a colony erupts into a struggle for independence, the Central Committee of the Communist party in Moscow outlines three immediate goals: (1) The Communist bloc must be identified as the leading champions of the struggling nationalists. (2) The radio and printed page, the vast material and literary resources of the Party stir up antagonism toward the Western colonialists and the West at large. (3) Active preparations are made for the day when independence finally comes.

The birth of a new nation is saluted by quick recognition from the Soviet government. Through offers of aid and trade, efforts are made to get the baby nation looking to Moscow for political and economic help. A program of cultural exchanges is inaugurated—students, teachers, performers and technicians flow into the target area. A military mission arrives to instruct citizens in the use of modern arms purchased from the Communist bloc. As reported in one case, "A campaign was launched to limit Western influence, exclude foreign capital, discourage foreign investments, and raise the taxes of foreign business interests." "Secret party members sought jobs in key groups such as the police, trade unions, educational organizations, the press and Ministry of Information. There was an active program to recruit people already in critical positions." "Neutrality" is the theme played over and over again in the ears of the new nation to *wean it away from the West.*

Additional economic tactics are pursued, such as buying up the young nation's surpluses and dumping them on nearby world markets, thereby creating havoc for the new nation's economy and dissatisfaction toward its government. Western imports are greeted by strikes; rumors of an anti-Communist military alliance, by student riots. At the opportune moment the Communist radio and local Workers party turn on the new government. There are street demonstrations testing the strength of the Communist-led groups and the govern-

ment. A Communist coup can happen any time, with even a small hard core of dedicated party members ready, willing and able to take over. Mr. Jorden observes that this is the situation in "a good part of the real world around us." He finds little comfort in past Western efforts to counteract the Communist blueprint. Rather, "as the Communist bloc advances, it clearly intends to devote increasing efforts and resources to its program for victory in the underdeveloped areas."

The Notorious "Popular Front"

The Soviet master plan is not so rigid as to ignore the weapon of expediency. When a local Communist party finds it advantageous it will join a coalition movement and pretend to abandon the revolutionary objective for the common good. Socialists, nationalists, radicals, Catholics or anticolonialists are readily joined in a popular front. If the coalition front takes over the reins of government, the Communists are in a key position to influence its affairs or take it over completely.

Mme. Suzanne Labin comments on the devastating gains made by this feature of the master plan: "The popular fronts best known for having increased CP (Communist Party) strength or carried it to power were those of 1936 and of the Resistance in France; the postwar popular fronts in Italy, Ceylon, Indonesia and Iraq; the one that brought Ho Chi Minh to power in Indo-China in 1954; and two made by the Kuomintang in 1924 and 1937, which served as steppingstones for Mao Tse-tung's accession to power; the one that turned Guatemala over to CP henchmen; and all those which, in Poland, Rumania, Bulgaria, Hungary and Czechoslovakia, helped make Soviet satellites of their countries and bloody victims of those democrats who had joined the popular fronts in good faith."

Military and Scientific Front

Thirty years ago the Communists proclaimed: "War to the hilt between Communism and Capitalism is inevitable. Today, of course, we are not strong enough to attack. Our time will come in 20 or 30 years." Whether the Kremlin will now risk an all-out war is said to depend on the balance of power, or "balance of terror," as some call it. The Soviet plan calls for spending one ruble out of every four for military purposes. Already Russian ground forces have been completely modernized. The Soviet fleet is second only to America's; its submarine force, the largest in the world. Her formidable air strength is mainly jet fighter planes. The ballistic missile is leaned on heavily to span the oceans and influence the crucial balance of power.

Scientific achievement is closely related to the military program. Reluctantly the West hailed Russia's photographing of the far side of the moon by Lunik III as "a brilliant example of rocketry and technical precision." The Communists boast the world's largest operating atom smasher and the largest astronomical observatory. Soviet chemists annually produce research that is both original and of high quality.

To maintain and increase the rate of scientific achievement the master plan emphasizes scientific education. Right now Russia is producing scientists and technicians faster than the United States, and the gap is widening. Western fears were well expressed by John Gunther's *Inside Russia Today:* "The thought of what the Soviet Union may be like after two or three generations of increasing educational advantages is staggering."

Propaganda and Diplomacy

When Nikita Khrushchev unleashed a tirade of invective upon President Eisenhower not long after the scuttling of the May summit conference, some observers

wondered if the Communist boss was losing his sanity. *Time* magazine better appraised what was happening: "Viewed in the light of his aims, methods and past behavior, Khrushchev's outburst was a calculated tactical thrust that fitted into a sinister pattern: to destroy U. S. prestige around the globe by straining the bonds between the U. S. and its allies, and by making a grandstand play to public opinion in the vast areas of Latin America, Asia and Africa and thus encourage the overthrow of pro-Western political leaders. . . . The 'great flights' of attitude that President Eisenhower noted in him spring not just from an erratic personality, as is often thought, but from Communist tactics."

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Soviet diplomacy will call for a "thaw" in the cold war if it is thought that concessions, such as Western withdrawal from Berlin, might be gained through "goodwill" tours and conferences. Communist diplomats gained much at Yalta and are willing to hope for more, but their strategy never excludes the propaganda weapon, because the Soviets are dealing with the Western world, where public opinion is a powerful force on government policies.

The Best-laid Plans

Uprisings behind the Iron Curtain spur Western patriots to call for more economic, military and counterpropaganda efforts in a grand counteroffensive against the Soviet master plan. "Fight fire with fire" is the theme of alarmed observers who cry for better integration of Western strategy to stop the Communist advance. It is said that more than economic and military aid to underdeveloped lands, the West must quickly provide information for underdeveloped minds. There must be more exchanges of students, professors, books, films and assorted missions between uncommitted nations and the Western world. A call has even gone out for Western youth to enter the fray as "missionaries of freedom," with the aim of exposing the Soviet strategy and spreading principles of democracy to the Communist target areas.

Recently Western newspapers found comfort in Soviet press tirades against the increased activity of Jehovah's witnesses behind the Iron Curtain. The Soviet master plan, which slanders all religion as the "opium of the people," has hit a snag in this growing underground organization of Christians who are more dedicated and fearless than the Communist party members. Throughout the Iron Curtain countries Jehovah's witnesses continue to tell the searching, spiritually hungry people that, neither communism nor capitalism, but Jehovah God will soon settle the question of world control in favor of his kingdom in the hands of Jesus Christ.

Observers everywhere will be interested to learn that God's Word foretells a coming all-out attack by the Soviet planners against the servants of Jehovah. (Dan. 11: 44, 45) This aggression by the Communist world-grabbers constitutes grounds for Almighty God's predicted destruction of international communism, "and there will be no helper for him." Designers of the Soviet master plan will learn the hard way: "Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand."—Prov. 19:21.

The Puzzle of Cambrian Fossils

¶ Geologists are still scratching their heads over the sudden appearance of fossils in the Cambrian layers of rocks. One of the blackest marks against the theory of evolution is that the older rocks just below the Cambrian betray no hint of the great variety of creatures that was destined to burst into existence all over the earth in a flash of time.

¶ In the face of this overwhelming proof of the work of a Creator, scientists keep proclaiming their faith in evolution. They keep trying to impugn the testimony of their star witness, the documentary record written in stone. Dr. Daniel I. Axelrod, professor of geology at U.C.L.A., puts the dilemma very frankly in the July 4, 1958, issue of *Science:*

¶ "One of the major unsolved problems of geology and evolution is the occurrence of diversified, multicellular marine invertebrates in Lower Cambrian rocks on all the continents and their absence in rocks of greater age. These Early Cambrian fossils included porifera, coelenterates, brachiopids, mollusca, echinoids, and arthropods. In the Athropoda are included the well-known trilobites, which were complexly organized, with well-differentiated head and tail, numerous thoracic parts, jointed legs, and—like the later crustaceans—a complex respiratory system. . . . Their high degree of organization clearly indicates that a long period of evolution preceded their appearance in the record. However, when we turn to examine the Precambrian rocks for the forerunners of these Early Cambrian fossils, they are nowhere to be found. Many thick (over 5,000 feet) sections of sedimentary rock are now known to lie in unbroken succession below strata containing the earliest Cambrian fossils. These sediments apparently were suitable for the preservation of fossils because they often are identical with overlying rocks which are fossiliferous, yet no fossils are found in them. Clearly, a significant but unrecorded chapter in the history of life is missing from the rocks of Precambrian time."

¶ It is characteristic of evolutionists, just when the evidence is most puzzling, from their standpoint, to affirm how *clearly* it proves a long period of evolution. The chapter that is unrecorded is *clearly*—to them—the most significant one.

¶ Obviously, it is not clear to the evolutionist. If it were, it would not be necessary for Dr. Axelrod to write an article to try to explain this failure of the rocks to record the course of evolution. He reviews briefly ten theories that have been proposed to explain the missing evidence. They have been knocked down one after another, all ten of them. He then proceeds to put forth an eleventh theory, which he thinks will solve the difficulty. You can be sure that later issues of the scientific journals will carry articles written by equally eminent scientists to prove that Dr. Axelrod's explanation also is all wrong.

¶ If the scientists would take off the prejudiced dark glasses of evolution that they have been wearing ever since they took their first course in biology, if they would just look at the evidence in the plain light of day, perhaps they could really see the matter clearly. If the fossil record shows anything, it surely shows that the Cambrian invertebrates did not arise through evolution. Only their being created as separate kinds is consistent with the record in the rocks. Nothing could be clearer.

EVOLUTION CONTRADICTED BY A FISH

A living fish that is the same as its fossilized ancestors contradicts evolution's theory that living forms change into different creatures with the passing of time. Reporting on this fish, *Life* magazine said: "The oldest fish still swimming in the oceans of earth today is the coelacanth, which has existed virtually unchanged for 300 million years." The coelacanth is living proof that creatures were made according to their respective kinds. Although time may bring variations within the kinds, it does not bring a change in kinds. "God proceeded to create the great sea monsters and every living soul that glides, which the waters swarmed forth according to their kinds."—Gen. 1:21.

WHO says this "enlightened" twentieth century is superstitious? Of course, there may be a few who still knock on wood, toss salt over their left shoulder, carry rabbits' feet and go around ladders. But no intelligent person takes those things seriously any more. They do it "just to be on the safe side." Like the atheist who said: "I do not believe in God. But since so many others do, perhaps they are right, and I am wrong. It can do me no harm to say a few prayers."

Is this the reasoning behind the widespread superstitions of today? Is this twentieth century superstitious in word only but not in deed? What do the facts show?

Today, over 10,000,000 rabbits' feet, that cost from ten cents to $5 each, are being carried around by Americans as good-luck pieces. Over 4,000,000 four-leaf clovers a year are purchased by Americans. To date one concern has sold well over 30,000,000 of them. An estimated $1,000,000 is spent annually in three states for charms and hoodoo bags. According to one estimate, any Friday the 13th costs America at least $250,000,000 in business lost. Over $125,000,000 a year is reportedly spent on fortunetelling, and additional millions are spent on mystic love potions, magic philters and similar gimcracks. Why all this if the people are not truly superstitious?

When the United States submarine Seawolf went to sea in 1958, it had a Buddha figurine on its nuclear reactor as a good-luck charm—proof that ancient superstitions have kept pace with the nuclear, space age.

When Premier Nuri as-Said of Iraq visited President Eisenhower after his slight stroke in 1957, reporters asked as-Said how the president looked. He said: "He looks excellent." Then he hurried over to a mahogany table and asked the reporters to "touch the wood" or to "knock on wood" with him as a superstitious precaution to keep from jinxing the president's recovery—this in all seriousness.

When John R. Saunders, associate Curator of Education at the American Museum of Natural History, placed a large ladder over the main entrance of one of America's high schools, he found that, due to superstition, out of 700 students only about fifty would walk under the ladder and back again. The rest sought side entrances or walked around it. Why these antics if modernists are not truly superstitious?

Today millions of children and grownups do things without having the faintest idea of why they do them. They also have fear of things without knowing why they fear them. Take for example the case of the black cat. Why do people fear to have a black cat cross their path? It is bad luck, they say. But why? They do not know. How many can explain that Friday-the-13th feeling? And why do people say, "God bless you," when someone sneezes? Why are they afraid of passing under an open ladder or of breaking a mirror? Getting at the root of some of these pet superstitions will show how foolish they are, and it will be a means of erasing the fear of them.

In ancient Egypt the ladder became a religious symbol of the sun god's victory over the forces of evil. The open ladder formed a triangle, which was to the pagans the symbol of the trinity as well as of life. To walk under the open ladder meant a breaking of the trinity and a defying of the gods, thus incurring their wrath. You may avoid walking under a ladder for the sake of your own safety, but do not let superstition direct your feet.

Tree Spirits and Number 13

Primitive people believed that spirits lived in trees. Anyone who knocked on wood or touched a tree would forestall bad luck. The knock was the way to entreat the tree spirits. When pagans became converts of Christendom they were allowed to carry on their superstitions in the name of Christianity. The wood came to represent the stake on which Jesus was put to death, and the touching of it was to assure protection. It is certainly no credit to Christendom for having allowed such pagan practice to continue to this day. It is demoralizing and defaming to say the least. True Christians have always trusted in the true God Jehovah for their protection and never in some knock-on-wood superstition. —1 Tim. 4:10.

In sophisticated New York city nearly every tall building is without a thirteenth floor. Despite the progress of science and education, the superstition persists that the number "13" is unlucky. So potent is this superstition that few hotels and business buildings will number a floor as the "13th," because they know that customers will refuse to do business on that floor. In Springfield, Illinois, so many people refused to transact business with the teller of a bank assigned to window 13 that the ill-omened number was removed. After that customers used the window as willingly as any other. It was the same window, the same teller, but "No. 13" was missing.

Triskaidekaphobia (fear of the number 13) dates back to Scandinavian mythology. According to legend, twelve good gods, including one called Balder, were feasting. A thirteenth, named Loki, invaded the party and put an end to Balder by killing him. Others say that this phobia dates back to Christ's time. Since Jesus was put to death on Friday, the day is looked upon as unlucky. And since at his last Passover feast there were thirteen at the table, Jesus and his twelve apostles, the number is referred to as unlucky. Therefore, Friday the 13th is considered doubly unlucky.

What can be said of religions and people that allow such superstitious nonsense to go unchallenged? The people may plead ignorance of the facts, but certainly Christendom's clergy and rulers ought to know better. The truth would set all men free.

Rabbit Paws and Black Robes

It is astounding indeed that in this nuclear age 200,000 rabbit paws can be sold at a clip! Any connoisseur of the rabbit-foot superstition knows that it is the left hind foot of a rabbit that is a mighty lucky thing to have—especially if you are a rabbit! Charles Brand of New York city, who has been in the rabbit-foot business since 1938, calls the superstition "a lot of baloney." But even if it is, it is surprising how many otherwise intelligent people find this superstitious "baloney" palatable.

How many times a day do we hear people say, "God bless you," or "Gesundheit," to someone who sneezes? The reason for invoking a blessing at a time of a sneeze stems back to the days when people believed that good and bad spirits dwelt in people. When someone sneezed, pagans believed that an evil spirit escaped from him, and they congratulated the sneezer. Other primitive peoples maintained that good

spirits made their presence known by making a person sneeze, and that, too, was an occasion for good wishes. For similar reasons the pagans held a hand over the mouth when they yawned. They were afraid that an evil spirit might force its way into the body. Today the hand over the mouth when yawning is considered good manners.

The pagans were terrified of evil spirits and death. To hide from evil spirits the white man disguised himself by taking on black clothes, hoping that the evil spirit would not find him in the reverse of his ordinary color. The black man for the very same reason painted himself white. The garments worn by clergymen today have assertedly stemmed from this superstition. Jesus and his apostles wore no special garb to distinguish themselves as God's ministers, and there is no good reason why Christian ministers should today.

Blood and Sex Superstitions

Some superstitions have been responsible for many strange and cruel practices. From early times people believed that blood had therapeutic powers to beautify and to heal. In 1610 the wife of a Hungarian count enticed young girls into her castle for the sole purpose of extracting blood from them, in which she bathed herself, believing that their blood beautified her skin. She murdered 650 girls before her crimes were discovered.

Strack, author of *Jews and Human Sacrifice,* tells of a man who suffered from paralysis of the right arm and a constant trembling of the head. Blood superstition led him to murder a six-year-old girl, cut out her heart and devour it. He thought he could recover if he ate a human heart. Another man murdered a woman and drank her blood because he believed it would rid him of his epilepsy.

Many cases of rape of innubile girls find their explanation in the maniacal superstition that contact with a virgin is requisite for the cure of sexual disease. One account reads: "A wretched superstition prevails among the populace that gonorrhea of the male organ vanishes if the organ is brought in contact with a hymen and many an enticement to immorality is yielded to because of this belief." Another says: "I can refer to a whole series of cases of children between 4 and 10 years old who fell victims to savagery, demoralization, or a certain superstition. . . . It is well known that among the common people . . . the absurd and dreadful prepossession rules that a venereal evil can be most surely and quickly cured by coitus with a pure maiden, and most certainly with a child."

The Vlachs, a superstitious people in Yugoslavia, Greece, Bulgaria and Romania, still publicly initiate adolescent boys and girls to sex. This primitive pagan rite has resulted in numerous child marriages, and abortion rate is high also. The New York *Times* reported that "twenty-two percent of inhabitants of the Vlach villages are afflicted with syphilis," and that the Vlachs of Yugoslavia face extinction for adhering to "savage customs and superstitions."

A few years ago an account appeared in Ireland of a woman who was slowly roasted to death because she was believed to be a witch. As recent as 1929, a farmer near York, Pennsylvania, was murdered by three neighbors who believed his hair had "hexing" magic. At the trial it was reported that "half the people in that part of Pennsylvania believed in witchcraft."

In Russia a young girl's body was chopped up and made into candles of human tallow. Thieves believed it was impossible for human eyes to see their evil deeds when such candles were burning.

Superstition is directly responsible for the physical blindness of many Chinese. A young man refused to wear glasses because his father and grandfather had worn the

same kind. He thought it would be presumptuous if he put himself on the same level by wearing the same kind of lenses. Other Chinese wear glasses without submitting to an examination to determine whether they need them or not. They wear them to prevent evil spirits from flying into their eyes. As a Chinese girl explained, the evil spirits will be dashed to death against the lenses. The Better Vision Institute says that in view of such superstitions it is not surprising that there are 2,000,000 blind persons in China and 3,000,000 others blind in one eye.

In progressive America of 1953, special precautions were taken to assure the breaking of the champagne bottle at the christening of a vessel, because failure to break the christening bottle is viewed with disfavor by superstitious mariners. Doubtless, few persons present at the christening were aware that the practice is a survival of barbarism, when ships were christened by offering a sacrifice of human blood. In bygone days, when a ship was launched it was thought necessary to provide it with a guardian spirit by making it roll over the body of a human victim; the blood of the victim thus became a part of the vessel. The Norwegian Vikings used to redden the ship and rollers with human blood by lashing the victims to the rollers over which the vessel was run down to the sea, so that the stern and keel were sprinkled with their spurting blood. It is incredible that in this twentieth century persons would insist on carrying on this diabolical custom, even if it is only in symbol.

Stop Superstition with Truth

Since World War II the Japanese government has waged an intensive campaign to wipe out old superstitions among its people, but it has encountered little but opposition so far. So serious has been the opposition from some Buddhist and Shinto priests who claim that the campaign infringes on their religious freedom, that the government was forced to modify its aims.

Despite the inhumanities and degradations, corruptions and filth resulting from superstitions, it is mostly the worldly religious element that is behind it and insists on its continuance. Whether such insistence stems from fear and ignorance or from a selfish thirst for power and profit, it in no way lessens its rottenness. If anything, it highlights what a blinding, oppressive force false religion can be. At no time should superstition be tolerated, because its fruitage is rotten, worthy only of destruction.—Matt. 7:17-19.

Superstition thrives on fear and ignorance; therefore, its greatest enemy is truth, namely, truth about Jehovah God the Almighty, about spirit creatures and their behavior, about the human soul and the condition of the dead, which truth is found in the Book of Freedom, the Bible. Jesus said of God's Word: "Your word is truth." To Jews that believed him Jesus said: "The truth will set you free." Bible truth, coupled with the love of God, will rid men of their fears and of all the superstitious nonsense. Saunders stated: "If we could achieve freedom from fear we would find very little superstition left in the world." It would have nothing to thrive on. —John 17:17; 8:32.

Who says this space age is superstitious? Those who know the facts. Do not excuse superstition; resist and refute it. Conquer it with Bible truth, for the truth of God will set you free.

You men are those leaving Jehovah, those forgetting my holy mountain, those setting in order a table for the god of Good Luck and those filling up mixed wine for the god of Destiny.—Isa. 65:11.

Gilead Graduates Its Thirty-fifth Class

AMIDST the paradisaic surroundings of the beautiful campus grounds at the Watchtower Bible School of Gilead at South Lansing, New York, some 5,684 persons gathered to witness the graduation of the thirty-fifth class of missionary graduates on Sunday, July 24. The principal speaker for the occasion was M. G. Henschel, a director of the Watch Tower Society, from Brooklyn, New York.

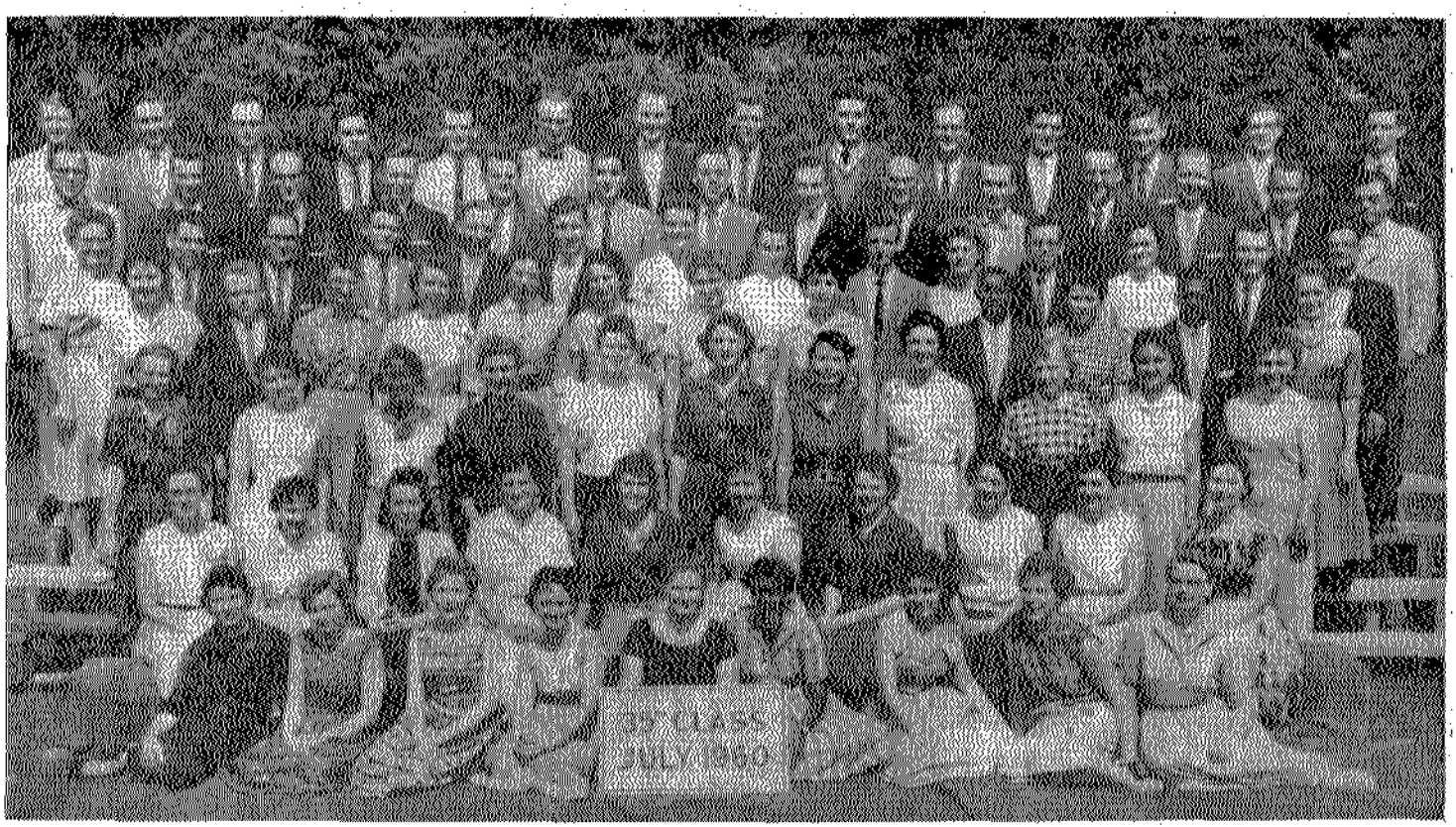
Brother Henschel explained to his audience that N. H. Knorr, the Society's president, was serving with an assembly of Jehovah's witnesses in Vienna, Austria, at that time and so was unable to be present for the graduation. Brother Knorr, however, had sent a message of Christian love and greetings to the graduates and their friends assembled.

Then for the next hour Brother Henschel spoke about missionary work, its problems, hardships and joys. Having traveled extensively visiting missionaries in every part of the world, he was able to speak from firsthand experience about missionary service. He related how the apostle Paul set a wonderful example in enduring hardship, surmounting problems and becoming a successful missionary. He pointed out that Paul had numerous problems and that missionaries today could expect the same. He admonished the graduates to learn the language of their new country as soon as possible upon arrival so that they would be able to talk to people.

Next he exhorted: "Keep your vision of the Kingdom clear. Keep your faith in Jehovah strong. Find your happiness in being with your Christian brothers and never seclude yourself from God's people or theocratic arrangement." Here he was admonishing the new missionaries to steer clear of materialism and the anxieties of the old world and to concentrate wholeheartedly on finding the scattered sheep. He mentioned that each missionary should be successful in directing at least one person to the point of dedication during each year of foreign service.

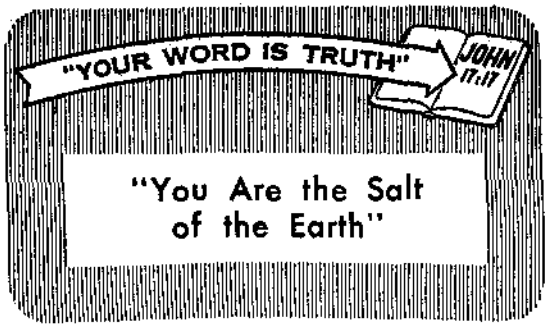
Prior to the principal address there were short talks by the Farm servant, J. F. Markus, and each of the four instructors at the School, R. E. Porter, J. D. Redford, M. G. Friend, and A. D. Schroeder. These brothers also gave good words of mature counsel to the graduates and exhorted them to faithfulness in their new assignments. Then at the close of Henschel's address each of the eighty-four graduates filed up on the platform, situated out on the lawn in front of the Gilead library, to receive his diploma.

On Saturday night some 3,655 had assembled before the stage for the weekly *Watchtower* study, which was followed by an interesting musical variety program produced by members of the graduating class. It was a most uplifting experience for each of those able to attend this last graduation program of Gilead School at South Lansing. It was pointed out, however, that the Society's educational program was merely being expanded, that in the future the facilities at Kingdom Farm would be used for training congregation servants at the rate of a hundred a month in the new Kingdom Ministry School, beginning September 19, 1960. Those who will be used in foreign service will be trained at the Society's new school, now nearing completion at the headquarters in Brooklyn, New York. Fittingly Brother Henschel said in concluding the last session: "You young people who want to expand your ministry and be used by Jehovah in foreign service, keep up the pioneer service, and future opportunities may be available to you for such service."



Thirty-fifth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Aernie, N., Benson, P., Henney, M., Cowan, S., Dysart, D., Wingo, C., Humphries, L., Jespersen, A., Peterson, D. **Second row:** Buyny, M., Kelly, F., Nussrallah, J., Stauffer, R., Grafton, C., A'Neals, L., Scofield L., Zimmerman, E., Madsay, E., Jarka, A. **Third row:** Isbill, C., Godbout, C., Flanagan, R., Christ, M., Madsay, J., Thompson, J., Ingold, F., Witherspoon, J., Haut, R., Ferko, J., Forward, F. **Fourth row:** Dumond, J., Cowan, B., Ash, V., Jenkins, S., Sainthill, M., Johnson, E., Carretta, A., Jenkins, R., Flanagan, R., Aldrich, R., Wingo, M., Bortz, L. **Fifth row:** Owens, O., Howard, E., White, R., Guy, H., Jespersen, V., Jarka, L., Burkhart, B., Compton, N., Hill, G., Jones, L., Downing, R., Stelling, C., Kelly, W., Nussrallah, A. **Sixth row:** Redford, J., A'Neals, A., Madsay, J. D., Scofield, R., Raimer, R. Humphries, G., Stelling, J., Peterson, R., Madsay, D., Zimmerman, R., Stauffer, A., Aernie, R., Henney, W., Lucas, A. **Seventh row:** Parsons, R., Ingold, R., Aldrich, L., Forward, C., Bortz, T., Grafton, R., Witherspoon, E., Thompson, R., Grant, G., Isbill, C., Atkinson, A., Lumby, M., Benson, P., Rogers, G.



AMONG the many striking metaphors used by the great Teacher, Jesus Christ, was one in which he likened his true followers to salt: "You are the salt of the earth." Appreciation of the aptness of this metaphor will prove enlightening as to just what it means to be a true follower of Jesus Christ.—Matt. 5:13.

In ancient times salt was very costly—by no means as cheap and as common as it is today. Wars were fought over it and it served as a medium of exchange. Salt was in great demand as a seasoning agent, and that at least as far back as the days of Job, for he asked: "Will tasteless things be eaten without salt?"—Job 6:6.

Important also was the use of salt as a preservative, to keep foods from spoiling, from putrefaction, particularly in the hot climate of Palestine and in days when refrigeration was unknown. Because of this quality salt became a symbol of purity, incorruptibility, of permanence; so much so, in fact, that ancient peoples ate salt together to denote steadfastness and loyalty.

God commanded the Israelites to use salt in their sacrifices. Salt preserved the sacrifices and kept them fresh and sweet until offered up. And since salt burns readily, it expedited the consuming of the sacrifice by the flames. In the case of some of these salted sacrifices certain parts were burned on the altar and certain parts eaten by the offerer who thereby, as it were, ate salt with Jehovah.—Ezek. 43:23, 24; Mark 9:49, *RS*, margin.

Because salt is a symbol of permanence, in the Scriptures the enduring quality of a covenant is stressed by referring to it as "a covenant of salt." Such was God's covenant with the house of David for a kingdom, which covenant found its fulfillment in the permanent heir of the kingdom, Jesus Christ.—Num. 18:19; 2 Chron. 13:5.

In view of the foregoing, the true followers of Christ are the salt of the earth first of all in that they are its sole seasoning element. They alone bring joy to the heart of Jehovah God by maintaining their integrity, whereas all the rest of mankind are as tasteless food without salt to him. Men of good will, lovers of righteousness seeking after God, likewise find these Christians earth's sole seasoning element. —Prov. 27:11.

True Christians also are the salt of the earth by reason of the message they preach, which is based upon 'the pure sayings of Jehovah.' "All flesh is as vegetation" that becomes withered, "but the word spoken by Jehovah endures forever."—Ps. 12:6; 1 Pet. 1:23-25.

However, to be the salt of the earth Christians must keep their Bible message free from all impurities. They may not let it become contaminated by spiritual uncleanness, by destructive higher criticism, by science that is falsely so called, or by any pagan dogmas. The message they bring must also be of saltlike purity in that it does not make common cause or compromise with any of the corrupt political governments of this world or the futile schemes of imperfect men. They must preach solely "this good news of the kingdom." And they may neither connive with dishonest business practices nor wink at the ever worsening immorality, but must cry aloud, full-throated, and hold not back from rebuking Christendom's wrongdoing

and warning of what it will lead to.—Matt. 24:14; Isa. 58:1; Rev. 18:4.

Those who heed the message true Christians bring find that this message is a healing one, even as Elisha used salt to heal the waters of the city of Jericho.—2 Ki. 2:19-22.

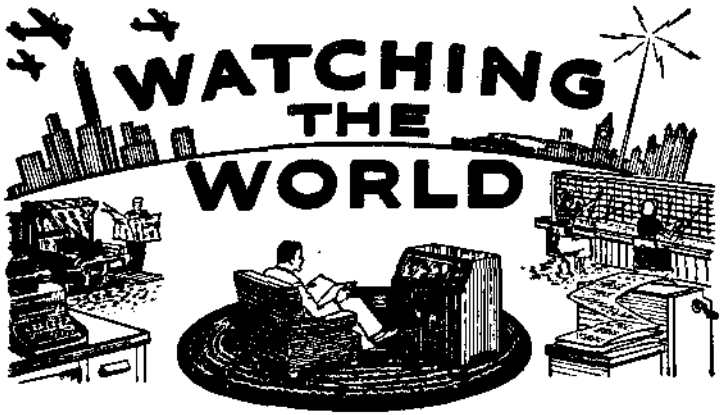
True followers of Christ are also the salt of the earth by reason of their living by the incorruptible principles of the sacred Scriptures. In fact, what good would their preaching do if they failed to live by it? Unless they walk circumspectly they might do more harm by their actions than good by their words. The saying "actions speak louder than words" applies here also, even as the apostle Peter points out that Christian women with unbelieving husbands may win them without a word by their chaste conduct. So by their very lives, by behaving "in a manner worthy of the good news about the Christ," Christians are a saltlike power for combating corruption in the earth.—1 Pet. 3:1, 2; Phil. 1:27.

Illustrating this principle is the following recent incident. A person, seemingly of good will toward God, was being called upon by Christian ministers but without any apparent results. Then this person had occasion to help with the building of a Kingdom Hall for the local congregation. The fine principles, peace, harmony and love displayed by the Christian ministers working on this hall so impressed this man that he at once became convinced that Jehovah's witnesses had the truth, dedicated himself, was baptized and is now zealously sharing in preaching the good news of God's kingdom. What saltlike words had failed to accomplish, saltlike actions did!

True Christians also are the salt of the earth in that they alone successfully resist all of Satan's efforts to corrupt humankind, thereby proving God true and Satan a liar, even as did Job of old. (Job, chaps. 1 and 2) But should they fail to preach the incorruptible and pure Word of God or become careless in their conduct, they would become like salt that has lost its strength. Such savorless salt is cast out as absolutely worthless, not even having the value of manure, as Jesus pointed out on another occasion.—Luke 14:34, 35.

And finally, true Christians are the salt of the earth in that due to them this earth will never become a barren waste as did Sodom and Gomorrah. (Isa. 1:9) Noah and his family proved to be the salt of the earth in their day because of their incorruptible, integrity-keeping course, by reason of which the human race has continued uninterrupted to the present time. So likewise today, the human race will continue uninterrupted, surviving the Delugelike world-wide destruction of Armageddon because of the presence of the salt of the earth, true Christians. By 'seeking Jehovah, meekness and righteousness,' these, as a New World society, will be hidden in the day of God's anger to emerge into God's new world of righteousness, there to enjoy enduring blessings in keeping with their enduring integrity.—Matt. 24:37-39; Zeph. 2:3.

Truly, with ample good reasons did Jesus liken his followers to the salt of the earth. They alone are its seasoning agent as far as God and men of good will are concerned, they alone have an incorruptible and pure message, and they alone are the earth's incorruptible, healing and enduring element.



Nixon and Lodge Nominated

◈ On July 27 the twenty-seventh National Republican Convention meeting in Chicago nominated Vice-president Richard M. Nixon as their presidential candidate. The following day Henry Cabot Lodge was unanimously nominated for vice-president to complete a Nixon-Lodge Republican ticket for the coming elections this fall.

Submarine Fires Missiles

◈ On July 20, from about thirty miles off Cape Canaveral, Florida, the U.S. Navy fired two Polaris missiles from a submarine submerged fifty to sixty feet underwater to a target 1,150 miles away, half way between Bermuda and Puerto Rico. Rear Admiral William F. Raborn, Jr., director of the Navy's Special Projects Office, which developed the Polaris missile, called the mating of the missile and the nuclear submarine the "most significant happening in weaponry since the day when the airplane first flew." Thus far nine such missile-firing submarines have been or are being built, and the Navy hopes to eventually operate forty-five to fifty. Including the missiles, each costs $100,000,000 to $120,000,000.

Massacre in Tibet

◈ On July 25 it was reported that Chinese Communist troops on June 25 and 26 massacred 3,000 Tibetan men, women and children who were fleeing toward Nepal. The report is attributed to Chawang Puncho, who said that he saw the killings and was one of the few Tibetans to have escaped.

Japan's Auto Production Up

◈ On July 16 Japan's automobile industry associations reported that for the first half of 1960, 199,331 units were produced, representing an increase of 66.4 percent over the corresponding period last year.

University Education in India

◈ The present number of students in Indian universities and colleges is 900,000, which represents more than a fourfold increase since the war. Every year the number goes up by over 50,000.

Atomic Age 15 Years Old

◈ July 16 marked the fifteenth birthday of the atomic era, introduced by the exploding of the first atomic bomb on the desert near Alamogordo, New Mexico. Three weeks later atom bombs knocked out the Japanese cities of Hiroshima and Nagasaki.

China's Sea of Soldiers

◈ Marshal Lo Jui-ching, army chief of staff, writing in the Chinese Communist journal *Red Flag,* indicated that at least one third of China's 650 million people is being mobilized into militia divisions. Marshal Lo wrote: "By issuing a single order hundreds and thousands of divisions will rapidly be formed. Every people's commune, factory, mine and school can be turned into a stronghold in battle. If any nation attacked China, we would certainly drown the enemy in the vast sea of our soldiers, made up of all the people."

Khrushchev and the Bible

◈ On July 2, during his trip through Austria, Premier Khrushchev, in answer to the question what an atomic war would mean, said, "Everything would be destroyed. The few people who would survive would vanish because of horrible radiation." He made reference to the ark of Noah's day and then explained why he quotes from the Bible. "I know that book well because when I was a little boy and was going to school I used to read the book, and I was also a believer."

U.S.–Latin-American Trade

◈ Every month Latin America buys, on the average, $300 million worth of merchandise from the U.S., which means they are buying $1 worth of goods for every $3.56 that the U.S. sells to others. Latin America pays the U.S. additional millions for services of many kinds, transportation, money spent by travelers, etc., resulting in a total of about $5.1 billion that Latin America pays the U.S. every year. This compares with the $18.2 billion that the U.S. gets from all other countries. Contrary to the Communist charge, the U.S. is not bleeding Latin America, for she spends on an average of $310 million a month for Latin-American goods, which amounts to $1 for every $3.12 that the U.S. spends with all other nations.

Rising Tide of Alcohol

◈ On July 25, at the opening session of the Fifth Annual Institute of Scientific Studies for the Prevention of Alcoholism, Dr. Andrew C. Ivy, head of the Department of Clinical Sciences of the University of Illinois, reported: "There are more than 8,000,000 Americans who are either heavy drinkers, addictive drinkers or chronic alcoholics, and the number is increasing at about 450,000 annually."

Polio Down from 1959

◈ According to figures recently released, there were 526 polio cases in the U.S. up to the third week of July, compared to 1,203 cases for a corresponding period in 1959. New York city reported 170 cases of paralytic polio in 1959, but only twelve cases by the middle of July this year.

Blood Transfusions Stop Heart

◈ A research team representing the Brooklyn Veterans Administration Hospital and the State University of New York has established that blood transfusions are a cause for heart stoppage during surgery. Dr. Harry H. LeVeen explained that when blood is stored in a blood bank a high concentration of potassium builds up in the plasma, and when large amounts of blood are transfused this amount of potassium is sufficient to stop the heart. In surveying 157 cases of heart stoppage, according to Dr. LeVeen, about one third were attributable to blood alone, while in eighteen other cases transfusions were a contributing factor.

Destructive Forest Fires

◈ During the week of July 19-26, 200,000 acres were blackened by forest fires in the western United States. On July 24 James Spencer, Jr., died from burns suffered from fighting a blaze in southeastern Washington. He was the sixth fire fighter to die within the week.

British Crime Increases

◈ On July 27 the London and provincial police officials published reports revealing that in 1959 the number of indictable crimes in London increased by 10 percent over 1958, and by 8 percent in other parts of England and Wales.

Births and Abortions

◈ It is reported that from 1945 to May 15, 1959, the average maternal mortality in the United States was 8.6 per 10,000 births. Dr. Jerome S. Kummer, psychiatrist of Santa Monica, California, said that in the U.S. in 1960 there can be expected to be 1,000,000 criminal abortions, with a possible death toll of 5,000. There are more than 200,000 illegitimate births in the United States every year, according to Dr. George A. Friedman of New York.

Answering Bible Questions

◈ Miss Margaret Hill for the past twenty-two years has been librarian at the American Bible Society in New York. Commenting on the 21,015 volumes under her charge—all Bibles—she said: "The Bible has been printed in 1,151 languages, and in thousands of different editions over the years. So I have to keep in my head all the information about the different volumes, languages and editions to answer questions." Of the many questions she is bombarded with every day, she said that the two most often asked were, "Why do they use italics in the Bible?" and "What's the Apocrypha?" Although having at her fingertips information on 21,015 Bibles, Miss Hill modestly admitted that many people know far more about the Bible than she does. As she pointed out, "It's not how many Bibles you handle that matters but how often you read the Bible."

Cigarette Sales Increase Despite Medical Warnings

◈ The American Heart Association recently warned that heavy smoking "may contribute to or accelerate the development of coronary heart disease or its complications." Nearly all studies show that death rates from coronary heart disease are 50 to 150 percent higher among middle-aged men who are heavy cigarette smokers than among nonsmokers. On July 26 the president of the American Tobacco Company, Paul M. Hahn, reported that the company had set a record in sales for the first half of 1960. For that period sales amounted to $583,514,000, representing a $20,858,000 increase over the same period last year.

Clergyman Swears at U.S.

◈ Rev. John Collins of St. Paul's cathedral in London said that Britons are "wasting their time in civil defense when everybody at the top knows that there is no defense against nuclear weapons. We are being fobbed off with a . . . lie because we are a satellite of a nation whose people are charming, but whose government is riddled with the folly of living in the past."

"Are We Baptizing Democrats?"

◈ At the Democratic convention during July a member of the convention publicity committee, on answering the telephone, was informed that "the mass immersion of the 800 candidates will take place this afternoon." "Are we baptizing Democrats?" the amazed committeeman asked. "Oh heavens," apologized the voice, "I thought this was the Jehovah's Witnesses Convention."

Global Deluge Did Not Come

◈ Dr. Elio Bianca, of Milan, Italy, predicted that on July 14 a new "mercury bomb" would be accidentally exploded to touch off a second global deluge. At the 7,150-foot level of

Mt. Blanc, Europe's tallest mountain, Dr. Bianca and 100 of his followers awaited the world's end. As the deadline neared, thousands in Bologna, Italy, sought to confess their sins. In London, England, twenty-seven persons sought safety in a bar called "World's End."

Church Attendance —Why Slumping

◈ During a debate in Scotland over Sunday Sabbath observance a university lecturer, Andrew Shaw, commented on church attendance, saying: "The thing which keeps more people away from church than anything else is this—that they cannot see any real difference between church people and ordinary people."

Lying a Big Industry

◈ Comedian Groucho Marx, in his autobiography, said that 90 percent of autobiographies are 90 percent fiction. If the real truth were ever written about most men in public life, there would not be enough jails to house them. Lying has become one of the biggest industries in America.

Expensive Television Time

◈ Twenty-two senators introduced a bill that would require the television industry to provide eight hours of free time for the nominees of each of the major political parties. Adlai Stevenson, in recommending such a bill, pointed out that "prime TV time on all networks this fall may cost . . . over $6,000 a minute."

Russian and U.S. Women Workers

◈ It is reported that approximately 80 percent of all Russian able-bodied women work at full-time jobs, compared to 28 percent of the U.S. women. In Russia it is the socially accepted thing for mothers of young children to hold down jobs.

Priests Guilty of Assault

◈ On July 19 two priests, Matthew Doyle and Henry Sinnott, were found guilty by the Wexford District Court, Ireland, of assaulting Alexander McHardy Turner, one of Jehovah's witnesses. The assault took place on April 7 as Mr. Turner was making ministerial calls at the homes of the people.

Jesus taught us to pray: "Your will be done on earth." But are the religions of the world really looking to God to learn his will? Or, has their interest in world affairs and their active participation in men's programs actually caused men to lose sight of God's way?

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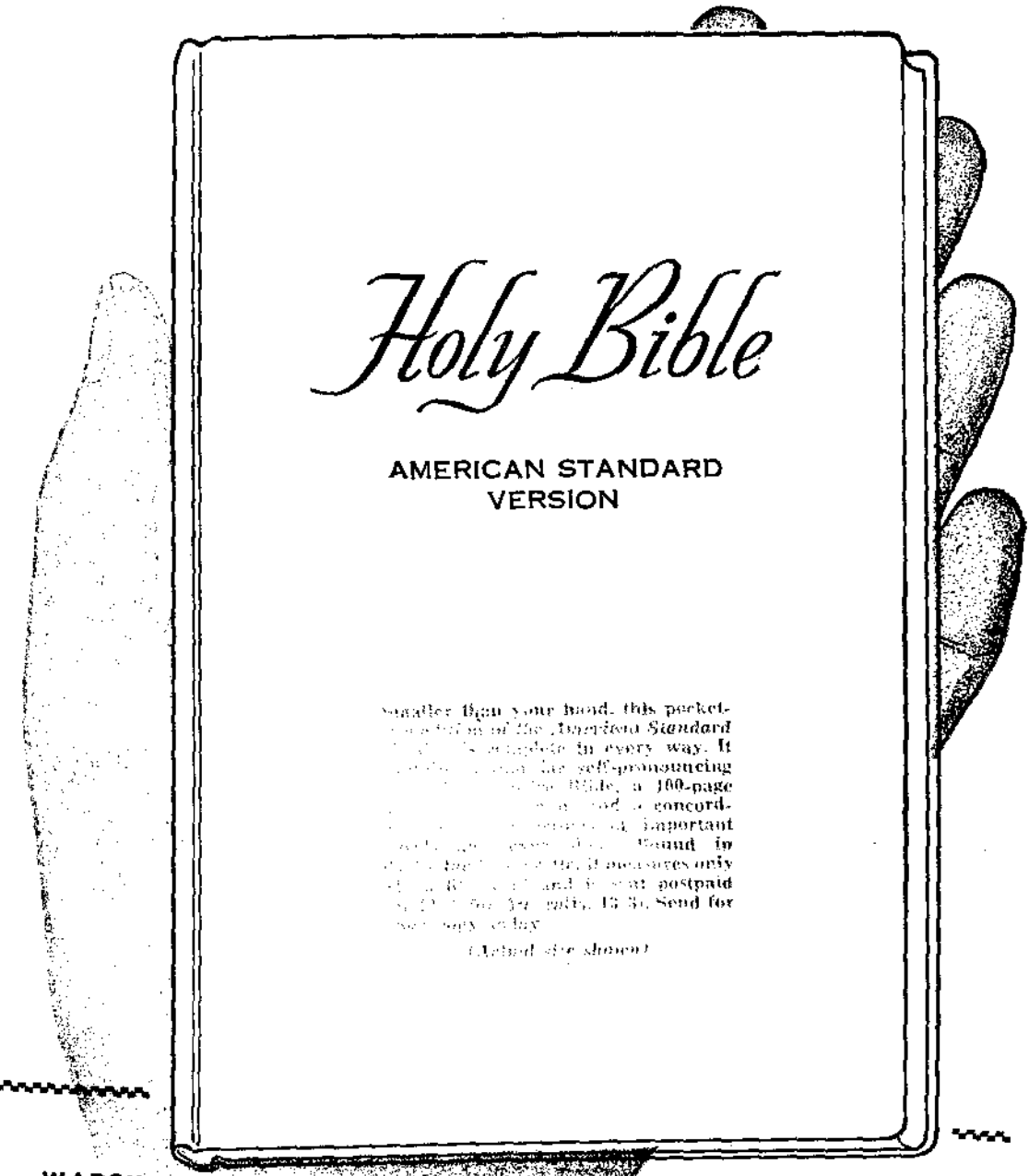

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Awake!

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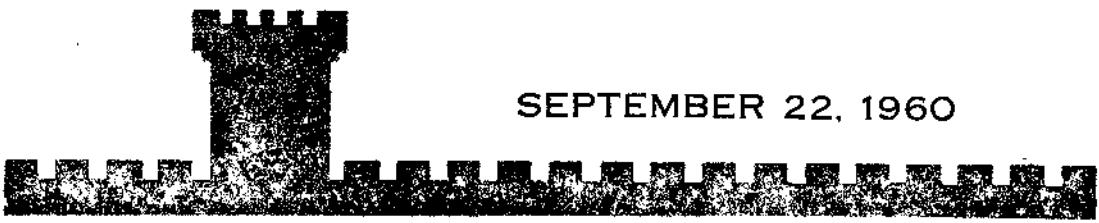

SEPTEMBER 22, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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IT IS NOT WEAK TO BE MEEK

TODAY many feel that meekness is a sign of weakness; thus meekness is unpopular, because who wants to appear weak and unmanly? Strength is greatly admired; a strong person has power, he exercises influence and is not easily moved from his determined course. However, contrary to popular opinion, meekness is not necessarily a sign of weakness. History shows that some of the strongest men were specifically noted as the meekest; their strength was enhanced and beautifully balanced and tempered by the refreshing quality of meekness.

It is generally felt that strength is demonstrated by harshness, a quick temper and an unyielding, dictatorial manner. Few consider strong a person who is mild, sympathetic, forgiving and long-suffering. These qualities are usually interpreted as a sign of weakness. So to avoid appearing weak and to keep others from taking advantage, the general worldly attitude is to be tough and show others who is boss by "throwing your weight around."

This appears to describe well many of today's leaders. They wield much power, exercise great influence and are determined to reach their goals. Fear is the power by which they influence others and get their way. These persons are not genuinely loved, and usually their associates do not feel comfortable and at ease in their presence. How becoming would be the quality of meekness! How beautifully it would balance and temper their strong qualities! How refreshing it would be! Meekness is the antithesis of haughtiness, arrogancy, vanity and impatience. A meek person is not easily provoked or irritated; he is mild-tempered, long-suffering, gentle, humble and patient under injuries.

But can persons exercise these qualities of meekness without being weak? Yes! Take the example of Moses, the leader of a nation of more than two million people. He was raised in the courts of the first world power, Egypt; in fact, he was part of the royal household and regarded as the son of Pharaoh's own daughter. He received the best of education and was a mighty man. "Consequently Moses was instructed in all the wisdom of the Egyptians. In fact, he was mighty in his words and deeds." He exercised great influence over the lives of many people.—Acts 7:22.

What person can contend that Moses was weak? Certainly it was not a weak man who stood up before the raging world leader Pharaoh and gave God's message to him, nor was it a weak, spineless character who led from Egypt the "stiff-necked" Israelites that once "talked of pelting [him] to death with stones." Moses never backed

down or catered to the wrong desires of the angry mob but stood up to them and told them of their transgressions. Yet note how the inspired Record describes him: "And the man Moses was by far the meekest of all the men who were upon the surface of the ground." Who can say it is weak to be meek? Here we have the true record concerning one of earth's strongest, most fearless leaders, and yet it says that, of all the many millions of people on the face of the earth, Moses was by far the meekest. How refreshing and comfortable it must have been to be in the presence of that man! His power and strength were enhanced and beautified by meekness.—Ex. 32:9; Num. 14:10; 12:3.

Consider for a moment David, who in Bible writing often used the word "meek." When just a youngster he defended his father's sheep from a lion and a bear, killing them both in combat. On the battlefield he fearlessly faced a giant over nine feet tall, slaying him with a perfectly aimed stone. In theocratic wars he was mighty in battle. Of his military feats the women sang, "Saul has struck down his thousands, and David his tens of thousands." As a military leader and ruler of a powerful nation David was a tower of strength—yet he was meek, mild-tempered, long-suffering and gentle.—1 Sam. 18:7.

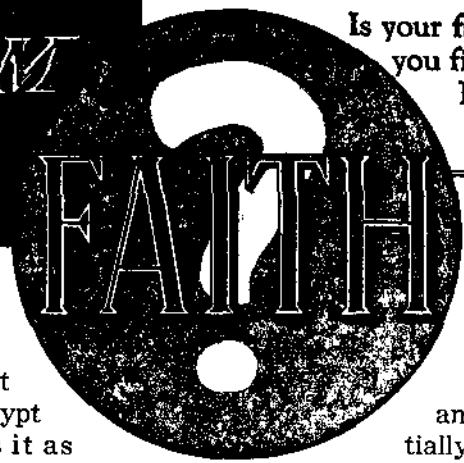
David recommended and encouraged meekness by teaching that God "will cause the meek ones to walk in his judicial decision and he will teach the meek ones his way." It was the same David who said that "the meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace." Certainly David is an example proving that it is not weak to be meek!—Ps. 25:9; 37:11.

God foretold that 'he would raise up for his people one like Moses' and that he would be a mighty ruler greater than David. Jesus Christ proved to be this one greater than both Moses and David. He was the most powerful man that ever walked this earth, exercising tremendous influence; and nothing in the world could move him from his determined course. He was not a weak, spineless person that went around breathing mild benedictions. But neither was he haughty or arrogant, showing off his superior qualities and impatient with the faults and shortcomings of others. On the contrary, both in spirit and in action he was very close to his followers, kind, friendly and approachable, having a lowly disposition. Jesus was meeker than even Moses, making him the most refreshing, lovable companion. Note his gracious invitation to become one of his followers: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart."—Deut. 18:18; Matt. 11:28, 29.

Never let worldly opinion influence you into thinking that it is weak to be meek. Let worldlings go on in their harsh, quick-tempered, dictatorial way. But you be like Jesus, the strongest man that ever walked the earth. Be meek, teachable, loving and considerate, and even though the wicked may sometimes take advantage, remember: "Jehovah is relieving the meek ones; he is abasing the wicked ones to the earth." "He beautifies the meek ones with salvation." —Ps. 147:6; 149:4.

Meekness is a perfect garment for Christians. Wear it. "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely . . . clothe yourselves with love, for it is a perfect bond of union."—Col. 3:12-14.

How Firm Is Your FAITH?



Is your faith strong or are you filled with doubts? How can faith be strengthened?

HOW strong is your faith in God? Is it as strong as the faith of Moses, who led about two million people out of Egypt into an arid wilderness? Is it as strong as the faith of David, who fought a giant warrior with no other weapon than a few stones and a sling? Is it as strong as the faith of Gideon, who, with only three hundred men, went forth to fight an army of 135,000 well-trained warriors? These men had explicit faith in the Supreme Sovereign, Jehovah God. They firmly believed that "he is and that he becomes the rewarder of those earnestly seeking him." Do you?—Heb. 11:6.

Although there has been an upsurge in church membership, the majority of professing Christians are assailed with doubts about the things in God's Word. They have little to no faith in what is written there. Their tendency is to place greater trust in science than in God, in human theories than in his Word. Observing this, a nuclear scientist who is also a clergyman stated: "When I give a popular lecture as a physicist I can count on having an audience which is spontaneously and even subconsciously convinced in advance of the validity, importance and undeniable truth of the enterprise of physics as a whole. It is equally true, that whenever I give a popular lecture on a theological topic, I can count on having an audience equally convinced in advance that religion, although possibly proper, respectable and even admirable, is nevertheless a private peculiarity of individual people and therefore essentially unreal and invalid." What a book on science says, the modern generation will accept as true without question, despite the fact that such books are made obsolete every few years, but what the Bible says is classed, more often than not, as mythical and unreliable. It matters not to these modern minds that the Bible has stood unchanged for thousands of years and is in complete harmony with proved science. It seems that this generation places greater stock in what a white-robed scientist says than in what God, the Creator, says. Because of the spirit of atheism that permeates modern thinking, faith in God and his Word is not the possession of all or even a majority of the people.—2 Thess. 3:2.

There are many religious people in Christendom that profess to have faith, but when they are confronted with a decision between accepting what God says in his Word and what some professional man says, they will, more often than not, choose the latter. They thus show that their faith is really in men, not in God. They marvel more at the wisdom of the men who study the material universe and its laws than they do at the wisdom of the One who made the things these men study.

Western nations that profess to be Chris-

tian are afflicted with the same atheistic and materialistic sickness that grips the Communist nations, despite increased interest in religion. Commenting on the fact that their faith has succumbed to materialism, G. E. Mortimore stated in the *Daily News* of Prince Rupert, British Columbia: "The West is inhabited by lost people. They have full stomachs and empty hearts. Many of them have fallen away from religious faith and found nothing to replace it, but the pursuit of money, sex and power."

The Grip of Doubt

In view of the materialistic thinking of this modern generation, it is not surprising that religious doubt is spreading through it like a contagion. According to the magazine *Cosmopolitan,* a survey showed that "one out of every four college graduates does not believe the Bible is the revealed word of God." While the magazine did not say how many other students are troubled with doubts about God's Word, it did point out this: "Religious doubt is growing among seminarians, and is infinitely more widespread than it was before World War II."

Clergymen who are higher critics of the Bible and who discredit portions of it do not build up the sagging faith of students or adults but help to tear it down. In a poll taken of Methodist clergymen it was found that 28 percent of them could not completely accept the belief that Jesus' resurrection is an assurance of eternal life. This was reported by *Cosmopolitan* of December, 1959. Such men are like broken cisterns that can hold no water. People come to them for waters of truth, but go away thirsty.—Jer. 2:13.

Regarding religious doubt the same magazine observed: "We are living in what one writer has called a 'post-Christian world.' Religion is under attack by aggressive Communism and by those who would make a religion of science. . . . For too many people today, doubt means the end of religious life."

Strengthen Your Faith

Doubt is like a seed that can grow into a noisome weed that spreads and transforms a beautiful garden into an ugly, disorderly weed patch. The time to pluck it out is before it begins to germinate. Doubt that leads to loss of faith grows when a person begins to distrust God. To have faith in him is to trust him, knowing that he would not lie to you by making promises in his Word that he will not keep. Because some religious organizations have misled people with traditions, philosophies and doctrines that are not supported by the Bible, that does not make God a liar.

All that Jehovah has promised in his written Word he will certainly do in due time. "So my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it." (Isa. 55:11) "Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it will not come to disappointment." Jesus Christ, the One through whom God will fulfill his promises to man, is that stone.—Rom. 9:33.

How can a person expect to have faith and to combat doubts if he makes no effort to gain an accurate knowledge of God's Word? It is essential to take in continually the many truths of the Holy Bible, that your faith may be built up and strengthened.

Persons who are Scripturally ignorant are usually the ones who think God is obligated to do things for them. Commenting on this frame of mind, clergyman Arthur Tingue said: "They want to make bar-

gains with God. They want ten easy steps to lead them out of their problems. 'I'll go to church every Sunday if you promise to help me.' These are the people who have the most trouble with doubt. They make a bargain with God, and when he doesn't come through, they stop believing." Because of their ignorance of God's written Word, such persons do not have a genuine faith. They mistakenly think that God exists to serve man, when it is the other way around.

You can strengthen your faith by going to the Scriptures, not with the cynical mental attitude of this atheistic world, but with the sincere desire to learn what they have to say. It is necessary to keep in mind that, while you cannot trust or depend upon what men say, you can trust God. Do not permit critics of his Word to disturb you, for they have been unsuccessfully trying to discredit it for many decades. Archaeological findings have proved them wrong time and time again. They are anxious to destroy your faith but can offer nothing wholesome to take its place. The position to take is the one held to by the apostle Peter, who said to Christ: "Master, Whom shall we go away to? You have sayings of everlasting life."—John 6:68.

"The Sin That Easily Entangles"

When a person is far removed in time from past events, he tends to look at them as more story than fact. Because he personally did not experience them, he has a certain detached feeling about them. They appear remote and unreal. The nation of Israel, for whom God performed some breath-taking miracles, developed this attitude toward what he did for them. For example, some of the generations that came long after the waters of the Red Sea were miraculously divided were not greatly impressed by the historical record of it. They experienced lack of faith and turned away from Jehovah God.

The passing of time seems to dull human memory to the crisp impression made by the things God did. It is only by reading and rereading the written record of them that you can keep them fresh, vivid and meaningful in your mind. Do not permit them to fade into the misty region of stories, but keep them in the clear realm of fact.

The Biblical record contains the testimonies of a cloud of witnesses, assuring future generations of its truthfulness. Regarding this the apostle Paul said: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us." (Heb. 12:1) That easily entangling sin is lack of faith. It gets its foothold when you begin entertaining doubts about the Creator and his written Word.

Because the world is ruled by wicked invisible forces that exercise a powerful influence upon human thinking, it is difficult to maintain faith without continual effort to strengthen it. Those forces use every imaginable means to destroy faith in God and his Word. "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons."—1 Tim. 4:1.

No one should imagine for a moment that he is immune to the doubts and disbelief that grip the materialistic, science-worshiping people of this twentieth century. He must fortify his faith continually, remembering that the contradictions of worldly-wise men do not alter the truthful record of God's Word nor do they make him a liar. "So let us not give up in doing what is right, for in due season we shall reap by not giving out."—Gal. 6:9.

What is behind those HEADACHES?

"MY HEAD feels like it's going to split. It must have been something I ate."

"There's that pain again. I guess I need new glasses. But then again, it might be my sinus."

"It feels like someone is hitting me over the head with a hammer. I get them so often I just know there's something terribly wrong. Do you think it could be a brain tumor?"

Do these complaints, or similar ones, sound familiar to you? No doubt they do, for they are provoked by one of the most common ailments known to the human race, the headache. In the United States alone statistics show that at any given time from ten to fifteen million people undergo the distress of headaches. More than half the people who see a doctor have headaches as one of their complaints.

Almost everyone has had a headache at some time or other. It is rare to find someone who has not. For approximately fourteen million, or eight percent of the population in the United States, it is a chronic condition. Most of these headaches last from one to six hours, and the average person has from one to twenty-four each year. The frequency of this discomfort is confirmed by the fact that almost fifty million headache tablets are sold every day in the United States. This is more than seventeen billion a year!

What Causes Headaches?

Headaches can be caused by many things. They exist as an outstanding symptom in such a great variety of diseased states that it might be said that almost any condition that upsets the equilibrium of the nervous system is capable of causing a headache. While it is true that many people blame their headaches on glasses, sinus, constipation, food, or the possibility of serious illness, it is not true that these are generally the cause. Ninety percent of all headaches do not originate with such factors; only about 10 percent do.

Many worry unnecessarily that a brain tumor is responsible for the pain. Fortunately, this is rarely the case. It may appear logical that the brain should be involved, but about 95 percent of headaches do not originate with the head at all. They seem to be due to "referred" pain, because painful stimulation applied at any point along nerve fibers can be projected or referred back to the head, where the brain acts as a receiving center for all nerve stimulation. However, the entire process is far from clearly understood.

Of the 5 percent that originate in the head, only a fraction can be traced to serious head ailments such as brain tumors. Strange as it may seem, the brain itself is insensible to pain. It can be operated on, the cells damaged or crushed, yet it will

not feel pain. This does not mean that brain tumors will not stimulate headaches. A large percentage of those with brain tumors eventually complain of headaches; but of the millions of headaches experienced daily, this cause constitutes only a very small portion.

Sinus trouble is frequently blamed for headaches, but here again, while congestion in the facial sinuses can result in pain, it accounts for only a very small percentage of all headaches. The congestion of sinuses causes pressure against nerves and may be felt along the borders of the sinus itself or in other parts of the head and neck. This congestion can result from infection, allergic irritation, blocked drainage, or combinations of all these factors. An acute infection is liable to follow a severe cold, influenza or other infectious illness. Accompanying this infection is the discharge that collects in the sinus cavities.

Other minor causes for headaches include disturbances of the eyes and ears, blows and accidents, allergies, poor ventilation, improper eating and drinking habits, and those associated with general diseases such as fever and high blood pressure. Patients with the latter, high blood pressure or hypertension, often complain of headaches. However, their frequency is not always related to the level of the blood pressure. People with low blood pressure can have headaches; those with high blood pressure can be without them, though many doctors do note the frequent coincidence of headaches with hypertension. The pain may be produced by a thickening and swelling of the blood vessels in the head, which irritates the delicate nerves near these vessels. A similar reaction may occur prior to the menstrual period in women.

Migraine headaches account for another minor part of all headaches. They may be minor as to percentage of occurrence compared to the total, but they are by no means minor in intensity. Migraines can begin in childhood, but more often affect the age group between 20 and 35, often terminating in the victim's fifties. They appear to be more frequent in women.

Some sufferers can tell when a migraine is approaching. They become anxious, tense, cranky, with occasional swelling of the extremities. Just before the pain begins, there may be a pounding sensation behind one eye and vision becomes obscured. The victim may see spots or light flashes and become dizzy. These symptoms are probably produced by a contraction of blood vessels in the head. Then the migraine's pain strikes. The arteries may begin to expand, usually in the temple or forehead, accompanied by a throbbing pain, which later turns into a steady ache. The pain seems to be induced by the irritation of tiny nerves surrounding these dilating blood vessels. Usually beginning on one side, it may spread and affect the entire head and neck. It may last only a few minutes, an entire day, or sometimes even several days. Eventually, the blood vessels return to normal and the pain ceases. It is a generally miserable experience, though it may leave one with a feeling of well-being.

The various types of headaches described still constitute only about 10 percent of the total. What of the other 90 percent? What kind of headaches are these that make up the overwhelming majority?

The Other 90 Percent

What is the most common type of headache? Doctors are in general agreement that "tension" headaches, stimulated by emotional stress, are by far the number one culprit. A tension headache is typically a sustained pain in any part of the head, and can be felt in the neck and shoulders as well.

This common variety that takes such a great toll in pain and discomfort comes from a source you might not suspect, the muscles of the neck and the scalp. As a result of fatigue and tension the brain loses partial control over these muscles, and they begin to tighten. Any sustained contraction of these skeletal muscles puts pressure on nerves and tiny blood vessels in the head, leading to pain. This pain can spread all over the scalp and become so severe that the patient tightens up even more, causing a further pressure on nerves and blood vessels—a distressing, vicious circle. Doctors know that "tension headaches" are directly related to constant or periodic emotional conflicts, worry, anxiety, strain, prolonged physical exertion beyond the point of fatigue, concentration or preoccupation with something for too long a time.

These conclusions are similar to those resulting from a survey taken by Dr. Henry D. Ogden of the Louisiana State University School of Medicine as reported to an American Medical Association meeting. He found that 80 percent of students questioned complained of headaches, 77 percent of executives. Then in descending order came professional people, housewives, clerical workers, salesmen and manual laborers. Farmers and other agricultural workers were on the lower end of the scale, with only about half reporting headaches. It becomes apparent that those who are more sensitive and who are exposed to the anxieties and tensions of modern living are most likely to fall prey to headaches.

Single situations may trigger tension headaches. A child may have one on his first day of school, a man worrying about financial arrangements, a housewife on her washday or in preparing for guests, husbands and wives after arguments, and so forth.

Relief from Pain

Once headache pain has begun, what can be done about it? The answer depends on the type of headache. What may be effective for one may not bring relief for another.

For most headaches, especially those in the tension category, the aspirin, or aspirin in combination with other drugs, will do about as well as any other preparation in relieving pain. Oddly enough, medical men are not exactly sure how aspirin accomplishes relief. Some suspect that it is carried by the blood stream to the forepart of the brain, which controls the ability to feel pain.

Tranquilizers cannot relieve pain, but they do aid in relieving tension, which is responsible for muscle contraction leading to pain.

One point to be stressed is that, while medication such as aspirin is useful as a pain reliever, it does not supply relief from the cause of the headache. These drugs simply act on the symptoms, not the underlying cause. In recent years many doctors have questioned the advisability of prolonged use of drugs such as aspirin, claiming that overusage can be dangerous. One report mentioned in the New York *Times* of March 15, 1959, stated there was evidence "that aspirin probably causes minor gastro-intestinal bleeding in a high proportion of heavy users." The mechanism that may cause this reaction is said to be the corrosive action of gastric contents combined with the presence of insoluble particles of aspirin. However, other researchers claim that these reports are exaggerated.

Relief from Cause

It is said that an ounce of prevention is worth a pound of cure. This is true of headaches. It would be much better to take

measures to avoid their frequent occurrence than to suffer unnecessarily.

To take proper steps to curb headaches, one must realize that most have an emotional basis. Even the migraine is thought to be caused by emotional strain. Tension is brought about in a multitude of ways: when life's problems become too great; harboring resentment, such as dislike for an employer; competing to "keep up with the Joneses"; trying to meet overcrowded schedules; lack of recreation; in general, the stepped-up or anxious mode of living so common to this age.

Moderation should be displayed in our living habits. Too much sustained effort without thought of the consequences will result in tension. Life is not a series of frenzied hundred-yard dashes. As an automobile gives the best mileage at moderate speeds; so the human organism used moderately will give a more satisfactory, long-range performance. Excessive demands over a long period of time on the mind and body can bring on an imbalance of the nervous system and result in headaches and other disorders.

Take time out to relax. This eases muscle contraction and releases pressures that build up to headaches. A warm bath may be helpful, as are exercise, wholesome entertainment, a change of scenery, reading, music, and so forth. Some find massage and manipulative treatments, especially of the neck region, to have varying degrees of success. Proper planning of one's daily schedule can be helpful too. Do the important things. If every last detail cannot be attended to, do not worry about it. Perfectionism in everything can overtax the system; being too fussy, insisting that things be just exactly so, constantly driving oneself for fear of criticism may cause difficulties. Rest is vital. Nothing can substitute for a sufficient amount of it in avoiding tension.

Hope for Permanent Cure

The occasional headache should not cause undue concern to anyone. In some ways it may be regarded as a blessing. It is nature's way of letting us know that we should slow down, or it may be a warning of a disturbance somewhere in the body, environment or personality.

However, if medication does not bring relief and headaches persist, you should go to a reputable physician to check on the possibility of serious organic disease. If there is no serious illness, more than likely it can be attributed to tension.

How true the words of Jesus, found at Luke 21:34: "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life [over livelihood]"! He knew, too, that the only permanent cure for aches and pains would be the restored Paradise on earth under the kingdom of heaven. At that time, he revealed, "neither will . . . pain be any more." What lasting relief that will bring mankind when even in a physical way "no resident will say: 'I am sick' "!—Rev. 21:4; Isa. 33:24.

THE CATHOLIC CHURCH IN THE 20TH CENTURY

● The influence of the Roman Catholic Church is felt in all parts of the world, by both Catholics and non-Catholics. Its activities are of concern to you.

● What is the attitude of the church toward the Bible? How do Catholic teachings compare with the Bible and with the beliefs of early church fathers? What part has the church had in the wars of this 20th century? What are the policies and the practices of the church on matters of freedom, public schools, communism and morals? You should know the facts.

● Answers to these vital questions have been gathered for you from Catholic information sources and other recognized contemporary historical works.

Coming in the next issue!

Freedom of Worship OR THE POWER OF THE STATE?

By "Awake!" correspondent in Costa Rica

SEPTEMBER 15, 1821, is a memorable date in the history of Costa Rica. On that day it declared itself free from the yoke of Spain. Since then that day has been celebrated as a day of freedom. Strange, then, that some Costa Ricans should be deprived of one of their most precious freedoms because of that celebration.

During the week of September 15, 1959, the schools of the city of Puerto Limon were observing civic ceremonies to commemorate liberation. In one school the president of each class went out to the schoolyard to salute the flag as representative of the rest of the class, and his classmates were to stand to show they were represented by him in the salute. As the bugle sounded for the salute, all the students stood in the different classrooms with the exception of thirteen children. Why had they not stood? Their parents had taught them from the Bible that the salute was an act of worship and that worship belongs to God. The children were not disrespectful in any way, they did not tell others that they should not salute; they merely sat silent while others participated in the ceremony. They were known as good, obedient students and were not troublemakers.

Expelled from School

The following Monday these students were expelled from school because of not participating in the flag ceremony, and were charged with rebellion and insubordination.

The parents of the children requested an audience with the teachers to explain why their children did not salute the flag, but this was refused. They then wrote a letter appealing to the minister of education, but got no answer. A representative of Jehovah's witnesses called on the minister and explained the position of these Christian people, but the minister would give no relief, saying that it was the law to salute the flag and the law must be obeyed.

They then appealed to a local court to have the children reinstated, but there, too, they were refused. The appeal was taken to the Supreme Court of Costa Rica, showing why their children did not salute the flag, that it was not for lack of respect to the flag and what it stands for, but because of conscience trained in God's Word. It was pointed out to the Court that the Constitution of Costa Rica guarantees freedom of worship and the right to be educated in the schools of the State. The Supreme Court said that it concurred with the lower court that there was no violation of freedom of worship. Yet Law Decree Number 768 speaks of the practice as religious, commanding education in 'the *worship* of the National Symbols.' The children were unable to take their final examinations and lost the school year.

At the start of the new school year most of these students returned to school. April

12, 1960, the schools commemorated a historic battle with flag ceremonies. Again the children of Jehovah's witnesses did not participate. They were called to the director's office and threatened with expulsion if it happened again. Because of the death of a former president of the country, special flag exercises were held June 6, and again the children of Jehovah's witnesses did not participate. They were sent home and their parents called in and, in spite of the Scriptural reasons given by the parents, the school authorities said they would expel the children if they did not salute the flag and sing the national anthem. However, the children were accepted back in school the next day, but told that the following week there would be flag exercises every day and if they did not participate they would be expelled.

In the meantime a new minister of education had taken office, so a representative of the Witnesses again sought relief for the children, but the new minister was adamant in his refusal to recognize the right of the children to abstain from the salute ceremony because of conscience. A petition was then submitted to the Superior Council of Education, and on July 5, 1960, this petition was denied.

Public Reaction

At the time of the expulsion of the children in September, 1959, there was hardly any comment in the newspapers. But after the representative of the Witnesses had talked to the new minister of education, an article appeared in one of the larger newspapers with the minister's report of the interview. The article stated that a "principal of Jehovah's witnesses" had asked for exemption of the children from the flag salute because the Bible prohibited it. The minister of education replied that the only Bible that existed for him as a functionary was the Constitution and the law. The article also stated that the minister told the "guest" that if he did not find freedom in Costa Rica he should look for it somewhere else.

The following day, June 19, a sharply worded editorial appeared in the same paper condemning Jehovah's witnesses. The writer said that it was "really inconceivable that anyone had the daring to plant such an absurd and reviling demand." He further stated that if Jehovah's witnesses did not want to render honors to the National Symbols, then it was high time to get out of the country.

This set off a vitriolic attack on two radio stations, with daily programs, one by a priest, calling for the authorities to "stop" Jehovah's witnesses.

The day following the editorial attack an answer was published, written by a representative of the Witnesses. It pointed out that Jehovah's witnesses had shown no lack of respect for the flag, that they respect the flag of every nation where they reside; that the Witnesses in Costa Rica, as in every other country, are law-abiding, tax-paying citizens; but that their conscience trained in God's Word prohibits them from doing an act of worship to the flag, since worship belongs to God. Since the newspaper editorial had mentioned the position of the Witnesses in the United States and England, the writer brought out that in the midst of World War II the United States Supreme Court had ruled that the compulsory salute was unconstitutional and violated the Bill of Rights. The attention of the editor was called to the Universal Declaration of Human Rights, Articles 18 and 19, adopted December 10, 1948, by the General Assembly of the United Nations, and which states: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone

or in community with others to manifest his religion or belief in teaching, practice and worship and observance. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."

God or the State?

The Witness then cited the words of the famous Puerto Rican educator, José Padín, as quoted in *The Island Times*, San Juan, Puerto Rico, December 18, 1959: "The recital of words to create reality is pure black magic. Good, loyal citizens are raised in a climate of freedom . . . The Loyalty Oath at the school level is neither good pedagogy nor good democracy. It is indispensable in a totalitarian regime. In a democracy it is a violation of the very essence of freedom. Little children swearing allegiance to the flag and the indivisible entity for which it stands must make the angels weep." The writer concluded, saying that, while Jehovah's witnesses did not participate in the ceremony of saluting the flag, neither did they show lack of respect.

A few days later an article by a member of the National Assembly appeared in another paper, stating: "The fundamental thing to determine is if the State is right in expelling a student from an official center of education because the student subordinates his civic precepts to his religious convictions, formalism to the spirit, the country to God. And if, as the crowning freedom, it deals with a child, an adolescent who has been taught to believe, who has been raised under the discipline of esteeming every command imparted by God to men, can the State compel that child, that adolescent to violate the sacred principles of his faith? Should it teach him to be a coward, a traitor to his own family, to his religion, to his most intimate convictions? Can the State compel a child that thinks and feels God in his heart to render honors to a flag when that child is convinced that, on doing it, he transgresses the divine laws under which he has been raised? Is patriotism superior to faith? Is the State superior to God? I repeat: *There can be no law against the conscience.*"

Sunday, July 3, a letter was published from a well-known Costa Rican lawyer, Mario Alberto Jiménez. Accompanying the letter in the newspaper was a photograph of a pirate, gun-running ship flying the Costa Rican flag. A German adventurer had registered five ships under the Costa Rican flag and was acting as an arms smuggler. This lawyer contended that if the authorities were looking for a lack of respect for the flag, here was a real case. He also showed how many business firms had violated the law regarding the flag by using it as a decoration for their places of business, and that the Catholic church had violated the law by flying the pope's flag at the same level or even higher than the Costa Rican flag. He stated that it was almost sure that if "Jesus should return he would be indifferent even to the flag of the Holy Father."

In spite of the sound reasoning by these public figures, the Superior Council of Education ruled in its opinion of July that the children of Jehovah's witnesses could be made to salute the flag or be expelled from school.

Worship of a National Image

Both the former minister of education and the present one said they would never think of trying to force a child to worship before a religious image. Yet they saw no inconsistency in demanding that the child worship the image of the State. God's Word at Exodus 20:3-5, and many other scriptures throughout the Bible, does not

say that the worship of religious images is prohibited but that other images may be worshiped. The worship of all images, without exception, is prohibited. Daniel, chapter three, shows the course of three faithful servants of God. They refused to bow down to an image of the State even though it meant being sentenced to death. God showed his approval of their stand by delivering them from death. Jehovah's witnesses today are in the same position. They have dedicated their lives to God and they must prove faithful to that dedication vow or suffer the penalty of death. (Rom. 1: 31, 32) The apostle Peter stated the principle that has always governed Christians when there is a conflict between God and the State: "We must obey God as ruler rather than men."—Acts 5:29.

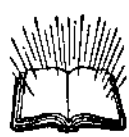
What will be the outcome? The more than two thousand Witnesses in Costa Rica and their children hope they will be able to continue worshiping Jehovah God in peace, with the school authorities recognizing their freedom. They do harm to no one and are never involved in plots against governments or in revolutions. No government has anything to fear from Jehovah's witnesses. They unselfishly give of their time and energy to help others who wish to study God's Word and learn of the wonderful promise of a free, peaceful world soon to be established by God's power.

Costa Rica has enjoyed an enviable reputation as a freedom-loving country up to now, even though the Catholic religion is the state religion. If this present action against Jehovah's witnesses continues, it can only be viewed as a step backward in the long, hard fight to maintain liberty, to protect the individual from the overriding power of the State. If the education authorities refuse to recognize the right of Jehovah's witnesses to freedom of worship, it will mean that the children of these Christian families will have to go without an education or go to some nearby country that recognizes their right to worship God according to their conscience. Even now there are threats by some individuals of forcibly taking these children from their parents, as was done by the Nazi dictator Adolf Hitler, and as is being done now in some Communist lands.

Register Your Protest

Undoubtedly freedom-loving readers of this magazine will want to register their protest against this violation of freedom of worship as guaranteed by the Constitution of Costa Rica and by the Universal Declaration of Human Rights adopted by the United Nations, of which Costa Rica is a member. If so, they should write to His Excellency Mario Echandi Jiménez, President of Costa Rica, and the Superior Council of Education, San José, Costa Rica.

Jehovah's witnesses are on trial in Costa Rica, but they know they face a much higher tribunal than that of any man or nation, that of the Supreme Judges of the universe, Jehovah God and Christ Jesus. Those who oppose them also stand before that court. Jehovah's witnesses await that decision with calmness and confidence. They joyfully look forward to the fulfillment of the inspired words of the psalmist (7:8): "Jehovah himself will pass sentence on the peoples. Judge me, O Jehovah, according to my righteousness and according to my integrity in me."



CAN YOU GAMBLE and WIN?

STONEY-FACED players, crowded around the spinning roulette wheel, watched in silent fascination as the small ivory ball stopped its bouncing and began to roll from one brass-divided section to another. Finally it came to a stop in one of the numbered sections of the wheel. Quickly the table was cleared of chips, and just as quickly more were put out by the players for the next spin. This is a common sight in gambling casinos throughout the world. Players bet on the chance that the ivory ball will settle on the number they select. Some win; others lose.

Why is it that people are willing to risk their money, sometimes all they have, on that ivory ball? Is gambling a sure way of getting rich fast? Can a person, over a period of time, win at gambling? Is gambling harmless entertainment? What effect does it have upon society? These and many other questions face the person who takes a look at gambling and marvels at the fascination it holds for those who engage in it.

It has such great popularity that some governments not only make it legal but often sponsor it in the form of lotteries. Whether it is carried on in luxurious casinos, shoddy gambling parlors, grimy alleyways, smokey back rooms, giant race tracks or in churches, it is never short of players. Even in places where it is illegal there are lots of players and secret places where they can gamble. It was estimated by Senator Kefauver's Crime Investigating Committee that 20 billion dollars is involved annually in gambling operations in the United States. That would make a string of one-dollar bills that would stretch from earth to moon eight times. It might also be compared with spending twenty dollars every minute from the time the apostle Paul wrote his letter to the Romans A.D. 56 down to 1958.

What Are the Odds?

The odds in a gamble can vary greatly, especially when elements other than pure chance are involved, such as in races and athletic contests. But in games such as roulette and craps where chance alone is to be considered the odds are more constant. This term, which is common in gambling circles, may be a bit puzzling to nongamblers. It has to do with the probability that something will or will not happen. If, for example, one of a pair of dice were thrown, the chance in favor of the side with, say, four dots coming up is one in six because there are six sides to the dice. There are, therefore, six possible results in every throw, one of which could be the side with four dots. The odds against the four appearing on a throw can be said to be five to one.

In a long series of throws the probability is that the four dots will come up one in every six throws. The more throws that are made, the greater is that probability. If, in another instance, the fair betting odds were three to one against a certain event, this would mean that the event, in the long run, would take place once in every four trials.

When two individuals are gambling against each other and the odds are in favor of one, that would mean he is certain of winning in the long run. It does not mean he will not have losses, and it does not mean that the other person may not have a series of wins, but it means that after many trials he is certain to have the other person's money. This would be gambling with unfair odds. Take, as an example, the soldier who bet onlookers at crap games that the shooter would not make his point when it was either a six or an eight. The odds were in his favor because in every throw of the dice there were five possible ways of making a six or an eight but six ways of making a seven. The odds were six to five against a six or an eight appearing on the dice and in favor of seven. Anyone betting against him would eventually be the loser.

It is because the odds are arranged to favor gambling houses that you are certain to be the loser in the long run when you play against them. Professor Philip Fox pointed this out. "People who bet with bookies," he said, "or in legal deadfalls such as race tracks, and casinos in Nevada, are chumps because they are ignorant of the insuperable odds against them. . . . No one who bets regularly on horses or other sports with bookies, or bucks the house percentage in craps, roulette and slot machines, has the slightest chance of winning in the long run. The longer he plays, the more staggering are the odds against him."

It makes no difference whether he plays a great number of games at one time or stretches them over many years. Each time he plays, the more certain it becomes that the gambling house will end up with his money. Usually winnings are promptly lost in continued playing. The games do not have to be crooked for this to happen, although they very often are. The houses can depend upon the odds that favor them. If a house has sufficient capital to withstand unfavorable runs, it is assured of profits in the long run. A famous gambler of the nineteenth century said: "All any gambler wants is to have play for a long enough time and he'll get all the money any player has."

In craps the house has an edge in its favor of 1.41 percent when the shooter bets his own pass. With roulette, American gambling houses that operate honest wheels have an edge of 5.26 percent for even money bets on red-or-black and odd-or-even numbers. This is possible because American roulette wheels have two zero sections that represent outright losses to the players. European wheels, with only one zero, give the house an advantage of 1.35 percent on even chances and 2.7 percent on the numbers.

Slot machines that have not been rigged are set to give the house an advantage of 25 percent. Twenty symbols on each of three dials mean that with every cycle there are 8,000 combinations possible. Out of those 8,000 possible combinations there are only three that produce the winning three bars that mean a jackpot. These are murderous odds against a player. Of course, machines may vary, but the odds against a jackpot are certain to be tremendous in every case.

Pools on football games that are operated by gambling syndicates are designed for suckers. The odds are so arranged that the syndicate is assured of an advantage that ranges from 53 to 92 percent.

Betting on horses is another sure way to lose your money. "It is impossible," says Professor Fox, "to win on the horses over an extended period, because the state and the track skim so much off the betting pool. Nearly every player thinks a 17 percent take, which is common in most large states, is the only handicap he must overcome. That is true if he bets on only one

race. When he and the entire crowd rebet winnings through the parimutuel machines, the take is closer to 60 percent for eight races."

Gambling Systems

Many inveterate gamblers think they are certain of winning by using one of the many gambling systems that have been worked out. They can often be seen sitting by roulette wheels carefully noting winning numbers on a pad and then placing bets after making studious calculations. More often than not they leave the table with empty pockets. The only way a person can make money with a gambling system is by selling it to chumps.

In his book *The Science of Chance,* Horace Levinson states: "Systems can be divided into two classes: those that have some effect on the probability of gain or loss during short periods of play, and those that have no effect whatever. There are no systems that have any effect in the long run." Professor Fox adds his voice to this view by saying: "I never have seen one that gave the player a remote chance to break even in an honest game, much less show a profit."

The famous Martingale system is believed by some persons to be a sure way to win. By doubling losses it seems to insure the player a return. He places a bet of one dollar. If he loses, he doubles the next bet, and if that is lost too, he doubles again and so on until he wins. After each win he bets one dollar. The theory may appear sound, but it does not work out in practice.

The roulette wheel has no memory, and that means a player's chance of winning does not increase after he has lost several times in succession. His chances of winning or losing are the same for each spin. This fact is too often overlooked. System gamblers mistakenly think there is such a thing as maturity of chances. This is the big weakness in most gambling systems. By using the Martingale system of doubling losses a series of losses can force a player to drop out because he reaches the limit of his finances and is unable to make another bet.

When writer Clyde Davis demonstrated the Martingale system at a party, using play money, he had a run of nineteen consecutive losses, which amounted to $524,288. Doubling this required him to put up $1,048,576 on the chance of winning one dollar. Obviously, that would be a ridiculous investment if a person had that much real money to bet.

Aside from the chance of a bad run the system player is confronted with a betting ceiling that is placed on games by the gambling houses. At Monte Carlo one of the maximum stakes is 12,000 francs, with a minimum of 10 francs. With the Martingale system the player would be limited here to doubling his initial bet nine times. If he had ten consecutive losses, he could not double his last bet to recover them.

Effect on Society

Gambling can make an addict out of a person just as narcotics can. Once the gambling fever gets a grip, the victim finds it nearly impossible to quit. It can undermine his morals, causing him to put gambling ahead of everything else. Family, friends, self-respect and moral integrity take second place. It has caused persons with no previous criminal record to turn to thievery. Court records are filled with such cases. In his book *Nature of Gambling,* David Allen states: "It leads to massive embezzlement, cheating, killing, and disruption of many kinds."

The money people use in gambling, whether in quest of amusement or in the mistaken notion of getting rich fast, usually goes into the pockets of the underworld.

They are actually financing the criminal element that preys upon them and that corrupts those who rule them. Regarding the billions of dollars American gambling pours into the ranks of the lawless, *Reader's Digest* said: "The gold pouring into the pockets of the underworld is doing more to increase our big-city gangs' potential for evil—including the corruption of officials—than anything since Prohibition." The magazine *The Nation* also made an observation on this: "Nowadays gambling is not only a major source of municipal corruption; it provides the organization which enables syndicates to operate even more lucrative rackets."

Under no circumstances can gambling be considered as on the same level as legitimate business. In its long, sordid history it invariably has been responsible, in one way or another, for corrupting and degrading human societies.

Note what Virgil Peterson of the Chicago Crime Commission stated about it: "Those engaged in the gambling business have, with very few exceptions, been identified with the criminal element. The ranks of gambling house proprietors have been largely filled with swindlers, confidence men, sharpers, notorious bandits of every description, and even a large number of bank robbers and murderers. The business of gambling has always been characterized by dishonesty. Gambling houses have flourished to the greatest extent in those localities in which the greatest amount of lawlessness and corruption has prevailed. Commercialized prostitution in particular, as well as other forms of crime, has been prevalent contemporaneously with wide open gambling."

You are certain to be the loser in the long run when you gamble. The odds are against you even in honest games, and few of them are honest, which is to be expected of anything in which the underworld has a hand. You are also the loser because, through gambling, you help to finance the criminal activities that deteriorate and corrupt the society in which you and your children live.

The insidious nature of gambling makes it morally dangerous to you and to the community. No matter how it may be analyzed, evidence in its favor is wholly lacking. It is parasitical, giving nothing but taking all.

How can any person who loves righteous principles look with favor upon gambling, much less participate in it? How can he give support to what is unrighteous and pernicious while professing to be a lover of justice, honesty and other right principles? It matters not whether a government has declared gambling legal or churches permit it, its evil effect remains the same. It is the fruit of a wicked world that has a bad influence upon all who come in contact with it. It creates a love for money, which "is a root of all sorts of injurious things." (1 Tim. 6:10) If you love what is righteous and upbuilding, you will not gamble.

Flag Worship

¶ According to the New York *Times* of November 21, 1958, Governor J. Lindsay Almond, Jr., of Virginia stated: "I not only respect, I worship the flag of my country." Compare this with what the leader of Christianity, Jesus Christ, said: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." —Matt. 4:10.

Feathered Submariner

● The water ouzel or dipper may be quite an ordinary-looking bird, but how remarkable it is for its water exploits! Here is a bird that thinks nothing of cavorting in the icy spray of a Rocky Mountain stream; it walks or swims underwater, dining on tasty aquatic insects. Atomic submarines that travel under the North Pole have little on this feathered submariner, for it has been observed to force its way even under a sheet of ice. One of the most interesting descriptions of this water-loving bird was given by John Muir in *The Mountains of California:*

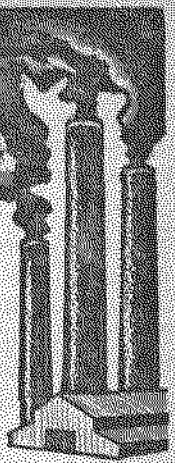
● "The Ouzel seldom swims more than a few yards on the surface, for, not being web-footed, he makes rather slow progress, but by means of his strong, crisp wings he swims, or rather flies, with celerity under the surface, often to considerable distances. But it is in withstanding the force of heavy rapids that his strength of wing in this respect is most strikingly manifested. The following may be regarded as a fair illustration of his power of sub-aquatic flight. One stormy morning in winter when the Merced River was blue and green with unmelted snow, I observed one of my ouzels perched on a snag out in the midst of a swift-rushing rapid, singing cheerily, as if everything was just to his mind; and while I stood on the bank admiring him, he suddenly plunged into the sludgy current, leaving his song abruptly broken off. After feeding a minute or two at the bottom, and when one would suppose that he must inevitably be swept far downstream, he emerged just where he went down, alighted on the same snag, showered the water-beads from his feathers, and continued his unfinished song, seemingly in tranquil ease as if it had suffered no interruption.

● "The Ouzel alone of all birds dares to enter a white torrent. And though strictly terrestrial in structure, no other is so inseparably related to water, not even the duck, or the bold ocean albatross, or the stormy-petrel. For ducks go ashore as soon as they finish feeding in undisturbed places, and very often make long flights overland from lake to lake or field to field. The same is true of most other aquatic birds. But the Ouzel, born on the brink of a stream, or on a snag or boulder in the midst of it, seldom leaves it for a single moment. For, notwithstanding he is often on the wing, he never flies overland, but whirs with rapid, quail-like beat above the stream, tracing all its windings. . . . The vertical curves and angles of the most precipitous torrents he traces with the same rigid fidelity, swooping down the inclines of cascades, dropping sheer over dizzy falls amid the spray, and ascending with the same fearlessness and ease, seldom seeking to lessen the steepness of the acclivity by beginning to ascend before reaching the base of the fall."

"A Prohibitive Price"

A news item from London appeared in the New York *Times* of June 5, 1959: "The *Lancet*, a leading medical journal, is urging British physicians to fight for the abolition of boxing. . . . This is the latest of a series of attacks on boxing on medical grounds in Britain. One of the most prominent critics has been Dr. Edith Summerskill, a Labor member of the House of Commons and a former Minister of National Insurance. 'Sixty-four deaths, including twenty-two amateurs, in four years is a prohibitive price to pay for a sport which makes the brain and its exquisitely sensitive extensions such as the eye legitimate—in fact, main—targets,' the editorial asserted. 'If boxing causes fatal cerebral damage in a few contestants, the natural conclusion is that it causes material brain injury in many more.' . . . About eighteen months ago the subject was widely discussed in medical circles as the result of a report by Dr. MacDonald Critchley, a London neurologist, on brain injuries suffered by fighters. He said that brainwave recordings of sixty-nine former boxers showed that most of them unquestionably had received such injuries."

IS OUR POLLUTED AIR DESTROYING MAN?



IF YOU found that someone was spreading a poisonous mist throughout your home, would you be concerned? How would you feel on learning that this one was also poisoning your daily food? Then if you received a large bill charging for polluting your air and food, would you not be outraged? It may come as a shock—but you are the person being so poisoned and you are paying for it besides.

Due to nuclear explosions and the atomic radiation resulting therefrom the air, food and drink of every individual on earth has been poisoned, already resulting in the death of many and threatening painful sickness and death to millions more. Radiation sickness is real and serious to the hundreds of thousands who survived and saw the survivors of the two wartime atomic blasts over Japan. Down to this day we are reminded of that nightmare of horror, as survivors continue to die from leukemia, a blood disease resulting directly from exposure to atomic radiation. As if this were not enough, peacetime nuclear tests in the Pacific have caused islanders to suffer ulcerous sores, loss of hair and indescribable pain.

As men gather together in industrialized centers, additional pollution is realized by the releasing of dangerous chemicals into the air. Because of incomplete combustion of fuel in their engines, Los Angeles' more than three million automobiles spew out from their tail pipes 2,000 tons of hydrocarbons every day.

It is estimated that 10,000 communities have an air-pollution problem. At times it has reached such serious proportions that deaths have resulted. In December of 1952 a cold damp fog settled down over London, England, trapping and holding close to the ground smoke containing deadly chemicals. Within a few days 4,000 people were literally poisoned and choked to death. In 1948 a similar incident occurred in Donora, Pennsylvania, when twenty lives were claimed by a killing smog.

How Serious the Problem?

Does air pollution really threaten to destroy man? There can be no question that poisoned air can cause sickness and death. An authority on the subject, Surgeon General Leroy T. Burney, just two years ago said: "After several years of closer observation investigators are finding a definite association between community air pollution and high mortality rates due to cancer of the respiratory tract. We know that cancer-producing agents are in the air we breathe. Cancers can be produced in animals using concentrates of urban smog. We know that lung cancer death rates in the largest cities are twice as high as those in nonurban areas."

If polluted air became concentrated enough throughout the entire earth it is

certainly conceivable that man's existence could be imperiled. Until recently there was no chance of this happening, but with the development of H-bombs and their spread of radioactive poisons earth-wide man is forced to consider the possibility. In 1956 a report of the National Academy of Sciences and National Research Council spoke of "the possibility that increased and prolonged radiation might so raise the death rate and lower the birth rate that the population, considered as a whole, would decline and eventually perish." It added: "We are at present extremely uncertain as to the level of this fatal threshold for a human population. This is one reason why we must be cautious about increasing the total amount of radiation to which the entire population is exposed."

According to some authorities, pollution of the atmosphere by radioactivity is one of the greatest threats to man's welfare and continued existence. Three years ago Dr. Linus Pauling, a noted chemist and Nobel prize winner, estimated that 10,000 persons had already died or were dying of leukemia caused by radioactive fallout. Last year in a speech given at the University of Michigan he spoke of the hazard in these terms: "For every big bomb that is exploded I estimate that 15,000 children are caused to be born with gross physical and mental defects."

Radiation—How It Harms

The danger of radiation poisoning has long been recognized but often underestimated. With Roentgen's discovery of X rays in 1895 and the discovery by Marie and Pierre Curie a short time later of the radioactive element radium, mankind entered an era in which they would have to cope with this new hazard. Because of either not recognizing or underestimating the hazard, Marie Curie, her daughter, and many other early experimenters died as a result of overexposure to radiation. In 1939, with the splitting of the uranium atom, the nature and magnitude of the danger was increased immeasurably, and in 1945 the potential of the hazard was realized with the exploding of the first atomic bomb. Since then over 200 such bombs, with a total energy equal to more than 8,000 of the Hiroshima type, have been exploded, spreading radioactive debris earth-wide.

What causes radiation, and how does it harm man? How is it spread earth-wide to poison the air and food of everyone? Pierre Curie in experimenting with radium found that it emitted rays that were painless to a person but that in a few days produced an open sore slow in healing. Since then it has been learned that radium is an unstable element slowly disintegrating, and that in the process it gives off dangerous rays. This peculiar behavior is called radioactivity.

When the atom was split a new source of radioactivity was realized. In a nuclear explosion, when uranium atoms are split, they are changed to atoms of other elements such as barium, cesium, strontium, and so forth. However, the change is to an unstable form of these other elements so that they begin to disintegrate and, in the process, give off deadly rays. Most of the unstable elements disintegrate very rapidly, so that thirty-two hours after a nuclear explosion half of the radioactive power burns out. In a few weeks most of the rest of the radioactivity dies. Strontium 90, however, is one of the exceptions, and it continues to give off radioactive rays for a long time. It has a half-life of twenty-eight years, meaning that it takes that long for half of its radioactivity to burn out.

Strontium 90—a Threat to Man

Up until eighteen years ago there was no strontium 90, but now it is estimated over 200 pounds have been released into the at-

mosphere. Every person on earth has it in his bones, and the question arises, How much can one stand before irreparable damage is done?

When a big bomb is exploded, millions of tons of vaporized earth and rock are carried skyward in the intensely radioactive cloud. Dust particles from the cloud condense and fall back to the earth, spreading dangerous radioactivity wherever they fall. This is called local fallout even though it may cover thousands of square miles. It is especially dangerous because little of the radioactivity has had a chance to burn out.

Large amounts of the radioactive products of a nuclear explosion, however, are carried up over seven miles into the stratosphere, where prevailing winds whisk them around and around the globe. The latest studies indicate that in four to five years most of it falls back to the earth by attaching itself to rain or snow, almost none falling in regions of little rainfall. By this time most of the radioactivity has burned itself out, with the notable exception of strontium 90—notable because of its dangerous tendency to find its way into man's food and from there to his bones.

Strontium 90 is chemically very similar to calcium, so where calcium goes strontium 90 follows. Plants that normally pick up calcium from the soil will pick up strontium 90. When people eat these plants or drink milk from cows who have eaten them they take in strontium 90. Like calcium, strontium 90 heads for the bone, where it lodges for a long time, emitting its destructive rays. Blood is manufactured in the marrow of our bones and radiation interferes with its proper production, bringing on leukemia and other diseases.

It was in 1954 that strontium 90 was first detected in the human body. Over the past few years a systematic study has been made of bone samples from all over the world of people who have just died. The results of the studies show that strontium 90 can be found in all humans regardless of age or geographic location. Because their bones are growing, children average about four times as much as adults, but even then the amount varies greatly from person to person, with some individuals having seven times more than others.

Throughout the United States and Canada the U.S. Public Health Service has been making a month-by-month analysis of milk for strontium 90. These and other studies supply conclusive evidence that the amount has been increasing since 1954. As to the danger of strontium 90 in the body, Dr. M. Tsuzuki three years ago said: "I do not believe strontium 90 will be permanently harmful at its present level, but if experimental explosions continue at their present rate there will come a time when the human body will be seriously harmed. It will then be too late to do anything about it."

How Great the Cost

Air pollution through radioactivity is a growing menace exacting a price not yet fully known. At the very best its cost would be measured only in dollars and cents, but already many have paid a much dearer price in suffering, pain and death. Perhaps the most insidious hazard of radiation is the genetic damage it causes, affecting succeeding generations. A recent report of the United Nations Science Committee estimated that throughout the world between 2,500 and 100,000 children may have already been born with major physical and mental defects because of mutations induced by radioactive fallout.

The financial burden shouldered by the public for making nuclear weapons is so fabulous that the public never seems to hear the complete story. Giving an insight into what it amounts to, the London *Daily Express* of February 16, 1960, had an article

captioned "Cost of the Finger on the Button." In part it said: "The cost of keeping just one U.S. Atlas liquid-fuel missile ready for immediate firing is nearly £1,000,000 [$2.8 million] a year. America plans to have 13 squadrons by 1963, armed with 10 Atlases each, a total of 130 missiles. So the annual cost of just keeping them ready and fueled will be nearly £130 million [$364 million]. The high cost is due to the fact that the liquid fuel is highly perishable and must be used or changed frequently." A New York *Times* headline of July 2, 1959, said, "Atom Plane Cost Put at 10 Billion."

Even at its best behavior, the harnessing of atomic power presents its problems. Interesting to note is the ever-increasing problem of disposing of the fast-accumulating radioactive wastes. It is the practice to dump low-level wastes into the oceans and rivers or bury them in the ground. However, there are over 65 million gallons of radioactive wastes too hot to dump anywhere and these are being stored in underground tanks at great expense. One hundred and forty-five tanks at Hanford, Washington, where most of it is stored, have a capacity of ninety million gallons and cost $37.5 million, which amounts to 41 cents a gallon for storage. It is said that these wastes will still be too hot to dump a thousand years from now, necessitating transferring them into new tanks every few decades as the old ones deteriorate.

Air pollution affects everyone in many different ways, and the annual cost is staggering. It soils our clothing, dirties our living quarters, corrodes our buildings, irritates the eyes and nose, causes damage to plants and animals, and does untold harm to our health. It has been estimated that air pollution costs the U.S. $4 billion annually, about $65 a year for every person in the country, and this amount of money does not include the difficult-to-estimate costs of damage to paint on buildings, damage to crops, and taxes for street cleaning and other debris handling.

The Remedy

Great strides have been made in many communities to remedy the air-pollution problem. Controls on industry, laws forbidding the burning of soft coal, and restrictions on rubbish burning are only a few of the measures that have greatly improved matters. Exhaust from automobiles has become the chief offender in many communities, especially Los Angeles, where the climate and the geography of the land hold the smog down over the city. But just this past spring California's legislature passed a bill requiring antismog devices on the state's 7,500,000 cars and trucks within three years after antismog attachments are perfected.

For the air-pollution problem to be resolved men must learn to be unselfish and have genuine love for their neighbors; then they will be quick to apply effective measures for controlling pollution, even though it may be an expense to themselves. Everyone today is having his air, food, and drink poisoned, and to a great extent selfish men seeking money and power are responsible. What a joy and happy assurance for God-fearing persons to hear the Creator's promise that soon he will "bring to ruin those ruining the earth." With only unselfish men who love their neighbors left on the earth, polluted air will never threaten to destroy man, but the air will always be fresh, clean and a delight to breathe. —Rev. 11:18.

Want to buy a BASKET?

By "Awake!" correspondent in the Bahamas

THE place to buy a basket in Nassau, Bahamas, is in the straw market. But do not expect to find here things made from actual straw. It would be most surprising if you could. The material generally used in these products is the leaves of palms.

As you walk through the market you will see an amazing assortment of plaited and woven products, including baskets of many sizes and shapes. Notice the one being held up by that brown-skinned woman. It is large enough to hold a man. Possibly it is larger than you want. If so, this smaller one over here that is decorated with a shell pattern may strike your fancy, or perhaps this other basket with a pattern of raffia. From the large assortment that the straw market offers, I am sure you will find what you want.

Perhaps you would be interested in a straw hat, also made from palm leaves. How about a yard-wide hat like the one that tourist is wearing, or one that is smaller with a trimming of gaily-colored sea shells? Over here is an interesting picture hat made from lacelike sisal, a fiber taken from the agave plant. Would you like to take a gift home for your young daughter or for some other little girl? If so, the straw market has dolls made of palm leaves.

Topping

I think you would be interested in going out to one of the islands where much of the gathering and plaiting is done for the many products you see in the straw market. The homes on this island are often thatched with palm fronds and swept out with brooms made of palm leaves bound to a stick. See how the people are busily plaiting and weaving strips of palm leaves for mats and baskets.

When these people go out early in the morning to gather palm leaves, they say that they are going out topping. They take along a large basket for carrying the palm tops they gather, a straw hat for protection from the sun, a machete for cutting the tops, and on their feet are sandals made with several layers of plaited palm.

A group of women and girls will hike along a winding trail through the bush, over rough coral and limestone until they come to where the silver-top palm grows. This is the palmetto palm with a fan-shaped leaf. The leaves the workers gather are those that have not as yet opened up but are like a spear in the center of the plant; from this comes the term "topping." It may take each worker the entire day to gather nine or ten dozen tops.

Pond top is similar in appearance to the silver top but not as strong. Since these tops are usually closer to the settlement, they are more convenient to gather; but this advantage is offset by the fact that pond tops have to be cured in the sun for a week or two before they can be cut into strips for plaiting. Silver-top palm can be used without curing.

Plaiting

Each of these tops must be peeled and cut to the width desired for plaiting. If a top is to be used for making a floor mat, the strands will be cut slightly more than one fourth of an inch wide.

See that floor mat lying over there? I would estimate that it is about three feet by six feet. Sixteen dozen tops and a day of labor were necessary to make the plait for it, and another day of labor was required to sew the plaits together into a mat. The mat will be sold for the equivalent of approximately $1.50. When it is made, the long plait is laid on a rack or board and then wound in a large loop until it reaches the desired width. The loops are sewn together and the edge of the mat is bound with a strip of plait. The same method is used for making a basket or a hat. Some hats, however, are woven in one piece.

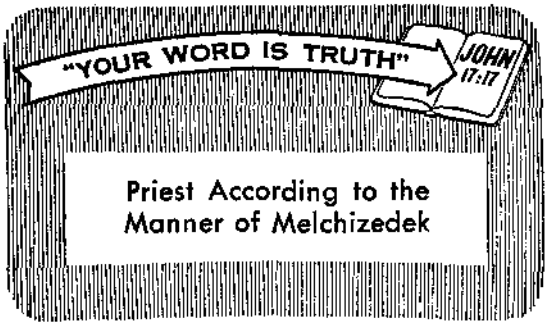
As you may recall, the hat we saw in the straw market that was made with coconut leaves was a warm-brown color and was a noticeable contrast to the straw color of the products made with silver-top or pond-top fronds. The coconut frond was allowed to stay on the tree until it was dry and brittle. To make it usable for weaving, it was dampened and then wrapped in a cloth that kept it pliable. It was then woven to form the hat.

That woman over there who is winnowing a tray full of peas is using what is called a fanner. This is a tray that is made from palm leaves and is woven so tightly that it is fairly waterproof. A man can make it in a week while working only in late afternoons and at odd times.

Before leaving the settlement on this small island, let us walk down to the beach. Now take a close look at those little fishing boats pulled up to the shore. Do you see what they are tied with? The ropes are made, not of hemp or nylon, but of twisted strands of palm leaf. Now look at the fishing pots lying on the deck of that nearest vessel. They too are made from palm leaves, but a much heavier strand is used than what we find in mats and baskets. In this case the stalk or stem of the leaf is split and woven into a sturdy pot with two tunnels in the long sides for letting in the fish.

When we were in the straw market, I mentioned that the lacy sisal hats are made from the agave plant. This is a plant that has a cluster of meaty leaves that vary from three to seven feet in length. Out of the center of this cluster a tall flower stalk eventually develops. Each leaf terminates in a sharp thorn. Only the tough inner fibers of the leaf are used for weaving sisal hats and handbags, but they are not easily extracted. Usually the leaves are cut and soaked in sea water for several days. Then they are pounded until the pulp has been beaten off the fibers. After the fibers have dried they can be used.

Now that you know how people in the Bahamas use palm leaves and the fibers of the agave plant to fashion skillfully the many attractive and interesting items sold in the straw market, you are in a better position to appreciate the products sold there. When you return home and occasionally look at the basket you bought, perhaps you will be able to hear the woman vender calling out to you: "Souvenir of the Bahamas! Want to buy a basket?"



"JEHOVAH has sworn and he will not feel sorry: 'You are a priest to time indefinite according to the manner of Melchizedek!' " Who was this Melchizedek? Who is here addressed as being like him, and in what way is he like Melchizedek? —Ps. 110:4.

Melchizedek was "king of Salem" and "priest of the Most High God." We first meet him coming out to refresh Abraham and those with him with bread and wine after their rescue of Lot. Salem later came to be known as Jerusalem, and the vale where these two met, the valley of Kidron. Concerning this incident the apostle Paul wrote: "For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him and to whom Abraham apportioned a tenth from all things, is first of all, by translation, 'King of righteousness,' and is then also king of Salem, that is, 'King of peace.' "—Gen. 14: 18-20; Heb. 7:1, 2.

As to whom Jehovah was referring to when he likened that one to Melchizedek, we read: "So, too, the Christ did not glorify himself by becoming a high priest, but was glorified by him who spoke with reference to him: 'You are my Son; today I have become your Father.' Just as he says also in another place: 'You are a priest forever after the likeness of Melchizedek.' "—Heb. 5:5, 6.

But just who was this honored Melchizedek who served as king-priest, to whom even the patriarch Abraham—the friend of God and father of all those having faith —gave tithes, and who was used to picture, in a most fitting manner, Jesus Christ the Messiah and Jehovah's great King-Priest? He appears suddenly and disappears in the same manner. Nothing is said in the account of his nationality, genealogy or offspring. This has resulted in much speculation as to his identity.

Some professed Christians have held that Melchizedek was none other than Jesus in his prehuman existence, even as some Jews have held him to have been the Messiah. But would Scripture writers liken Jesus to Melchizedek if Melchizedek were none other than Jesus himself? Others again, such as Origen, believed that Melchizedek was a materialized angel. But God's Word shows that only the fallen sons of God took up continued existence on earth by materializing and that only before the Flood. (Gen. 6:2; Jude 6) One Hierakas taught that Melchizedek was an incarnation of the "Holy Ghost." But since we know that God's holy spirit is merely his active force and does not have personality, how could it become an incarnated creature?

Higher critics sneer that "it is a plausible conjecture that [Melchizedek] is purely a fictitious personage." But that is what they have said of ever so many Bible characters, only to have archaeology prove these critics wrong and the Bible characters historical. Does every Bible character have to appear in archaeological findings for them to believe in his historicity? For the Christian it is sufficient that both the psalmist David and the apostle Paul refer to Melchizedek as a historical character.

An explanation that cannot be confirmed, but one that, incidentally, also appears in the Targums of Jerusalem and of Jona-

than and that is accepted by most of the Jewish rabbins as well as by Jerome and Luther, is that Melchizedek was none other than Shem, the son of Noah. Shem not only was living at that time but he even outlived Abraham's wife Sarah. Shem was specially blessed by Noah: "Blessed be Jehovah, Shem's God, and . . . let God . . . reside in the tents of Shem."—Gen. 9:26, 27.

As many have wondered as to just who Melchizedek was, so many have been perplexed at Paul's words regarding him: "In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually." (Heb. 7:3) Commenting on this passage, higher critics state: "This passage is frankly a stumbling block. Our writer is here using the Alexandrine method of allegorical interpretation and this means practically to play fast and loose with historical fact. Facts are distorted to comply with the requirements of theory." "The naked fact that no mention is made of Melchizedek's ancestry or origin is transformed by the writer to the Hebrews into a superhuman mystery. This is fanciful."

But such an attitude only betrays lack of objectivity. Certainly we do not find other such statements in the book of Hebrews so that the writer can be accused of imitating Philo and other Greeks in their methods of allegorical interpretation of the Bible. Is it not far more reasonable to conclude that the writer meant his words in this particular instance to be taken figuratively than to put a literal construction upon them that is absurd and then accuse him of playing "fast and loose," as do these critics?

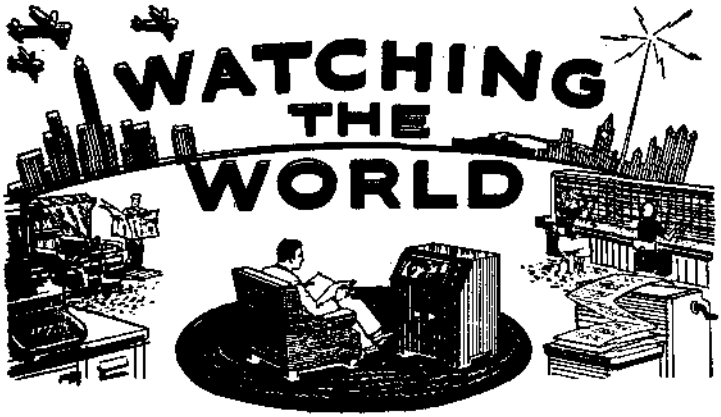
Far more understanding is shown by John Davis and Adam Clarke, who produce illustrations showing that the expression was a common one, denoting that no genealogy is given or that it is vague. Actually, we might paraphrase Paul's words as: "In being fatherless, motherless, [that is,] without genealogy, having [recorded] neither a beginning of days nor an end of life."

That Melchizedek might most fittingly foreshadow Jesus Christ, Jehovah God saw to it that none of his "vital statistics" were recorded in the Genesis account. This permitted Paul to express himself the way he did to stress that Jesus did not inherit his priesthood from his mother and foster father and that his existence was from time indefinite and would be to time indefinite.

Paul's meaning is clear when we note that he is discussing the superiority of the priesthood of Melchizedek over that of Aaron. Thus while the Levitical priests received tithes from the people, they, as represented in their ancestor Abraham, paid tithes to Melchizedek. The superiority of the latter is also indicated in that he blessed Abraham, the greater blessing the lesser. Further, had the Levitical priesthood been able to bring in perfection, there would have been no need for a priesthood according to the manner of Melchizedek.

Nor is that all. Aaron and his sons were consecrated as priests by Moses and without an oath, but the Melchizedekian priesthood was ordained by an oath of Jehovah God. Finally, the Levitical priests kept dying and so had successors, whereas Jesus Christ, priest according to the manner of Melchizedek, abides as priest forever.

Viewed in the light of the foregoing, all is clear. We can understand why the record regarding Melchizedek is so meager, why the apostle Paul could speak of him as being fatherless, motherless, and so forth, and how these expressions applied to the king-priest office that Jesus Christ received, not by fleshly inheritance, but by divine oath.



A-Bombs Endanger Civilization

◈ On July 17 Dr. Linus Pauling, Nobel prize winner, told the British Peace Committee that as a result of nuclear bombs already exploded 3,000,000 children will be born with some defect. According to Dr. Pauling, the exploding of a 20-megaton nuclear bomb would kill everyone within an area of 7,000 square miles. He said that "three hundred of these bombs would be enough to kill almost everybody in the United States or Russia. There are lots of these bombs in the world today, and if 4,000 of them were used, we might expect human life to cease on earth."

Famine During Plenty

◈ Visitors to the United Nations headquarters in New York city are told that approximately two billion of earth's inhabitants do not have enough to eat. At the same time it is revealed that there is enough wheat in storage to last the world two years. Increased wheat production as a result of recent bumper crops is described as one of the world's biggest farming headaches. In the United States, the wheat supply on hand July 1 was 2,600,000,000 bushels. It is estimated that the U.S. government has some three billion dollars invested in wheat, a sizable amount of which goes for storage costs.

Nothing New

◈ Some 1,500 years ago a picture of a girl clothed in what resembles a Bikini bathing suit was laid in mosaic in Sicily, Italy. Recently, while excavating, archaeologists unearthed it.

Turkey Bans Bible

◈ On July 29 word was received that the Turkish government had banned the distribution of the New World Translation of the Bible. This is a translation of the Holy Scriptures published by Jehovah's witnesses.

Dog Bites

◈ The U.S. Public Health Service reports that 611,500 persons were bitten by dogs in 1957, resulting in an estimated medical bill of $5,000,000. They said the nation could perhaps prevent 18 percent of the bites by not giving "a dog to a child under the age of six." Also discouraged was playing ball with a dog or running while playing with a dog if it excites him. Warning was given not to wake a dog suddenly and not to hold your face next to a dog's. Children should be taught not to abuse or tease dogs.

"Death Ray" Weapon

◈ With a California aircraft company's laboratories claiming to have achieved amplification of light to the extent that it is brighter than the center of the sun, a "death ray" weapon is foreseen. If developed, it is said that it would permit one man to wipe out an army.

Moscow Law Bans Carousing

◈ On June 14 the Moscow city council passed an ordinance to eliminate drinking in the streets and at public spectacles. Offenders will be given on-the-spot fines. The ordinance included a curfew for children, with parents being fined for violations. It also banned the loud playing of radios and musical instruments between 11 p.m. and 8 a.m.

Manufacturing Diamonds

◈ The United States Patent Office has granted the General Electric Company patents for the process and apparatus used in making artificial diamonds. It was in February, 1955, that the making of man-made diamonds was first announced. According to General Electric, United States industry uses more than 4,000 pounds of diamonds a year for cutting, grinding and polishing.

Cholera in Pakistan

◈ During a two-month period cholera caused 200 deaths in eight West Pakistan districts. On August 1 General W. A. Burki, minister of health and labor, asked the army to help fight the disease.

One in a Billion

◈ On July 31 Bernt G. Morterud died at the age of 101. His brother, Gulbrand, an identical twin, is still living. It is said that the chances of identical twins living to 101 are one in a billion.

India Increases Wage

◈ On August 2 Finance Minister Morarji R. Desai announced that the minimum wage of Indian government employees was being raised to $18.90 a month. The increase was to be effective the first of the previous month.

18-Year-Long Sleep

◈ On August 2 the Soviet press agency Tass reported that a Soviet soldier, Pyrotr Vetrov, 47, had recovered consciousness. In 1942 he suffered shell shock and had been in a coma ever since. It was stated that he would be able to leave the hospital as soon as he regained his strength.

Death Caused by Smoking

◈ On August 2 a Federal Court jury held that the death in 1958 of Edwin P. Green of Miami was as a result of smoking cigarettes for thirty years. The jury ruled that the lung cancer responsible for his death was caused by his smoking Lucky Strike cigarettes, but that the cigarette makers, the American Tobacco Company, could not be held liable for his death.

High Cost of Vandalism

◈ On August 1 New York city school officials reported that the money spent to repair damage caused by vandals in a four-year period would be enough to build a new elementary school. They said that vandals do a half a million dollars' worth of damage to schools every year, and that $400,000 of it is accounted for by broken windows.

Progress in Cancer Fight

◈ Dr. Kenneth M. Endicott, director of the National Cancer Institute (Bethesda, Maryland), reports that "research is beginning to pay off," and that "laymen should take a calmer view of cancer." However, statistics do not give grounds for out-and-out optimism. Whereas 20 years ago 25 percent of cancer cases were cured, now the rate of cure is up to 33⅓ percent. A patient is considered cured if he survives another five years without recurrence of cancer symptoms.

Insurance Cut for Women Drivers

◈ On August 8 Herbert Sheppard, an insurance broker, announced that his company was cutting premiums for women drivers by 10 percent. According to Mr. Sheppard, "Women have fewer accidents than men and make fewer claims." In support of this a survey conducted by a British insurance company revealed that women were safer drivers than men. Statistics in the United States show that last year 40,170 male drivers and 5,630 female drivers were in fatal accidents. However, it is noteworthy that there are 59 million male drivers compared to 29 million women, and men often drive under more hazardous traffic conditions and during weather that women would avoid.

Typhoon Hits Taiwan

◈ On July 31 typhoon Shirley hit Taiwan. Torrential rains and floods followed in its wake, leaving 104 dead, 95 missing, at least 400 injured and more than 50,000 homeless. At Taichung, in central Taiwan, an 11.8-inch rainfall in twelve hours was recorded.

Rocket Plane Sets Record

◈ On August 4 an X-15 rocket plane, dropped from a B-52 bomber at 48,000 feet, zoomed to a record-breaking speed of 2,150 miles per hour. It reached maximum speed at 66,000 feet, coasted to 78,000 feet, and landed only ten minutes after being released from the bomber. Later this year X-15's with rocket engines three times more powerful are expected to reach 4,000 miles an hour and altitudes of 50 to 100 miles.

Marriage Order Canceled

◈ The Grand Ghadi, chief arbiter of Islamic law, canceled a twenty-seven-year-old order that women under thirty-three years of age must marry men selected by their parents. Observers felt that the ruling would reduce suicides and running away to avoid marriage, which has been the course some young women have chosen to avoid marrying men of their parents' choice.

Britain Discards Farthing

◈ On July 29 the British government announced that the farthing, worth about a quarter of a United States cent, would be withdrawn from circulation as of next January 1. Inflation has caused the minting cost of the farthing to be twice the value of the coin.

Atom Smasher Sets Record

◈ On July 29 the synchrotron at the Brookhaven National Laboratory at Upton, L.I., accelerated tiny protons to a speed estimated to be more than 99.9 percent of the speed of light—186,000 miles a second. The energy was recorded at more than 30,000,000,000 electron volts, or 30 BEV. A machine in Geneva, Switzerland, had previously reached 28 BEV. The purpose of smashing these protons is to enable scientists to determine of just what the universe is composed. It is presently believed that the atoms, which make up matter about us, consist of fifteen particles.

Bigger than Grand Canyon

◈ A canyon probably bigger than any previously discovered was found in June in the South Atlantic, approximately halfway between Buenos Aires and the Falkland Islands. It is at least several hundred miles

long, half a mile to a mile deep, nearly a mile wide at the bottom and from five to twelve miles wide at the top.

Algeria Rebel Attack

◈ On July 31 Algerian rebels machine-gunned bathers on a beach at Chenoua, fifty miles west of Algiers, killing nine outright and wounding seven others, four of whom died *within a couple of days.*

Ecuador Earthquake

◈ On July 29 eleven died in the village of Villorio de Llillagua when an earthquake collapsed their mud huts.

Measles No Joking Matter

◈ Measles, which are often made light of, killed 552 persons in the United States in 1958 according to official reports. Compare this to 255 deaths from poliomyelitis. There are probably 3,000,000 cases of measles in the U.S. every year. It is said that up to 4,000 of *these get encephalitis* (brain inflammation) and it is estimated that 800 of these die. Others survive with varying degrees of brain damage, some as idiots.

Automation Eliminates Jobs

◈ *David J. McDonald, president* of the United Steel Workers, said that technological advances such as use of television cameras to monitor blast furnaces and the development of high-speed sheet steel mills eliminated 10,000 jobs in the steel industry last year.

Robot Plane for Spying

◈ A pilotless instrument-packed plane designed to radio back information from enemy territory was described by Lieut. Gen. Arthur G. Trudeau, Army Chief of Research and Development, as the "greatest single advance in the art of *surveillance since the days of* the army frontier scout." The plane will radio information back automatically as it flies over enemy territory, but it is so designed that it can be returned to its home base. Fairchild Engine and Airplane Corporation of Hagerstown, Maryland, is developing the plane.

Heliport for Vatican City

◈ Work is under way on the construction of a heliport in Vatican City. Since it was felt *that Vatican City should have* connection with the outside world by air, a heliport seemed to be the best thing. The Vatican covers only 108 acres, making an airport out of the question.

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Awake!

The Catholic Church IN THE 20TH CENTURY

OCTOBER 8, 1960

SPECIAL ISSUE

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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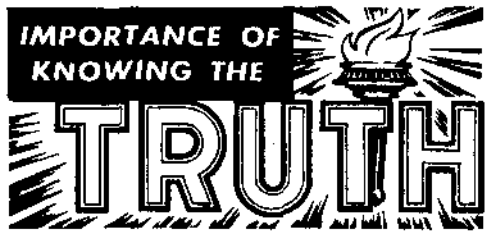


THERE is no reason to fear truth. Jesus Christ himself stressed the importance of knowing the truth: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." Freedom and life itself depend on knowing the truth.—John 8:31, 32.

Truth can always withstand criticism. To speak truth, then, is not religious bigotry. Was it religious bigotry for Jesus Christ to speak truthfully concerning the Jewish clergy of his day? No! for the Son of God with the message of truth freed persons from burdensome traditions. Said Jesus of the religious leaders of his day: "They bind up heavy loads and put them upon the shoulders of mankind, but they themselves are not willing to budge them with their finger."—Matt. 23:4.

These loads put upon the shoulders of mankind were oral traditions that burdened the common people. The Jewish clergy would not so much as lift one little regulation to make it easier for the people. But far more serious than merely burdening the people was the fact that such oral traditions were in conflict with the Word of God, the Holy Bible. So Jesus told those religious leaders: "You have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.' "—Matt. 15:6-9.

How vitally important it is to know the truth! Our worship is vain in the eyes of God if we follow commands of men as doctrines, as Jesus showed. Without the truth we make the Word of God invalid, of no effect in our lives. Without truth we cannot really be free. If one fears criticism, he may never come to a knowledge of the truth. The late Justice Murphy of the United States Supreme Court, himself a Roman Catholic, once said: "If a religious belief has substance, it can survive criticism, heated and abusive though it may be, with the aid of truth and reason alone. By the same method those who follow false prophets are exposed." Similarly, Dr. Albert Schweitzer has said: "The highest honor one can show to a system of thought is to test it ruthlessly with a view to discovering how much truth it contains, just as steel is assayed to try its strength."

Noble-mindedness Needed

To find the truth that makes one free requires a willingness to test beliefs and

utterances with the inspired Word of God. One must be noble-minded. Are you noble-minded?

Let us take a look at people who are not noble-minded and those who are. We read of both kinds of people in the Holy Bible, in the seventeenth chapter of Acts of the apostles. When Paul, an apostle of Jesus Christ, and his traveling companion visited Thessalonica, they preached truths from the Scriptures to the people. The Jews for the most part would not listen: "The Jews, getting jealous, took into their company certain wicked men of the marketplace idlers and formed a mob and proceeded to throw the city into an uproar." The Jews stirred up such opposition against the apostle and his companion that they moved on to the city of Beroea.

How did the people in Beroea respond to the preaching of the apostle? The Bible says, at Acts 17:11: "Now the latter were more noble-minded than those in Thessalonica, for they received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so."

How different the Beroeans were! They listened to what the apostle had to say. They did not stir up a mob against the apostle because he preached new things. Note that the Beroeans "received the word with the greatest readiness of mind," and they 'carefully examined the Scriptures daily' as to whether these new things they heard were the truth. The Bible tells us they were noble-minded.

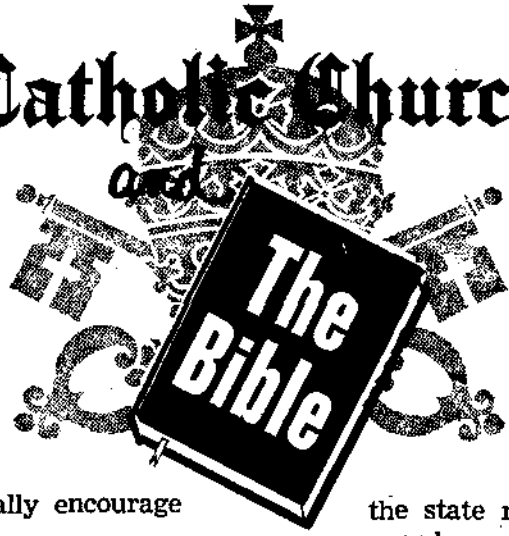
If we are to possess the truth that makes men free and that puts one on the pathway to everlasting life in God's new world, we must have this kind of noble-mindedness. The Beroeans took the wise course. They knew better than to rely on the word of man alone. They refused to rely on traditions and commands of men. They relied on the written, unchanging Word of God. The Jews in Thessalonica, however, clung tenaciously to their traditions and were never made free. Those Jews in Thessalonica were in a bad state of mind, a morbid one, for their minds gravitated to such low form of activity as persecuting the apostle of Christ who brought them the truth.

So Christians must be like the Beroeans, the Beroeans whose noble-mindedness showed they were in a good state of mind. The Beroeans wanted to make certain that this new message did not drive them away from God. They examined what Paul preached to see in which direction it was turning them. They tested Paul's message, not by oral traditions and doctrines of men, but by the Word of God. They knew that the inspired Scriptures have the power for detecting truth from error. Yes, "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight."—2 Tim. 3:16.

There is a human tendency not to be noble-minded, to be a little unreasonable, to be intolerant of new beliefs. As *The Scientific Monthly* of January, 1954, pointed out, we must reckon with "a curious tendency of human nature. It is the temptation to cling to, romanticize, and perpetuate the familiar, and to view with suspicion and disdain whatever is novel or different." This human tendency can prevent us from learning the truth that Jesus said would make men free.

With noble-mindedness, then, read this journal. Some facts contained in the various articles may be new to you, shockingly new. But the noble-minded person can verify these facts by authorities available in public libraries. Above all, you can prove what is said as being the truth by testing it with the Holy Scriptures, as did the noble-minded Beroeans. Be noble-minded as those Beroeans were, and "you will know the truth, and the truth will set you free."—John 8:32.

The Catholic Church and the Bible



IS BIBLE burning a thing of the past? What is the present attitude of the Catholic church toward the Bible? Does the Catholic church really encourage Bible reading?

Before examining some modern-day facts, it should be noted that history amply testifies to the church's opposition to Catholics' possessing the Bible in the common language of the people. In 1229, for example, the Council of Toulouse (France) said that it is forbidden for "the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Virgin; and most strictly forbids these works in the vulgar tongue." And on June 13, 1816, Pope Pius VII stated: "Experience has proved that, owing to the rashness of men, more harm than benefit arises from the Sacred Scriptures when published in the language of the common people."

Encouraged or Discouraged Today?

In modern times there have been some Catholic pronouncements that would seem to indicate Catholics are now encouraged to read the Bible. What are the facts? Note the following from Catholic publications: "The reading of the Holy Scripture in itself still remains optional for Catholics, and not necessary."[1] "To the Catholic the Bible is an inadequate and remote guide for Faith."[2] In a booklet published in Colombia a priest asks the question: "Is there obligation to read the Bible?" The answer: "Strictly speaking, there is no obligation to read the Bible."[3]

It is not strange, then, that most Catholics know very little or nothing about the Bible. In lands where the Roman Catholic Church is the state religion most Catholics do not even have a Bible. In Latin-American countries house-to-house surveys show that it is a rare exception to find a Catholic with a Bible, rarer still to find a Catholic with knowledge of the Bible's contents. French Catholics would be amazed at the claim heard in the United States that the Bible is a Catholic book. Though there are displays of Bibles in bookstores in Paris, the French people will tell you that their grandparents were told the Bible is a sorcerer's book, used in witchcraft, something to be on guard against.

If Catholics were really encouraged to read the Bible, there would not be admissions in the Catholic press such as the following one from a German Catholic publication: "How much do you know about the Bible? The Bible is still the most printed and most bought book in the world. Why do you not read it? You think you are acquainted with it, that it cannot tell you anything new. Do you know that the Sunday Bible readings in the Church only take in one one-hundredth of the New Testament? You are acquainted with only one percent!"[4] Indeed, far less of the whole Bible, since the Hebrew Scriptures, the so-called Old Testament, is part of the inspired Word of God!

"It is not really enough," admits another Catholic publication, "to refute the accusation that Catholics are not allowed to read the Bible with the retort that they are allowed and encouraged to do so. The refutation will only be effective when Catholics do read and love the Bible."[5]

Actually, then, the Catholic church hands the Bible to its adherents in one hand, but with the other hand it is withdrawn. Such Catholic statements as "the Bible is an inadequate and remote guide" and Bible reading is "not necessary" can hardly inspire Catholics to study the Bible. The effect is one of discouragement. The Church itself makes no serious effort to teach the Bible to its members. And in Catholic lands where hardly a Catholic has a Bible, what happens when Bible societies bring Bibles to the Catholic population?

Modern-Day Burning of the Bible

Yes, the Bibles are destroyed as quickly as possible—this in the twentieth century, not the Middle Ages when Bible readers were burned to death at the stake! Many are the examples of this outright hostility to the Bible! Take, for instance, what happened in Spain in 1940, when the British and Foreign Bible Society, of London, sent a shipment of Bibles to that country for distribution among the people, most of whom have never seen a Bible. The Roman Catholic government of Spain had the Bible shipment seized and destroyed. This was reported in the first edition of the New York *Times* of October 6, 1940, but, curiously, was deleted from other editions. One magazine commented:

"THE BIBLE IN SPAIN. Protestants everywhere, and particularly those who are becoming more and more careful lest by any semblance of protesting they hurt the feelings of their Roman Catholic friends, would do well to ponder the fate of 110,000 copies of the Bible, including Testaments, which the British and Foreign Bible Society sent to Spain recently for distribution.

"By order of the Spanish Government, which is strongly Roman Catholic, the entire shipment was confiscated and pulped for cellulose! Spain, as everybody knows, has had an unenviable reputation for Bible destruction in years gone by, but this wholesale pulping of a hundred thousand copies is perhaps the most glaring example of open hostility to the Book that history records."—*Signs of the Times*, January 21, 1941.

Let no one think that Bible burnings have ceased. They continue to this year, 1960. They occur with surprising frequency. Thus in May, 1960, came this report from Colombia: "COELLO. On Sunday morning, May 1st, Father Gómez celebrated Mass in the patio of the public school of Llano de la Virgen. In front of the altar he made a pile of the Bibles and New Testaments and set fire to them. He took one Bible in his hands, tore out the pages, and threw them into the fire. He handed the binding to a parishioner, saying: 'This is all that is worth anything.' "[6]

Also in May, 1960, eyewitness reports tell of Bible burning in Puerto Rico, in the town of Cayey, about thirty miles from San Juan. In the public plaza, right near the Catholic church, a pile of books was burned under the pretext that they were "pornographic." When the charred remains of the books were inspected by eyewitnesses, what do you suppose they found among the destroyed books listed as "pornographic"? Yes, Bibles! This public burning of Bibles was mentioned in the Puerto Rican newspapers *El Imparcial* of May 13, 1960, and *El Mundo* of May 28, 1960. Such is the fate of the Bible in lands where the Roman Catholic Church is the predominant religion!

But why this burning of the Bible? Catholic publications justify this destruc-

tion of Bibles on the grounds that translations not published by or approved by the Catholic church are faulty and misleading. But scholars know this is not true. Indeed, when the Catholic church decided to improve its own English translation of the Bible the result was, as *The Catholic Encyclopedia* says concerning the English *Challoner Douay Version:* "To call it any longer the *Douay* or *Rheimish* version is an abuse of terms. It has been altered and modified until scarcely any verse remains as it was originally published. . . . In nearly every case Challoner's changes took the form of approximating to the *Authorized Version.*" So in improving the Catholic translation of the Bible, it becomes more and more like the Protestant *King James Version!* There must be some other reason for the Catholic church's hostility to the Bible. There is.

Teachings Differ from Bible

Catholics are discouraged or prevented from reading the Bible for this basic reason: the thinking reader of the Bible soon realizes that many of the teachings of the Catholic church are not taught by the Bible, such as the use of images and the doctrine of purgatory. Indeed, as Cardinal Wiseman stated it not many years ago in his lectures on "Principal Doctrines and Practices of the Catholic Church":

"The history in every single case [of Catholics' leaving the Catholic church] is simply this: That the individual by some chance or other, possibly through the ministry of some pious person, became possessed of the word of God, of the Bible; that he perused the Book; that he could not find in it transubstantiation or, auricular confession; that he could not discover in it one word of purgatory or the worship of images."[7]

Thus there is a powerful reason why the Catholic church discourages, by various actions, the reading of the Bible. Ponder, for example, the address delivered by the cardinals of the Roman court to Pope Julius III immediately after his elevation to the papacy in 1550. It is contained in a historical document of Reformation times that is preserved in the National Library of Paris in Folio B, No. 1088, Vol. 2, pp. 641-650. It contains among other passages the following:

"Of all the advice that we can offer Your Holiness, we have kept the most necessary to the last. . . . Let the very little part of the Gospel suffice that is usually read in the Mass and let no one be permitted to read more. So long as the people will be content with that small amount, your interests will prosper, but as soon as the people want to read more your interests will begin to fail. The Bible is the book that, more than any other, has raised against us the tumults and tempests by which we have almost perished. In fact, if anyone examines closely and compares the teachings of the Bible with what takes place in our churches he will soon find discord, and will realize that our teaching is often different from the Bible and oftener still contrary to it."

No wonder to this day the Roman Catholic Church destroys Bibles and tells Catholics Bible reading is "not necessary"!

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THE CATHOLIC BIBLE AND CHURCH FATHERS ON CATHOLIC DOCTRINE

ROMAN CATHOLICS in particular should be interested in what Catholic authorities and the Bible have to say about Catholic doctrine. Such knowledge cannot help but further enlighten them as to the value of their faith.

Protestants and Bible students will find such a study mentally and spiritually stimulating. No doubt, it will drive home to many the need of knowing the origins of religious doctrines and the joy there is in adhering closely to the Bible.

HOLY WATER, CANDLES, PROCESSIONS: Roman Catholic Cardinal John Henry Newman, in his "Essay on the Development of Christian Doctrine," frankly admitted that "the use of temples, and those dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps and candles; votive offerings on recovery from illness; holy water; asylums, holydays and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are **all of pagan origin**, and sanctified by their adoption into the [Roman Catholic] Church." Such bold admission of paganism should be reason enough to want to investigate further Catholic doctrine.

CALLING PRIESTS "FATHER": Roman Catholic priests insist that parishioners call them "father." In contrast, the Catholic Bible quotes Jesus as saying: "Call none your father upon earth: for one is your father, who is in heaven."—Matt. 23:9, Dy.

PONTIFEX MAXIMUS: The Roman Catholic Church teaches that the pope in the office of Pontifex Maximus is the high priest of the Christian church. The Catholic Encyclopedia (Vol. XII, p. 270) says: "As regards the title Pontifex Maximus, especially in its application to the pope, there was further a reminiscence of the dignity attached to that title in pagan Rome." Julius Caesar, not Jesus Christ, took the title Pontifex Maximus. The Catholic Bible shows that Jesus is a high priest that needs no successors: "Jesus is . . . made a high priest for ever according to the order of Melchisedech," and not the order of the pagan rulers of Rome.—Heb. 6:20, Dy.

APOSTOLIC SUCCESSION: The Catholic church teaches that Peter was the first pope, that he was the rock upon which Christ founded the church and that he had successors. Yet early church fathers did not believe this. Wrote Johann Ignaz von Döllinger, called by The Encyclopædia Britannica "one of the leading Roman Catholic historians of Germany": "Of all the Fathers who interpret these passages in the Gospels (Matt. xvi. 18, John xxi. 17), **not a single one applies them to the Roman bishops as Peter's successors.** How many Fathers have busied themselves with these texts, yet not one of them whose commentaries we possess,—Origen, Chrysostom, Hilary, Augustine, Cyril, Theodoret, and those whose interpretations are collected in catenas,—has dropped the faintest hint that the primacy of Rome is the consequence of the commission and promise to Peter! Not one of them has explained the rock or foundation on which Christ would build His Church as the office given to Peter to be transmitted to his successors, but they understood by it either Christ Himself, or Peter's confession of faith in Christ. Or else they thought Peter was the foundation equally with all the other Apostles, the

Twelve being together the foundation stones of the Church (Apoc. xxi. 14)."

The Catholic Douay Version Bible says at Apocalypse 21:14: "The wall of the city had twelve foundations: and in them, the twelve names of the twelve apostles of the Lamb." Again the Catholic Bible says: "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20, Dy) Peter himself says very plainly: Jesus Christ is "the stone which the builders rejected, the same is made the head of the corner." (1 Pet. 2:7, Dy) Concerning the "rock" [Greek, petra] of Matthew 16:18 upon which the church is built, the Catholic Bible says: "The rock [Greek, petra] was Christ." (1 Cor. 10:4, Dy) This "rock" or "chief corner stone," the Catholic Bible shows, has no successors: "Of those other priests [in Israel] there was a succession, . . . whereas Jesus continues for ever, and his priestly office is unchanging."—Heb. 7:23, 24, Knox.

TRINITY: The Catholic Encyclopedia says: "The Trinity is the term employed to signify the central doctrine of the Christian religion." The Bibliothèque Ecclésiastique by Dupin says: "The word triad, or trinity, was borrowed from the pagan schools of philosophy." Cardinal Hosius is quoted as having said: "We believe the doctrine of a triune God, because we have received it by tradition, though not mentioned at all in Scripture." (Conf. Cathol. Fidei. Chapt. XXVI) And what does the Catholic Bible teach on this? "The Lord our God is one Lord," not three. (Deut. 6:4, Dy) Jesus said: "The Father is greater than I," not equal with me. (John 14:28, Dy) Of Jesus the Bible says: He "is the beginning of the creation of God," therefore, not on an equality with the Father.—Apoc. 3:14, Dy.

COMMANDING CELIBACY: Did Christ command celibacy? "No," says an officially approved Catholic pamphlet. "The law of celibacy is not a divine command. It is an ecclesiastical ordinance imposed in view of the dignity and duties of the priesthood." The Catholic Bible says it is wrong to forbid marriage: "In the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils, . . . forbidding to marry."—1 Tim. 4:1-4, Dy.

USE OF IMAGES: Do Catholics use images as aids in worship? Yes. "We love and adore Christ alone; His image is only an external aid to that end," say Catholics. Du Bois, an early Roman Catholic missionary, admitted that "the common people indubitably worship the image itself." The Encyclopedia Cattolica (Vatican City edition, 1950) says: "From assistance to devotion, images soon became an object of devotion." God's command is: "Thou shalt not carve images, or fashion the likeness of anything . . . to bow down and worship it." (Ex. 20:4, 5, Knox) Paul stated: "Fly from the service of idols." John declared: "Little children, keep yourselves from idols."—1 Cor. 10:14; 1 John 5:21, Dy.

IMMORTALITY OF THE SOUL: The Roman Catholic Archbishop of Liverpool, John Heenan, said: "The soul cannot corrupt or fade or die." The Catholic Bible says: "Man became a living soul." "The soul that sinneth, the same shall die."—Gen. 2:7; Ezek. 18:4, Dy.

ADOPTING PAGANISM: Catholic authorities have admitted that their worship is of pagan origin, not Christian. Catholic authority Professor Karl Adam writes in "The Spirit of Catholicism": "We Catholics acknowledge readily . . . that Catholicism cannot be identified simply and wholly with primitive Christianity, nor even with the gospel of Christ." Says the Catholic Bible: "What is there in common between light and darkness? What harmony between Christ and Belial? How can a believer throw in his lot with an infidel? How can the temple of God have any commerce with idols? . . . Come out, then, from among them, the Lord says to us, separate yourselves from them, and do not even touch what is unclean."—2 Cor. 6:14-18, Knox.

The Catholic Church and Freedom

THE question frequently arises in the minds of many Catholics as well as non-Catholics, What is the position of the Roman Catholic Church on the issue of freedom? How has the Church expressed itself concerning freedom of worship, freedom of speech and freedom of the press? Of these basic freedoms the United States Constitution declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble."

If we seek out non-Catholic authorities for their views on this matter, we may receive prejudiced answers. Obviously, this would not be the impartial thing to do. To illustrate: If you wanted to know what Jesus taught, would you have asked the Jewish Pharisees? No, because their views were prejudiced against Jesus. To be impartial you would have gone directly to Jesus or his disciples.

So, too, with any analysis of the Catholic church and freedom. To avoid prejudice it is only proper to present the views of Church spokesmen, such as the pope and other authorized Catholic officials.

Official Catholic Viewpoint

The Vatican Council in 1870 declared the popes to be infallible when defining doctrines of faith and morals. The Council added that such definitions "are irreformable." Of interest, then, are the official declarations of Pope Pius IX. In 1864, in his *Syllabus of Errors,* the pope condemned the following as incompatible with Catholic teaching:

1. "That every man is free to embrace and profess the religion he shall believe true, guided by the light of reason."

2. "That the Church ought to be separated from the State and the State from the Church."

3. "That in the present day, it is no longer necessary that the Catholic religion be held as the only religion of the State, to the exclusion of all other modes of worship."

4. "That the Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism, and modern civilization."

To believe in any of these points means that a Catholic could incur all the penalties attached to heresy! This official position has never been repudiated. As recently as 1953 Pope Pius XII, in a speech to the Association of Italian Jurists said: "What is not in accord with the truth [Roman Catholicism] has objectively *no right to existence, propagation or action.*"

Corroborating this viewpoint are other official statements in recent years by prominent Church officials. Monsignor Ronald A. Knox, whose modern translation of the Bible has benefited many, said in *The Belief of Catholics:* "A body of Catholic patriots entrusted with government of a Catholic State will not shrink from repressive measures in order to perpetuate the secure domination of Catholic principles."

The official world organ of the Jesuits, *Civilità Cattolica* of Rome, in April, 1948, made this striking statement: "The Roman Catholic Church . . . must demand the right of freedom *for herself alone,* because such a right can only be possessed by truth, never by error. As to other religions . . . they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the Church will require that *legal existence be denied* to error."

Note too the article that appeared in the New York *World Telegram* of July 24, 1953: "Vatican sources said yesterday that an address of Alfredo Cardinal Ottaviani advocating restriction of Protestant minorities applied to Italy as well as Spain. He stated: 'So called tolerance must seem out of place in the eyes of true Catholics.' "

This desire for freedom for Roman Catholicism but not for other religions is substantiated in the book *Apologétique,* published under Catholic supervision in France. It states: "The ideal arrangement that the Church wishes is a regime in which the rulers would be inspired by her doctrine and would give her a privileged position, ensuring for the only true Church [Roman Catholic] the protection she is entitled to."

The Vatican City newspaper, *L'Osservatore Romano,* on May 17, 1960, added: "The Catholic can never overlook the teaching and the instruction of the Church . . . It is the duty of every Catholic to bow to those rulings and those opinions, even in the field of politics."

Official Viewpoint in Practice

Some protest that these views are not applied in practice, citing what appears to be a more tolerant attitude of the church in the United States. But there it is in the minority. As a result *Civilità Cattolica* says: "In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live." But where the church is in the majority, what then? The Portland *Press Herald,* January 11, 1960, said of one South American Catholic country: "Over two hundred Baptist ministers were either killed or driven out. Their churches were bombed or seized for public property or destroyed . . . Two million Protestants are not allowed to open schools for their children." The paper adds: "Is this what we want in the United States?"

In Catholic Colombia, the Evangelical Confederation on May 19, 1959, reported this eleven-year toll of persecution: "115 Protestants martyred because of their faith, 66 Protestant churches and chapels destroyed, over 200 Protestant schools closed by the Colombian government." The paper *La Cruz* of June 15, 1960, quoted a letter from the Legal Counselor of the Ministry of Government, which said: "In accord with the agreement with the Holy See, missions of other religions or sects can not operate for nationals, either publicly or privately . . . Such Mission Agreement prohibits establishment of non-Catholic schools."

The church's agreements with dictators who stifle freedom is an undisputed fact of history. In 1929 Pope Pius XI and Italian dictator Mussolini signed the Lateran Pact, a concordat making Catholicism the state church. The pope, on February 13, 1929, declared Mussolini to be "sent by Providence" and "a man free from the prejudices of the politicians of the liberal school." In 1935 Cardinal Schuster of Milan stated: "The Italian flag is at this moment bringing in triumph the Cross of Christ to Ethiopia." That year *L'Osservatore Romano* quoted this telegram sent to Mussolini by fifty-seven bishops and nineteen arch-

bishops of Italy: "Catholic Italy thanked Jesus Christ for the renewed greatness of the country made stronger by Mussolini's policy."

Germany's Kaiser Wilhelm related this in his memoirs: "It was of interest to me that the Pope said to me on this occasion that Germany must become the sword of the Catholic Church." In 1933 the Church signed a concordat with Hitler's Third Reich. In 1940, with France and most of Europe under Hitler's heel, the New York *Times* reported that forty-five of Germany's bishops drew up a pastoral letter which included "a solemn pledge of loyalty to Chancellor Hitler."

The concordat of 1941 with Franco Spain reaffirmed a principle of the concordat of 1851, which reads: "The Roman Catholic religion, to the exclusion of any other, continues to be the sole religion of the Spanish nation." An article of the Spanish charter declares: "External ceremonies or manifestations other than those of the Catholic religion will not be permitted."

The evidence is clear that wherever the alliance of the Roman Catholic Church and the State has taken place, freedom of worship, freedom of the press and freedom of speech have been throttled.

The Christian Course

Jesus said: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) Do you want freedom for yourself? Then be prepared to give it to others. Do you want the freedom to practice your religion? Then you must allow others to practice theirs. Do you want the freedom to read your own publications? Then you must allow others to read theirs. Do you want the freedom to speak as you wish? Then you must allow others to speak as they wish. These freedoms must be permitted as long as the rights of others are not interfered with.

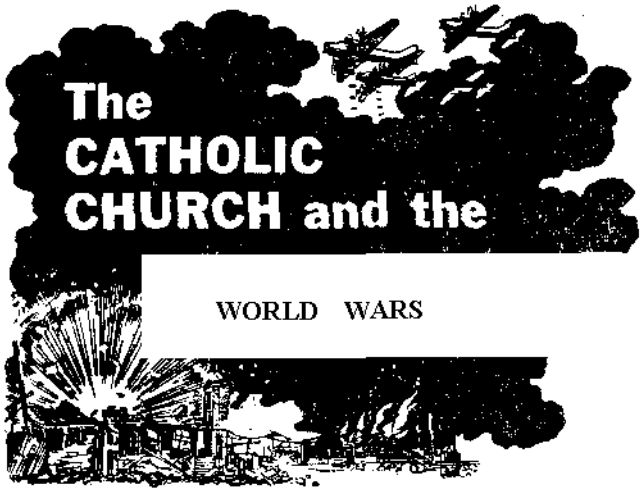
Jesus used persuasion, not force. He reasoned with people. He did not appeal to Caesar for laws to restrict other religions. He did not demand freedom for himself, but deny it to others. But there were those in his day who did demand that force be used to crush freedom. Who were they? Matthew 26:59 answers: "The chief priests and the entire Sanhedrin were looking for false witness against Jesus in order to put him to death."

Christian freedom allows for this: If you do not like a book, do not read it. If you do not like what is said over the radio, do not listen to it. If you do not like what you see in the movies or over television, do not look at it. But do not prohibit others from doing so if they wish!

Freedom in Jeopardy

The knowledge of religious truth, even if held by the majority, does not justify that religious truth to be enacted into law binding it on all others. Yet, where the Roman Catholic Church is in the majority she has tried to impose her theology on all. She does not consider it intolerant or bigoted to hold that she is the one true faith, that her pronouncements on faith and morals are infallible, and that "error" has no rights. Yet, when one opposes such a position that would restrict freedom, the Church cries "bigotry."

Truth has nothing to fear from error. Error is insecure and is forced by fear of exposure to persecute truth. Error and oppression go hand in hand. Truth and freedom welcome examination. They are God-given. Any system that denies this freedom works in opposition to God.



WITHOUT doubt, among the greatest catastrophes mankind has suffered in many a century were World Wars I and II. All those instigating and abetting them truly shoulder a terrible responsibility in the eyes of God. And especially would this be true of professed Christians. Why so?

Had Jesus and his apostles been on earth during these wars they would not have supported one side against the other. Jesus plainly told Pilate: "My kingdom is not of this world. If my kingdom were of this world, my followers would have fought that I might not be delivered to the Jews." And the apostle Paul wrote: "We do not make war according to the flesh; for the weapons of our warfare are not carnal." "Our wrestling is not against flesh and blood, but against . . . spiritual forces of wickedness on high."—John 18:36; 2 Cor. 10:3, 4; Eph. 6:12, *Cath. Confrat.*

The Roman Catholic Church claims to be founded on Jesus and his apostles. Did she, as did the faithful Christians of the first centuries, follow the precedent set by Jesus and his apostles by keeping herself free from mortal combat during World Wars I and II? What does the record show?

World War I

The facts are that during World War I the Roman Catholic Church took the lead in urging the prosecution of the war, and that on both sides. Most revealing is the fact that in *The Kaiser's Memoirs,* William II tells of the friendly, trusting relationship existing between him and the pope (Leo XIII) and how this pope once had said to him: "Germany must become the sword of the church." "I remarked that the old Roman Empire of the German nation no longer existed, and that conditions had changed. But he stuck to his word." The pope assured him that his Catholic subjects would stand by him with "absolute fidelity" in good times and bad.

And that they did. The Roman Catholic Church gave wholehearted support to the war, fully endorsing its ruthless methods and the ambitious aims of the Junker class. Its Center Party—so called because it happened to occupy the center section of the Reichstag—was the first to call for the capitulation of Germany to the military under General Ludendorf. In the strongest of terms Catholic prelates denounced the revolution that deposed the Kaiser and that set up a democratic form of government.[1]

On the Allied side also the Roman Catholic Church was in the forefront in prosecuting the war. Proudly United States Catholics published the book, *War Addresses from Catholic Pulpit and Platform.* Typical of these addresses is the one by Cardinal McConnell, in which, among other things, he said: "The great and historic Catholic church of Christ has been the leader and guide." It has "pointed the way to the highest patriotic duties . . . with the result that over a third of the forces in the field and on the seas are at the

same time her loyal children and America's defenders. . . . May your holy deeds sanctify a holy cause."

As for the Vatican itself, it changed its *policy with the fortunes of war:* "Benedict XV . . . was seriously handicapped by" the fact that "the Vatican had based its policy on the assumption that the Central Powers would win, and changed its course only in the last few months of the conflict."[2]

This position of the Roman Catholic Church was in line with her policy. Thus the *Homiletic and Pastoral Review* of May, 1949, states: "All sorts of private individuals may feel that a given war is unjustifiable; but that is scarcely enough to justify them in refusing to fight and undergoing the consequences therefor." Roman Catholics in the United States who have claimed conscientious objection have had their claims voided by the courts on the grounds that their church did not support their position.[3] No wonder, then, that Abrams, author of *Preachers Present Arms,* said he was unable to locate a single priest who had scruples against World War I.

The Nazi Terror

That the major blame for World War II must be laid at the feet of totalitarianism, and especially of Nazism, is well known. But not equally well known is the fact that the Roman Catholic Church played the leading role in Nazifying Germany. This, however, should not seem singular in view of the success of dictators in Italy, Spain and the Dominican Republic, all of whom the Roman Catholic Church claims are 99 or more percent hers. The Nazi party was formed in Germany's most Catholic state, Bavaria. The great majority of the Nazi Hierarchy were Roman Catholics, even though Germany at the time was only about one third Roman Catholic.

Adolf Hitler was a baptized Roman Catholic;[4] so were Goebbels,[5] "Kaltenbrunner, Eichmann's immediate superior officer, Heinrich Mueller, the Gestapo chief, and Rudolf Hoess, the Commandant of Auschwitz,"[6] who states in his autobiography: "I personally arranged on orders from Himmler in May 1941, the gassing of two million persons between June-July 1941 and the end of 1943, during which time I was Commandant of Auschwitz."[7] Another was Walter Schultze, sentenced as recently as May 10, 1960, for his part in the murder of 380 mental patients. He did not feel that he had done anything wrong, because "at that time an order from the Fuehrer was law for us."[8] Hitler's vice-chancellor, who suspiciously escaped the death sentence at the Nuremberg trials, was made a Papal Secret Chamberlain of the Cape and Sword by Pius XI. Although Pius XII did not reconfirm this appointment, the present pope has done so, much to the consternation of the West German government and of German Roman Catholics,[9] but perhaps not of Adenauer, as he, when Lord Mayor of Cologne in 1929, sent his congratulations to Mussolini for signing the Lateran Treaty, telling him that his name will be written into the history book of the Roman Catholic Church in golden letters.[10]

Further, it was a Roman Catholic priest, Staempfle, a man of great learning and a newspaper editor, who took Hitler's manuscript of *Mein Kampf,* a hodge-podge of commonplaces, childish memories, personal animosities, anti-Semitism, and suchlike, and spent months in rewriting and editing it, so as to make it an effective instrument for Nazi propaganda.[11]

Particularly vital was the role the Roman Catholic Center party played in Hitler's rise to power. Its chancellors, Dr. Bruening and Franz von Papen, together with its head, Msgr. Kaas, papal prelate

and Professor of Ecclesiastical Law at Bonn, paved the way, over a period of several years, for Hitler to take over.[1] Says Dr. Edward T. Gargan, a Modern European history professor at the Roman Catholic Loyola University, Chicago, Illinois: 'Only the socialists opposed Hitler's rise to power. Collaboration of the Catholic Center Party helped Hitler in assuming complete control.' He also said that in Fascist Italy a Catholic could not "in good conscience work against Mussolini's Fascist government."[12]

The Roman Catholic Church must therefore accept her full share of blame for that dark blotch on the pages of Germany's history, the horrors of the concentration camps, as told in such books as *The Theory and Practice of Hell,* by Kogen; *Forgive —But Do Not Forget,* by Salvesen; *Commandant of Auschwitz,* by Hoess, to mention but a few. They tell of the slaughter of some seven million in concentration camps alone, the majority of whom were Jews; of doctors sadistically degrading their profession by performing all manner of diabolical experiments on human guinea pigs, of ever so many being beaten to death, cooked to death by steam, buried alive in trenches, torn to pieces by dogs, and so forth.

The Concordats

The concordats that the Vatican concluded with Mussolini on February 11, 1929, and with Hitler on July 20, 1933, played a vital role in the support Roman Catholics gave these dictators. The concordat with Mussolini was part of the Lateran Treaty, which treaty included "The Reconciliation Treaty" and "The Financial Convention." It was all made "In the name of the Most Holy Trinity." It restored the pope to temporal power, gave the Vatican 1,750,000,000 lira, and recognized the Roman Catholic Church as the state church. In turn the Church made a number of concessions to Mussolini.[13]

The concordat concluded with Hitler was patterned after the one made with Mussolini. In it Hitler granted certain favors to the Roman Catholic Church, in exchange for which the Vatican made the following concessions:

Only German citizens may serve as priests. Before making public appointments of archbishops, bishops and suchlike, the Federal agent of the state must be advised secretly, who will rule on the acceptability of the cleric involved. (Article 14) Each bishop, before taking office, had to sign an oath of allegiance to the Nazi Reich. (Article 16) "In religious education, particular care shall be taken to develop the conscience with respect to duties toward the nation," and so forth. (Article 21) The Military Bishop as well as all other clerics serving in the army must also be acceptable to the Nazi regime. (Article 27) "The designation of teachers of religion shall be governed by mutual agreement between the Bishops and the Government of the particular State." (Article 22) "On Sundays and Holy Days, in the cathedrals as well as in the parish houses, missions and monasteries of the German Reich, there shall be recited at the conclusion of the principal religious service, in conformity with the prescriptions of sacred liturgy, a prayer for the prosperity of the Reich and the German people." (Article 30) "By reason of present particular circumstances . . . the Holy See shall enact dispensations excluding ecclesiastics [clerics] and [members of] religious [orders] from membership in political parties and from activity in this respect."[14]

Truly the effect of this concordat was to Nazify the Roman Catholic Church in Germany from top to bottom. How can such an agreement be harmonized with the

claim of the Roman Catholic Church to be the apostolic church? There are to be no nationalistic distinctions in the Christian congregation. Scriptural principles solely are to govern the choice of overseers and their assistants, "bishops" and "deacons." Did not this concordat actually make the Hitler government the head of their church, since it had the final say as to who could be bishops, overseers and teachers? Was not this a selling of one's birthright for a mess of pottage?—Gal. 3:28; Col. 3:11; 1 Tim. 3:2-13; Heb. 12:16.

World War II

These concordats gave Mussolini and Hitler great advantages. Each held the Roman Catholic Church to its side of the bargain although violating its terms whenever he saw fit to do so. Especially useful to the dictators were these concordats in World War II. Then history repeated itself, for the Roman Catholic Church again vigorously supported the war on both sides in violation of plain Scriptural principles and commands.

One who has spoken out on the responsibility of the Roman Catholic Church in regard to Hitler's prosecution of the war is Dr. Gordon Zahn, professor of sociology at Loyola University. Reporting on one of his speeches, the public press stated: "The nearly total support by German Catholics of Hitler's wars, or the failure of the religious community to refuse such support was interpreted by Zahn as evidence," among other things, of "the failure of the Catholic press to fulfill its function as an instructor and guide." It "joined the controlled secular press in the crusade to create a total consensus in support of the national cause. . . . The papers published under Nazi terms may be criticized as repudiating the obligation to oppose what had to be opposed in keeping with the true marks of the Catholic press."[15]

Books have been written, such as *The Vatican and the War,* by C. Cianfarra, purporting to show that the Vatican during World War II was opposed to the Axis Powers, but how vigorous was this opposition? "Pacelli [Pope Pius XII] merely expressed his deep sorrow over the fate of the Poles. In the spring of 1940, two telegrams were sent to the sovereigns of Belgium and Holland, when their countries were invaded. . . . But no solemn condemnation was forthcoming."[16] "The word Germany was not mentioned and the condemnation was only implied."[17] When Mussolini invaded Ethiopia, the Roman Catholic bishops, such as "Cardinal Schuster of Milan, gave their blessing and support to Italian arms, whilst the Pope now and again only mildly deplored the use of force."[18]

Limits of space prohibit the citing of more evidence. The foregoing, however, should be sufficient to show how much the Roman Catholic Church is responsible to God for the two world wars and the Nazi and Fascist terrors. Truly to her it can also be said: "There is blood on thy hands, the blood of friendless folk and innocent." —Jer. 2:34, *Knox.*

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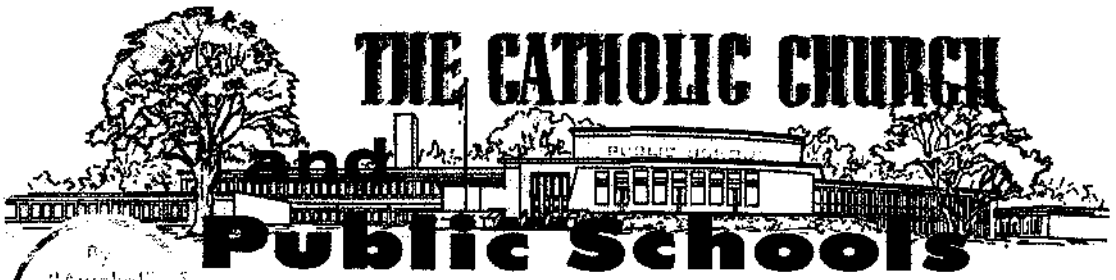


THE CATHOLIC CHURCH and Public Schools

By "Awake!" correspondent in France

ON December 24, 1959, the French National Assembly approved, by 427 votes to 71, a bill providing for state aid to Roman Catholic schools. A few days later the Senate passed the same bill by 173 votes to 99. The new law provides for aid over the next twelve years, starting at $60,000,000 a year and rising to as high as $200,000,000. In return for this use of public funds, the Catholic schools will merely have to submit to state supervision over the nonreligious part of their curriculum and accept non-Catholic pupils where necessary.

How is it that a country which for over half a century has enjoyed the benefits of a law separating church and state now adopts a bill whereby the state will provide money to enable thousands of nuns and priests to teach the Catholic faith? This amazing situation has been brought about as a result of what *Le Monde* termed "negligence by the state" on the one hand, and Catholic foresight, patient waiting and maneuvering on the other. Here is the story.

Back to the "Good Old Days"

Still smarting under the law of 1905 separating the church from the republican state, Catholic historian Paul Deslandres wrote in his *Histoire de l'Eglise Catholique en France* (which was approved by the Hierarchy's censors on September 22, 1913): "The Church's situation is unfavorable since the Revolution. Under the old regime, she held a monopoly in the field of education. . . . Since 1789, the Church has been *obliged to appeal for freedom* in order to hold its position in secondary education." (Italics ours.)

If the situation is unfavorable for the educational system of the Catholic church since the Revolution, may we ask how she discharged her responsibilities during the favorable "good old days" of monarchical and priest rule? When the church had a free hand to educate as she pleased, did she establish for herself a reputation that makes us envious to go back to those "good old days"?

Historians have not chosen the term "Dark Ages" without good reason, for dark they truly were! No school could be opened without permission of the local bishop or of a church official called the *écolâtre*, and education was limited to candidates for the priesthood and to children of the nobility.

Interestingly, this sad state of affairs is reflected in a linguistic oddity. The French equivalent of the expression "to play truant" is *faire l'école buissonnière*, literally "to go to hedge-school." This curious expression dates from the "good old days" of the Catholic educational monopoly, when the unauthorized schools opened by the Huguenots were clandestine affairs often held in the open air, hidden behind a hedge. Later, the tolerant Edict of Nantes (1598) authorized Protestant schools.

As time went on, the church herself made limited education available to the

common people. But the encyclopedia *Larousse* explains why this concession was made. It states, under the heading *"Écoles chrétiennes":* "In order to combat Protestantism, Father Barré, of the Minim Order, founded in 1678 a congregation comprising persons of both sexes for the free education of boys and girls."

Even then, not content to compete with the Protestants in the field of education, the church persuaded Louis XIV to repeal the Edict of Nantes. This infamous Revocation (1685) banned all Protestant worship, ordered the destruction of Protestant churches and closed all the Protestant schools. Protestant children were forcibly baptized into the Catholic faith and sent to Catholic schools.

The Revolution of 1789 put an end to the church's tithing rights and also to her control over education. But the church quickly licked her wounds and began to maneuver her comeback. She patiently chose her moments to win back her lost privileges. By 1833, she was again running parochial elementary schools. Seventeen years later the church not only had won back its secondary schools, but the Falloux Bill of 1850 even granted her state financial aid. Another twenty-five years sufficed for her to win back her own universities. Thus, within a century of the Revolution, the church was well on the way to regaining her lost privileges.

All this was done quite legally. The church merely maneuvered the political situation and took advantage of favorable circumstances to push her claims. Thus, both in 1850 and in 1875, the church used temporary right-wing majorities in the National Assembly to hurry through Education Bills favorable to her interests. But the reaction was bound to come.

The republican Left was incensed at the thought of public funds being used once again for Catholic schools. Men like Gambetta and Ferry launched a counteroffensive, and between 1880 and 1886 a series of laws were passed that made the state responsible for the free education of the people. However, the republican state tolerantly allowed the church to retain her schools, but all financial aid was withdrawn. If people did not wish to take advantage of the free, neutral schooling provided by the State, they would have to pay for their own special schools.

Pope Leo XIII immediately condemned these laws and, ever since, the church has made no secret of her opposition to them. She has branded the state schools "godless schools" and even "anti-God schools." Between the two world wars her campaign against the public school system and in favor of state aid to Catholic schools met with little or no success. The first government to yield to her demands was the Vichy regime of the Vatican's faithful son Pétain, during the Nazi occupation of France. This puppet government poured three and a half billion francs a year into the coffers of the Catholic church to help her maintain and extend her school system. The postwar republican government soon put an end to this subsidy.

Catholic Offensive Since the War

There is little doubt that the Catholic church hankers after the "good old days" when she alone was responsible for public education. This year the pope wrote to Cardinal Feltin, archbishop of Paris: "Be assured that We are following these problems [i.e., Catholic schools, etc.] particularly closely because of their gravity; undoubtedly, if we examine them with all due prudence and act with determination, we shall gradually solve them satisfactorily. . . . With regard to education in particular, We are sure that you and the other bishops—each according to his responsibilities—will see to it with all your strength

that the Catholic establishments [schools] obtain justice and receive substantial aid." (*Le Monde,* March 5, 1960) The pope can rest assured. The hierarchy of the French Catholic church has done a fine job in creating a situation favorable to a return to state aid for Catholic schools.

No means were spared to keep the schools pot boiling. Catholics were constantly reminded of their obligation to withdraw their children from the state schools and to send them to the nearest Catholic ones. The clergy continually reminded them of Canon Law 1374, which states: "Catholic children must not attend non-Catholic, neutral or mixed schools, that is, such as are also open to non-Catholics."

Pressure was put on the parents to comply with this requirement. "In such predominantly Catholic regions as Normandy, Britanny and La Vendée, children who attend public schools and their parents are occasionally denied the sacraments. In one Vendée town the curé [Catholic priest] himself told his congregation: 'You have a good *laïque* [lay] teacher, but even if she were a saint, you should not send your children to her.' The teacher soon found that children would turn from her in the street, and that farmers refused to sell her butter and milk."—*Time,* December 28, 1959.

This Catholic offensive among the people was accompanied by strong political pressure. In 1950, the bishop of Luçon and other bishops in western France publicly urged Catholics to refuse to pay their taxes until they received satisfaction over the question of state aid to Catholic schools. The republican outcry against this incitement to an illegal tax strike was such that the Catholic Hierarchy retracted, but the incident served as a warning to the succeeding governments of the Fourth Republic as to the lengths to which the church would go to press her demands.

In Paris, Catholics organized what they called the Parliamentary Association for Educational Freedom, but which was really a war horse for pushing the schools battle in the National Assembly. In return for Catholic support in the elections, candidates were required to pledge their votes in favor of any bill granting state aid to church schools. Deputies from predominantly Catholic constituencies could not afford to refuse to comply with the demands of this powerful association, even if they were personally in favor of the state's neutral education.

Thus, by parliamentary strategy, this association scraped through the Barangé Bill in 1951, which indirectly granted state aid to Catholic schools, and the Rural Education Bill in 1955, which was another indirect means of subsidizing Catholic teaching establishments.

This Catholic parliamentary association has really come into its heyday since the elections of 1958. As the New York *Times* put it: "[Catholic] pressure was particularly heavy last November during the legislative elections. Aspirants for the National Assembly all felt it, with the result that there is now believed to be a majority in Parliament ready to accede to Catholic demands."

This proved to be the case. According to *France-Soir* (the most widely read French newspaper), of the some 550 deputies, "380 signed a pledge during the election campaign" that they would support legislation in favor of state aid to Catholic schools. The temptation was too great to resist. The church mobilized her forces inside and outside Parliament and rode to an easy victory in the National Assembly last December, when the bill was submitted that will allow substantial public funds to be used for furthering Catholic education.

The Lay Viewpoint

Impartial observers in Paris expressed the view that the heavy vote in favor of the bill in the National Assembly did not accurately reflect the feelings of the French people. The New York *Times* wrote: "The vote of 472 to 71 in the French National Assembly on Tuesday accepting the Government's bill to give state aid to Roman Catholic schools was in no sense a gauge of French sentiments on the issue." *Le Monde* stated that this aid had been obtained "through a manifest abuse in the interpretation of the popular will expressed last year."

Practically the entire state teaching body, including many liberal Catholic teachers, has come out in opposition to the bill. The lay viewpoint can be summed up as follows: For public schools, public funds; for private schools, private funds. The upholders of this view believe that a religiously neutral public educational system, supported by state funds, is the only solution in a country that incorporates Catholics, Protestants, Jews, Moslems, free-thinkers and Communists. They argue that if the state grants aid to one of these ideological groups, there is nothing to stop the others, including the Communists, from building schools and claiming a state subsidy. This, they say, would tend to divide the nation, whereas one neutral schooling system tends to unite the children and to make them more tolerant toward differing opinions. They are of the opinion that religious education is not the responsibility of the schools but of the parents and the different churches.

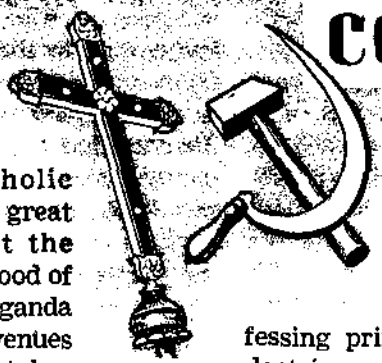
The defenders of the lay schools charge the Catholic church with hypocrisy in crying out for justice and freedom on the schools question. They remind the church of the "justice" she meted out to the non-Catholics when she held the educational monoply, not only refusing them funds for their schools but banning them altogether.

For years, the lay school defenders have been crying out for better pay for the teachers so as to attract more young men and women to the teaching profession, and for more schools. The government replied that it had no more money to spare. As the situation worsened in the state schooling system, the farsighted Catholic church saw to it that more and more parochial schools were built to fill the need, so that today about 1,500,000 children are attending church schools. Why, say the lay-school upholders, was this situation allowed to develop, and how is it that the state can now find hundreds of millions of francs for church schools, whereas it was unable to meet the needs of its own public schools?

A nationwide petition has been organized by all the school associations, trade unions and political parties that support the lay schooling system, protesting against the new law. At the time of this writing, nearly six million people had signed the petition during the first thirty days of the campaign.

What have the facts shown to be the aim of the Roman Catholic Church as regards the public schools? Is it simply to see that Catholic children are afforded the opportunity to be educated, or is it to throttle the nation's educational system as in times gone by? If its desire is simply to have education for its people, then why has the church brought pressure to bear on Catholic parents to keep their children out of public schools and even gone so far as to boycott public schoolteachers? Are there facts of history taught in the public schools that the Catholic church does not want its people to know? If the church is founded upon the truth, it has nothing to fear from a free educational system to which all have access.

THE CATHOLIC CHURCH *and* COMMUNISM



EVER since communism raised its ugly head and began to make its presence felt in world affairs, the Roman Catholic Church has manifested great fear of it. Throughout the world she has kept up a flood of anticommunist propaganda through all available avenues of publicity. So persistent has this theme been that one Catholic writer said in the magazine *The Commonweal* of October 30, 1959: "It seems to me that throughout my entire adult life Catholicism in this country [United States] has been obsessed with the question of communism. . . . As far as the temporal external manifestations of faith were concerned (I speak roughly of the past fifteen years) it seemed to be mainly in opposition to communism that we Catholics lived and moved and had our being. Anticommunism colored almost everything we said and did."

Besides issuing strongly worded condemnations of communism, the Vatican has forbidden Catholics the world over to have any association with it. On March 19, 1937, Pope Pius XI said in *Divini Redemptoris:* "Communism is intrinsically wrong and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever." That included collaboration in matters that are, as he said, "in perfect harmony with the Christian spirit and the doctrines of the Church." Twelve years later another papal decree forbade Catholics to become members of the Communist party or to give support to the party, under pain of excommunication. But as if this were not enough, the Vatican, in April, 1959, said it was not permissible "for Catholics to give their vote to those parties or candidates which, although not professing principles in contrast to Catholic doctrine, nonetheless . . . unite with Communists and by their action favor Communists."

Communist Inroads

Although the Roman Catholic Church claims to be a bulwark against communism, communism has made big inroads into many countries that she dominates. Much to her consternation it has grown to surprising strength in Italy, the very headquarters of Catholic power and influence. Here, where the Roman Catholic Church has dominated the lives and government of the people for centuries, communism has found its strongest foothold in the West. Italy had over eight million people voting for the left-wing bloc in 1948 and 10,900,000 voting for it ten years later. This predominantly Catholic country has the dubious distinction of possessing the largest Communist party (two million strong) outside the Iron Curtain. (New York *Times,* July 10, 1960) Italy's Catholic sister, France, is next to her in Western Europe for Communist members and sympathizers. Some five to six million people there have voted for Communists. —*Commonweal,* May 6, 1960.

Why is it that Catholic countries seem to be especially vulnerable to communism?

One answer may be that poverty is often more widespread in these countries than elsewhere. Also there is the failure on the part of the Catholic church to have regard for the cause of the poor. Regarding this a Catholic booklet published in Brazil states: "In the social conflicts of our time, we support—at least morally—the rich. Or, at least we do not venture to protest against the social injustices for fear of losing the contributions of our benefactors who, however, are not always among the most zealous Christians. All this produces among the poor and working class an impression that we do not belong to their class, but to the ruling class. Because of this, they believe the Communist propaganda and place us in the same ranks as the capitalists. . . . Communism is a reaction. It is a reaction against certain social injustices. It is also against our failure of charity toward the poor. Christ made the poor his friends. We forget them. Now, communism calls them to witness against us."

Rather than being a bulwark against communism, the Catholic church has made the countries where she is dominant fertile for communism.

Collaboration with Communism

Despite the decree against collaborating with Communists "in any undertaking whatsoever," the Catholic church is guilty of it herself. In March, 1951, four bishops in Czechoslovakia gave their oath of loyalty to the Communist government there; the Hungarian bench of bishops took a similar oath in July, 1951, reports the Catholic *America* magazine. In Poland a number of bishops did the same thing, and Poland's Cardinal Wyszynski is famous for his friendship with Poland's Communist regime. *Time* magazine states that he "stumped his nation last winter for votes for a straight Communist ticket."

On March 25, 1960, the New York *Times* reported that a new agreement between the Catholic church in Poland and the Communist government was made. On a previous occasion the clergy had pledged themselves to support the Communists in some of the government's national matters. How can such action be reconciled with the fact that Pope Pius XI decreed that no Catholic may "collaborate with it [communism] in any undertaking whatsoever"?

When the archbishop of Hungary, Joseph Groesz, warmly greeted Premier Khrushchev during that Russian leader's visit to Hungary, the Jesuit magazine *America* of April 26, 1958, remarked: "It was a disagreeable shock to see a Catholic archbishop shaking hands with Bolshevik Number One. A photograph distributed by the news services in this country showed Archbishop Joseph Groesz of Kalocsa, smile on face, greeting Premier Khrushchev in Budapest. Archbishop Groesz is acting head of the bench of bishops in Hungary." The article went on to mention that Archbishop Czapik of Hungary participated in Communist-led peace campaigns and that Archbishop Groesz was decorated by the Hungarian Communist regime.

While it may be claimed that such cooperation does not have the sanction of the Vatican and is contrary to its policy, the fact remains that these leaders, who represent the Catholic church, collaborate with atheistic communism without any action being taken against them by the church.

As long as nothing is done to priestly collaborators, the Catholic church is indirectly giving her approval to what they are doing. Following Khrushchev's visit to the United States and the announcement that Italy's president proposed a trip to Russia, the Vatican's Cardinal Ottaviani complained: "But some still stretch out

their hands to the new antichrists and even race to see who can first shake hands with them and exchange sweet smiles. . . . Can a Christian confronted by one who massacres Christians and insults God smile and flatter?" That is precisely what his fellow prelates behind the Iron Curtain are doing.

The Catholic church was one of the first who sought to shake hands in co-operation with the Russian Communists. Shortly after the Communists overthrew the Czarist government, the Vatican endeavored to negotiate an agreement with them. *America* magazine reports that a meeting was held in 1922 at Genoa with the Bolshevik Minister for Foreign Affairs, Georgi Chicherin. But the hoped-for co-operation and opening up of Russia to Roman Catholic proselytizing did not materialize.

When it is to her advantage, the Roman Catholic Church has shown willingness to do what she condemns others for doing. She has been willing to collaborate with an atheistic regime that "massacres Christians and insults God." This willingness to deal with enemies of Christians is underscored by what the Catholic magazine *America* said in its same issue of March 23, 1957: "Pius XI himself said he would deal with the devil if the good of souls required it." She is willing to do what Christ refused to do.

Swords Against Communism

In her determination to crush communism, the Catholic church has been willing to use, as her swords, bloodthirsty dictators who crush human freedoms and commit shocking atrocities against mankind. Regarding the fact that Pius XI worked closely with infamous dictators to further the church's aims against communism, Catholic professor D. A. Binchy said in his book *Church and State in Fascist Italy:* "He believed that democracy was too feeble and incoherent to serve as a dam against the Communist tide, and a strange irony made him turn to the new form of authoritarian government as offering the only hope of successful resistance."

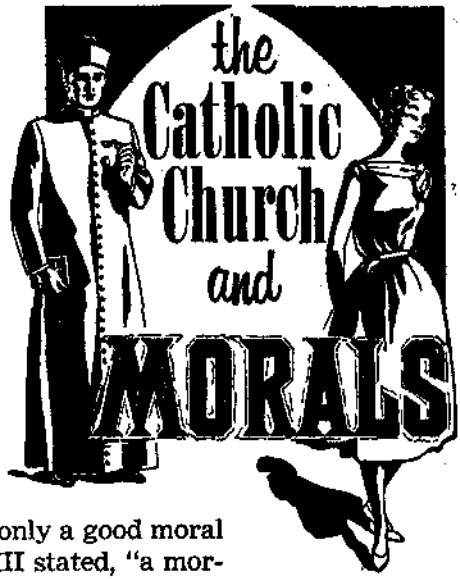
When the Nazi armies attacked Communist Russia, it appeared that the hopes of the Roman Catholic Church of crushing the seat of communism were about to be realized. When the democracies showed signs of giving aid to the Soviets, she was understandably upset. Her concern was expressed in 1941 by several Catholic papers that said: "On moral grounds alone, the United States could not become an ally of the Soviet Union against the Nazis." It did not disturb her morals, however, to be the ally of the fiendish Nazis. From the time her military sword failed to conquer Communist Russia she has been losing ground to communism.

Admitting that the propaganda campaign of the Catholic church is not stopping the advance of communism, Catholic writer John Cogley said, regarding American Catholics: "I still think we must admit that our long anti-communist crusade was a failure. We gave too little time to Christianity itself." The same can be said of the world-wide anticommunist campaign by the Catholic church.

The Catholic church has sought to fulfill her selfish aims at the expense of the people, and now she is losing to communism. She has failed to follow Christ's example of love for the common people and integrity to God. Instead of being a bulwark against communism she has proved to be a leading cause for the spread of communism.

The hope of all peoples is not in the Roman Catholic Church and her political machinations, but it is in the kingdom of God. It alone will permanently stamp out all forms of totalitarianism and bring about a just rule with freedom for all mankind.

"ANY sound tree will bear good fruit, while any tree that is withered will bear fruit that is worthless; that worthless fruit should come from a sound tree, or good fruit from a withered tree, is impossible. Any tree which does not bear good fruit is cut down, and thrown into the fire."—Matt. 7:16-19, *Knox*.



The Roman Catholic Church claims to be not only a good moral tree, but, as Pope Pius XII stated, "a moral treasurer for the human race." What are its fruits? Are they fruits of which all Catholics can be proud because they show that the church advocates and has taught its members to live by the principles of Christ? Consider the facts.

Under imprimatur of Patrick Cardinal Hayes, in *Plain Facts for Fair Minds*, Paulist "Father" George M. Searle, declares: "I come now, finally, to an objection, the most forcible one, perhaps, that can be made against us; for it is one which really has a strong foundation in fact. It is urged against us, that if our organization be really, as it claims to be, the true Church of God, it ought to bear more plainly in the conduct of its members the marks of its Divine origin. . . . I do not deny the force of this objection. That Catholics are not always what they ought to be is indeed a cause of reproach; it is truly a scandal, a rock of offence, a stumbling-block to unbelievers for which they are to blame."

Clergy Set the Example

Can all the blame be put on the Catholic flock? Have the shepherds themselves been men "with whom no fault can be found," as God's inspired Word requires of Christian overseers? (1 Tim. 3:2, *Knox*) Earlier this year, a Catholic priest and his helper were sentenced to life in prison in the Philippine Islands for murdering a policeman. Four Capuchin friars were arrested in Italy for homicide, extortion and concealment of weapons. In Ireland, two Catholic priests were charged in District Court with viciously assaulting a minister of Jehovah's witnesses. In the United States a priest was jailed after admitting he had forged over $14,000 in checks. Police in Ecuador rescued a Catholic priest from a mob rioting because the cleric had been abusing parish women and misusing parish funds. In Lebanon, a Vatican-trained priest, part of a band of smugglers operating between the United Arab Republic and Lebanon, was assassinated by his cronies who feared he would double-cross them. All this has occurred in 1960.

And how do the humble people who are instructed by such religious leaders respond to their example? Of morals in South America, in 1953, *The National Catholic Almanac* reported, "Delinquency in those commandments more closely related to human weakness is high as a rule." Illiteracy there is 60 to 80 percent; illegitimacy 25 to 50 percent. In North America, "Father" Leo Kalmer, chaplain of Illinois State Penitentiary, reported some years ago that in 28 states with an average Catholic population of 17.24 percent, the number of

Catholic prisoners averaged 33.62 percent!

These shocking conditions are not new. In 1902, Chicago priests were responsible for what Archbishop Francis Katzer of Milwaukee termed a "scandal in Chicago —the most terrible that has ever occurred in America." In vain the Catholic Laymen's Association of Chicago sent a written plea to Cardinal Martinelli in Washington, D.C., because the priestly drunkenness and licentious "enormities have grown to such frightful proportions as to threaten the very sanctity of our own homes and to make every Catholic man with wife and daughters shudder." The Chicago hierarchy also refused to heed a petition signed by fifteen hundred Catholic women asking for "protection." Do you as a parent feel that the education and guidance given by such men is going to be a blessing for your sons and daughters? Is that the kind of life that you personally approve?

Further, historian E. G. Squier, in *Honduras: Descriptive, Historical & Statistical,* records that in the nineteenth century the problem was so prevalent that Honduras "passed a law legitimizing all the children of priests, entitling them to bear the names and inherit the properties of their fathers." Seventeenth-century Catholic statesman and political writer Niccoli di Bernardo Machiavelli observed: "The scandalous examples and the crimes of the court of Rome are the cause why Italy has lost every principle of piety and all religious feeling. We Italians are indebted principally to the Church and the priests for having become impious and immoral." In the fourteenth century vice and simony were so universal in the Church of Rome that "St." Bonaventure (a cardinal), Dante and Nicolas Oresme, Bishop of Lisieux—all Catholics —identified their own church as the "harlot" of the Apocalypse! (*The Pope and the Council*) Further documentation of the profligacy of many popes and clerics of earlier ages is so profuse in standard reference works in every public library that it needs no repetition here.

Is it different today? Does the church strongly advocate the high Bible standard of morals, or does it wink at moral corruption? In Sicily, reporters for *Der Stern* (*The Star,* April 2, 1960) asked the priest in the church at Palma di Montechiaro what effect cramped housing has on Catholic morals. His shocking reply: "There is a great deal of immorality, but in their immorality these persons are all moral, because they do nothing to try to prevent conception from taking place. Thus through their obedience to this law of God their immoral act is nullified." Does God's Word agree? Said the inspired apostle Paul: "Marriage, in every way, must be held in honour, and the marriage-bed kept free from stain; over fornication and adultery, God will call us to account."—Heb. 13:4, *Knox.*

Gambling and Theft

Next consider the church's attitude toward gambling. The Catholic Truth Society of Ireland in *Catholic Answers to Questions* (1959) declares: "Bookmaking is lawful trade for Catholics in so far as it provides a means for betting as a reasonable form of recreation. If individuals misuse these means, that is wrong for them; not for honest bookmakers." The *Catholic Digest,* April, 1959, asserts: "If reformists did not antagonize us by presenting false attitudes of freedom and sin, we Catholics would go along with them heartily in their condemnation of the abuses of gambling: the graft and corruption, the cheating and conniving, the passion and penury. The trouble is that they want to forbid our sound bet on a football game, and prevent our friendly session with the boys in the

back room . . . Some of the simpler laws [against gambling] may rely entirely on the police for their enforcement, obliging us to behave as decent citizens, but creating no direct obligation in conscience." According to a report from the Roman newspaper *Republica,* quoted by *Berlin Am Mittag* of February 2, 1948, "Casinos in Biarritz and in Vicloy are controlled financially by the Vatican. The bank of Monte Carlo is controlled by the Vatican together with two other stockholders." Of his true followers, Jesus said: "You are no part of the world." And his beloved apostle John counseled: "Do not be loving either the world or the things in the world."—John 15:19; 1 John 2:15.

Is it right to steal, either directly or indirectly? As to whether traveling on trains without paying fare is a "mortal sin," Chicago's official Catholic paper *The New World* (March 31, 1944) replied: "That would depend on the amount of money involved. If it were only a short trip and the fare was only a small sum it would not be a mortal sin." The *American Ecclesiastical Review* (January, 1945) advised Catholic clergy that "the absolute sum for grave theft would be about $40." Regarding the propriety of defrauding the government on tax returns, *The Homiletic and Pastoral Review* (April, 1949) assured Catholic clergy that "taxes are excessive and intended to be, to make up for successful tax dodging . . . So if an individual alleges money spent for charity that he has not spent, and also expenditures in making money that he hasn't actually made, he seems to be justified in evading taxation by so doing." This "morality" leads to jail and, even worse, to divine disapproval.

On this matter, one priest, under the pen name "Peter Whiffin," wrote in "A Priest Warns the Church": "I, and lots of other priests, have begun to sense a subdued antagonism toward our clerical collars. Even the faithful appear to be affected by a growing indifference toward us. . . . The crash [1929] should have helped us clear our hearts of the fever of getting money and power. It might have made us get back to making religion a blessed means of living for the poor instead of a commercialized racket of living *off* the poor. If only we had tried then . . . we might have built up a race of real priests . . . men who found in the joy of being a real priest far more happiness than they find today on the golf course, in their cards, on their vacation trips, or in the long, empty, lazy hours in their rectories. . . . we figured out schemes to recover our own losses, with special appeals from the pulpit, with euchres, bazaars and benefits, with dunning letters, and finally with campaigns engineered by professional promoters who shared heavily in the proceeds. . . . Thus today priests as a class have lost the confidence of the masses.

"Of course religious life among the faithful seems to go on much as before. The crowds still flock to our churches; but beyond those duties which have been ingrained in them by habit, they leave us priests pretty much alone in our splendid aloofness. Christ was not aloof from the masses. Have we priests today more dignity than Christ?"—*Reader's Digest,* May, 1937.

The facts show clearly that the fruit produced by the church has been morally rotten. As for the outcome, the apostle Paul, writing as God's spirit directed, says: "Make no mistake about it; it is not the debauched, the idolaters, the adulterous, . . . the dishonest, the misers, the drunkards, the bitter of speech, the extortioners that will inherit the kingdom of God." —1 Cor. 6:9, 10, *Knox.*

HAS THE CATHOLIC CHURCH FAILED HER PEOPLE?

JESUS' farewell commission to his followers was to "go therefore and make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you." Has the Catholic church faithfully carried out this commission to teach people Christian requirements, that is, inculcate them into their minds so that they understand?—Matt. 28:19, 20.

¶ A Catholic church paper published in Brazil, *O Domingo*, in its January 10, 1960, issue, said of Catholic people: "They inherited the faith of their fathers: but they have not come to understand it. . . . Religion for them is not conviction, it does not penetrate to the marrow: it is only a varnish. . . . They send their children to be baptized. It is the custom! It is a holiday! They make new pals. But do the parents or friends know what baptism is? Do they understand that there was resurrection from death to life . . . ? Almost no one! Everything is routine! Everything is materialistic! Their Christianity is a dried-up husk and not a luxuriant tree."

¶ The French Catholic news magazine, *Témoignage Chrétien*, in its October 2, 1959, issue, spoke of "the multitudes of what one might call the 'seasonals': they come to see us periodically, without fail, on certain occasions such as baptism, communion, marriage and burial. . . . If one tries to show them that these acts make them a part of the community called the Church and introduce them to a life based on Christ, they do not understand. Since there is no faith in their life, how can they be practicing Christians?"

¶ It is claimed that the Roman Catholic Church has 168 million members in Latin America, yet according to responsible Church authorities, barely 10 percent can be considered practicing Catholics. A Catholic magazine, the *Swiss Church Paper*, says of South America: "The religious ignorance is catastrophic, and if it is unavoidable among the poor and the widely scattered country population, yet the situation is the same right up to the highest and most educated classes in the cities."

¶ Why does such a condition exist in the Church? Catholic priest Alvaro Negromonte answers: "The abandon in which for centuries we have left the religious instruction has carried the Latin American population to a state of simple religiousness, that is to say, to a religious feeling without doctrinal basis." The Catholic publication *Hearing the Church of Silence* confesses: "We did not preach the Gospel in a manner understandable for all. Our public and private life, our institutions were not sufficiently penetrated by its spirit. We did not prepare our faithful for a solid and complete conception of life, as the communists now do. Frequently, the religious knowledge of our faithful remained at child-level, while their scientific knowledge was expanding without limit."

¶ From their own mouths comes the admission that Jesus' commands to teach the people Christian requirements have not been kept. Catholic priest Peter Richards, in Latin America, describes the deplorable results: "Throughout all our countries rises the painful spectacle of broken homes because of lack of faith, lack of religious formation and lack of close union between parents." Catholic Bishop John F. Noll of Ft. Wayne, Indiana, admitted that "nearly all the evils of society prevail most where we [Catholics] live."

¶ A German Catholic weekly newspaper, *Neue Bildpost*, of May 1, 1960, made this comparison: "The Catholics in America are the most active and missionary minded in the whole international Catholic Church, and yet whereas 270 Catholics could only win one new convert, 270 American Jehovah's witnesses won 30 new members for their organization. How come?" The Catholic publication *Hearing the Church of Silence* explained the reason: "Every Christian should be an apostle. The Catholic Action should be the fulfillment of this idea. However, among us, the Catholic Action has not developed, because it has not met with sufficient comprehension among the clergy, secular and regular."

¶ Here it is admitted that the clergy have not comprehended or understood the Christian requirement to preach the good news "publicly and from house to house" as did Jesus and his apostles. (Acts 20:20) Then how can they possibly expect their parishioners, the Catholic people, to understand and conform to such Christian requirements? It becomes apparent the Catholic church has failed her people!

WHAT IT MEANS TO YOU

WHEN Jesus was on earth he was deeply concerned for the welfare of the many honest-hearted people who were in the religious systems of that time. His truthful exposure of false religion was for their benefit, protection and preservation. It meant life to them!

The situation is the same today. If you are a sincere Catholic you can be assured that the information in the foregoing articles has been called to your attention so you may be keenly aware of the danger and snare of false worship. What does it really mean to you? Actually, it means your life! Your everlasting welfare is involved.

You should appreciate that all religions, good and bad, are now on judgment before God. Those working contrary to God's will are to be cut down in fiery judgment shortly at this world's end. To work with and support such a system means that one will share that judgment.

Note carefully the catastrophe that befell the followers of the false religious systems in the first century. Jesus warned: "When you see Jerusalem surrounded by encamped armies, then understand that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the nearby regions not enter into her, because these are days for meting out justice." (Luke 21:20-22) Jesus foretold the coming destruction of Jerusalem and her religious system. His instructions were clear: Get out of that system! Flee for safety!

Roman armies came. Christians, remembering Jesus' prophecy, fled from Jerusalem. What did the others do, those who clung to the religious system Jesus had exposed? They ignored the sign! They did the opposite of what Jesus advised. They poured *into* Jerusalem! Historian Josephus gives the result: "The number of those that perished during the whole siege [was] eleven hundred thousand [1,100,000], the greater part of whom were indeed of the same nation, but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army." —*Wars of the Jews*, by Flavius Josephus.

The historian adds: "Thus were the miserable people persuaded by these deceivers . . . while they did not attend nor give credit to the signs that were so evident, and did plainly foretell their future desolation, but, like men infatuated without either eyes to see or minds to consider, did not regard the denunciations that God made to them." Similarly, in these "last days" all the signs and evidences of religious failure are clear. The fate that overtook Jerusalem will overtake all religions not doing God's will. However, God himself, not human armies, will execute that judgment. Those who heed the warning will have their lives preserved by God at the end of this wicked system of things. They will be brought into a new world!

A Word to Non-Catholics

Many Protestants will agree with the facts presented in this issue. However, if you are a Protestant, it would be wise not to be complacent and assume a self-righteous attitude in regard to your own form of worship. Did it ever occur to you

that your own religion may also be displeasing to God? Is it not true that Protestantism shares the same bloodguilt for the world's wars that Catholicism does? Have they not both violated Jesus' command to love one another? (John 13:34, 35) Examine your own religion in the light of the Bible. It too may have been weighed in the balances and found wanting by God!

What if you are not Catholic or Protestant? Whether you belong to another religion, whether you are an agnostic or an atheist, consider this: Were there not those in Jerusalem A.D. 70 who were not adherents to the same Jewish sect and those who entertained other sectarian beliefs? What was their fate? Was it not the same as befell the Pharisees? The Sadducees were no better off for not belonging to the Pharisee sect than belonging to it. They had nothing better to offer. They all shared a common fate by ignoring Jesus' warning.

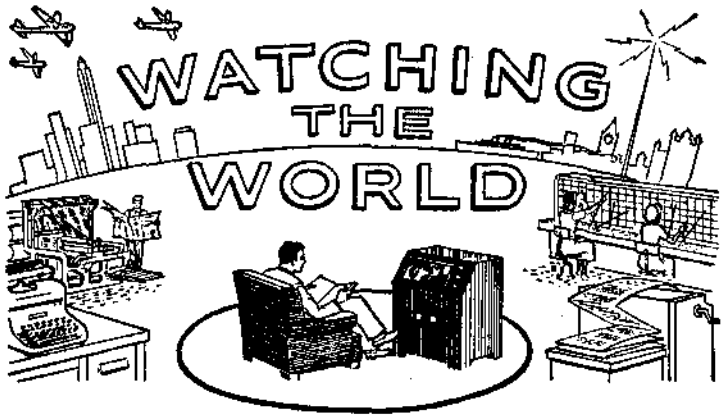
What to Do

Do you want to please God so you can enjoy the blessings he has in store for obedient mankind? Do you want to avoid responsibility for the sins of God-dishonoring religions? Do you want to guide yourself, your children and your loved ones in the course of true worship acceptable to God? The Scriptural counsel is: "Choose life in order that you may keep alive, you and your offspring, by loving Jehovah your God, by listening to his voice and by sticking to him."—Deut. 30:19, 20.

By listening to God through his Word the Bible, you will learn what pleases him. Do not wait for the end of this world and the beginning of the new world to improve your standing before God. It will be too late then. Right now is the time to begin! How? Take in knowledge of true worship as revealed in the Scriptures. Break free from any organization or practice that is not in harmony with it and live according to that knowledge. The apostle Paul said: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2.

What will be your reward? Everlasting life on a paradise earth, free from sickness and sorrow! Gone will be the wars, hatreds and distress of nations we have come to accept as normal! The brightest future possible will be your lot in God's new world. Note the perfect peace that God himself promises will exist there: "Wolf shall live at peace with lamb, leopard take its ease with kid; calf and lion and sheep in one dwelling-place, with a little child to herd them! Cattle and bears all at pasture, their young ones lying down together, lion eating straw like ox; child new-weaned, fresh from its mother's arms, playing by asp's hole, putting hand in viper's den! All over this mountain, my sanctuary, no hurt shall be done, no life taken. Deep as the waters that hide the sea-floor, knowledge of the Lord overspreading the world!" In that glorious new world, God "will wipe away every tear from their eyes, and there will be no more death, or mourning, or cries of distress, no more sorrow; those old things have passed away."—Isa. 11: 6-9; Apoc. 21:4, *Knox*.

Listen to God's voice. Take in accurate knowledge of true worship. Turn to God by studying his Word. Associate with those who have dedicated their lives to do God's will, those who look forward to God's new world. By doing these things, you will show the Creator that you desire to do his will so you can find favor in his eyes. What will it mean to you to follow this course? You will be choosing life through true worship so that you, as well as your children, might live forever in God's paradise earth, now so near!



Christianity on the Surface

◈ The Catholic paper *El País*, published in Colombia, in an article entitled "Superficial Catholicism," reports that "only three and a half [percent] of the men and nine and a half [percent] of the women go to church. Fourteen percent merely satisfy Easter requirements. More than half of the people die without the sacraments." It then makes this admission: "Our Catholicism is a coating, a varnish, an obstentation, but not the real substance of our spirit and our conduct."

Catholicism and the Bible

◈ On May 12 in a speech at Michigan State University, Dr. Peter J. Doeswyck, who was a Catholic priest for six years, said that the Bible and Bible reading are not important in Catholic life and Catholic teaching today. He said that while training for the priesthood he never read the Bible.

Lacking Christianity

◈ On March 29 Roman Catholic justice of Quebec's Superior Court, Mr. Roger Ouimet, said that members of his religion in Quebec are Catholic by tradition rather than conviction, and "lack Christianity to a great degree." "We could be fishers of men and fishers of souls," he said, "but no, egotistically, lazily and even cowardly, we refuse to overcome the obstacles which separate us from those we call, with some irony, 'our separated brothers.'" He added: "We do practically nothing important without draping ourselves in the protective armor of a religion badly understood, badly known and badly digested."

Spirit of Sacrifice Lacking

◈ Catholic priest Bernard P. Donachie, speaking at a morning mass in St. Patrick's Cathedral, New York city, said that the spirit of sacrifice was lacking among Catholics. He attributed the "frightening shortage of priests, brothers and sisters" to the "cloying softness of prosperity and easy living that is stifling the spirit of sacrifice that breathes life into any true vocation."

Catholic Increases

◈ In this April's issue of the Catholic magazine *The Sign*, William J. Whalen, assistant professor of English at Purdue University, said that, "had Catholics of the world multiplied as fast as the ranks of Jehovah's Witnesses in the past twenty years, we would find no more than a handful of non-Catholics left." Yet figures show there are over 2 billion 300 million non-Catholics throughout the world, and according to the Denver, Colorado, *Catholic Register* only two fifths of the church's 480 million members are practicing Catholics.

A Financial Giant

◈ According to figures published by the United Nations, the Vatican ranks behind only the United States and the U.S.S.R. as the largest financial giant in the world. Other sources list her as the largest stockholder there is. The Vatican treasury is said to contain over 11 billion 136 million dollars, and her average yearly budget is given as 97 billion 398 million dollars.

Nuns Raise Money by Praying

◈ On March 25 a community of Roman Catholic nuns in London opened a building fund to raise $168,000 to rebuild their shrine at Tyburn, which was destroyed during the war. The nuns will pray every day for those who buy prayers by a 105-guinea subscription ($535) and they will be commemorated by a brass plaque in the convent chapel. Those donating $140 a year will not get a plaque, but they will be prayed for by the nuns in the convent chapel. For a donation of $28 one's name will be put on the list of donors for whom the nuns will pray collectively several times a day. By thus selling their prayers, within seven weeks the nuns raised $48,000.

Scarcity of Nuns in Italy

◈ The June 10 issue of *Il Tempo*, published in Rome, spoke of the serious problem of "the scarcity of nuns in the South, where Catholicism risks, in the future, being completely cut off from the life and the customs of the local populations." The paper pointed out that if corrective steps are not taken, "then it will come to pass that the people of the South, already poorly evangelized and religiously destitute, will develop outside the Church, if not directly against it."

Church in Latin America

◈ Catholic priest Roger E. Vekemans, writing in the weekly *Ave Marie*, described the Catholic church's weakness in Latin America: "We have 30,000 priests in Latin America for some 180 million people. To have here a sound proportion between priests and Catholic people (about one priest for 600 Catholics) as we have it almost all over the States and in many countries of Europe, we would need 200,000 more priests in Latin America." Of Latin-American Catholicism he writes that it is "weak in confronting modern progress . . . Since Hispanic Catholicism doesn't seem to be able to make the continent suitable for normal human life, and since, despite the papal encyclicals, the social situation in Latin America is one of the worst in the world, *it is quite obvious that the* people of Latin America look for other solutions."

Religion Abandoned Today

◈ On June 3 Dr. Samuel H. Miller, dean of Harvard Divinity School, told the annual convention of American Baptist theologians that the modern era had abandoned religion as a basis of real life and had instead put its confidence in science. Of God he said, "We do not repudiate Him—we merely cease to live by Him."

Giving Under Compulsion

◈ On July 31 Dr. Arthur McKay, president of McCormick theological seminary, told members of 60 Tulsa, Texas, Protestant churches of the failure of Protestants to give themselves in Christian service. "We talk about sacrificial giving," he said, "but the total giving of Protestant churches in 1955 was less than the amount spent on one brand of dog food. It is easier to recruit a bridge club than to get together a faculty of teachers for the church school. We've got to cajole and wheedle and beg and borrow and steal just to keep the machinery going; it's no wonder we don't have the energy left to go forth and win the world."

Why Communism?

◈ Josef Hromadka, dean of the Comenius Theological Faculty in Prague, Czechoslovakia, explained the reason for communism: "I am not a Communist, I am a Christian," he said, "but I know that it is we, we Christians alone, who are responsible for Communism. We had a burden to discharge in the world, *and Jesus Christ* left us no room to wonder what it was. We failed. We 'said, and did not.' And now another power has arisen to take up this burden. Remember that the Communists once *were Christians. If they do not* believe in a just God, whose fault is it?"

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Awake!

Safety in the World Crisis

Don't Forget Your Memory

Chieng Mai—Thailand's Oriental Garden

Fill the Room with Music

OCTOBER 22, 1960

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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Set a GOOD EXAMPLE

IN THIS age of expediency many would rather *see* a good example than *be* one. Setting a good example is not found convenient or advantageous in a competitive world. Accordingly, bad examples flourish. Rudeness is excused in the name of haste. Lying and hypocrisy masquerade as diplomacy. Marital infidelity comes under the heading of a psychological safety valve. Stealing equalizes the wealth. Obscene speech proves manhood and, not infrequently, womanhood. Cheating is winked at in school because "everybody does it." Obviously the cult of expediency has many disciples.

Any twinge of conscience from all this is easily stifled. Some adopt the calloused retort of manslayer Cain: "Am I my brother's guardian?" (Gen. 4:9) Others reason that, since we live in an age of specialization, we can leave the setting of good examples to the specialists such as clergymen, teachers and law-enforcement officers. "Is that not what they are paid for?" Two other philosophies must not be overlooked. One says things are not as bad as they look; there is a little good in everybody. The other says, "Cheer up! You may not be completely worthless. You can always serve as a bad example."

One thing escapes their notice. While the hardheartedness of Cain is not dead, neither is the God who judged him guilty. Expediency may have debased modern man, but it has not dethroned God. The Supreme Court of heaven has not adjourned to accommodate man's lack of good example. Neither has man's lack of spiritual vision blinded Jehovah, for his Lawbook declares: "The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." (Prov. 15:3) To attempt to justify all kinds of bad examples in the name of expediency, including the matter of lying and vile speech, Jesus showed to be very unwise: "I tell you that every unprofitable saying that men speak, they will render an account concerning it on Judgment Day; for by your words you will be vindicated, and by your words you will be condemned." —Matt. 12:36, 37.

Assigning the duty of setting good examples to "specialists" is likewise unacceptable to God, as Paul indicated: "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." (Heb. 4:13) Furthermore, it is not uncommon for leaders of the people to fail miserably at setting good examples. Yet Jesus showed

that this does not excuse the people's obligation to perform: "The scribes and the Pharisees have seated themselves in the seat of Moses. Therefore all the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform." (Matt. 23:2, 3) Likewise, if Christendom's clergymen lean toward militarism in time of war and materialism in time of peace, that does not excuse you from the duty to set a good example by keeping God's law. Search for the true Christian congregation, where those in positions of responsibility set a good example by working with their own hands, practicing what they preach, not "lording it over those who are God's inheritance, but becoming examples to the flock."—1 Pet. 5:3.

The purpose in setting good examples is for others to copy. That is why young Timothy was counseled: "Become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness." (1 Tim. 4:12) If you are among the "faithful ones" who please God, then you must set a good example in all things. The words and deeds of man either honor or dishonor God, and he takes note accordingly.

Neither can the practice of setting a good example be relaxed at home among the family circle. The conduct of each member of the family influences the thinking of the other. What parents say and do determines what the children do. Dr. Angelo Patri made an interesting observation on this point in *How to Help Your Child Grow Up:*

"Parents have to discipline themselves, make good models, set good patterns for children . . . you cannot teach religion to a child unless you possess it in your mind and soul and practice it while you live out your days beside him. . . . If you have not kept faith with your religion, it is idle for you to send him for religious instruction. What you are, he knows; what you do, he registers as his pattern . . . Would you lead your children in the love of God? Love him and do his will, and they will go along with you . . . What you would have your child be, express in your daily example."

Get in the habit of setting a good example, and you will find it easier as your mind is made over. Age or sex or race is no barrier. In 176 nations hundreds of thousands are learning to set a good example by studying the Bible with Jehovah's witnesses. Soon they learn what Jehovah requires and how to copy him. This is in keeping with the Bible counsel: "Become imitators of God." (Eph. 5:1) From the pages of the Bible will come to life the principles of the one true religion that guided faithful men and women in setting good examples and gaining God's favor and the hope of a resurrection into his new world. If you worship Jehovah in spirit and in truth, he will back you up with his active force. You will find it possible to copy the faith of Abraham, the endurance of Job, the meekness of Moses, the wifely submission of Sarah, the fearlessness of the early Christians and, in great measure, the love of Jesus.

Knowing how to set a good example and doing it not only bring peace to the mind and joy to the heart, but will preserve your soul alive into God's new world, now very near. In that paradise earth no place will be found for the disciples of expediency, for Jehovah says: "There will prove to be no future for anyone bad; the very lamp of wicked people will be extinguished." "In the path of righteousness there is life, and the journey in its pathway means no death."—Prov. 24:20; 12:28.

Be practical, then, and set a good example!

SAFETY *in the World Crisis*

Danger has no prejudice; it strikes regardless of race or creed. Yet people like yourself are finding true safety in the world crisis.

FIFTEEN short years ago the atomic bomb rang down a bloody curtain on the final act of World War II. The six-year tragedy was enacted at a horrible cost of 22 million lives, 34 million wounded and $1.3 trillion. Ironically, the same nuclear weapon raised the curtain on a new crisis potentially more stark and ugly—possible extinction of the human race through atomic war.

Newspaperman Bruce Hutchison spelled out the crisis in the Victoria *Times:* "In an ultimate exercise of unconscious irony and quaint irrelevance, the world's parliaments are devising measures of social security while talking absent-mindedly now and then about the prospective end of civilization. . . . Our crisis is different from any previous crisis not only in size but in kind because we have no assurance of time and we cannot tolerate another war."

The United Nations World Health Organization revealed another ugly face to the global crisis in the form of disease. Said WHO: "The five great pestilences of history—plague, cholera, smallpox, typhus and yellow fever—still linger on, an ever-present menace in our age of rapid air and sea transport. . . . Radioactive wastes, if not carefully disposed of, may dangerously pollute the air, soil and water, and increased background radiation may even have harmful effects on the heredity of the human race. . . . Malaria is the world's most expensive disease. It renders vast fertile areas unfit for habitation, weakens agricultural production wherever it exists, and bars economic and social progress . . . Yaws, a crippling infection that threatens half the people in tropical areas . . . Tuberculosis still ranks among the world's greatest killers . . . Where health services and medical care are well-advanced, diseases such as poliomyelitis, cancer and heart disease become leading causes of sickness and death . . . The sicknesses caused by bad sanitation are among the first five causes of death in the world as a whole . . . Mental health is increasingly threatened by the stresses and strains of rapid progress and industrialization in countries at all stages of economic development."

Rapid exhaustion of earth's natural resources intensifies the world crisis. An example is the United States. According to biologist Julian Huxley, "The consumption of metals and mineral fuels by the United States since 1918 exceeds the total consumed by the whole of mankind in all preceding history!"

While millions already suffer from insufficient food, the world's population is increasing so alarmingly that it is expected to double by the end of the century! In a number of highly developed countries such as England Huxley finds there is serious rivalry between use of land for producing

vital food and for necessities such as housing and roads.

No generation has had such a desperate need of moral and spiritual strength to meet a crisis as ours does, yet spiritually and morally ours is one of the weakest. This is demonstrated daily by outbreaks of murder, muggings, adultery, robbery, rape and wholesale dishonesty.

Of even greater concern, however, is the fact that Armageddon, the war of the great day of God the Almighty, is to strike in this generation. Of it a United States congressman declared: "In very truth the world seems to be mobilizing for the great battle of Armageddon." Serious students of Bible prophecy have warned for some time that since 1914 numerous predicted events have come to pass with precision, clearly indicating that the terrible crisis of Armageddon stares us in the face. Of that worst-of-all crises, Jesus foretold: "There will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." No wonder people everywhere "suffer from a deep sense of inadequacy and insecurity," as one prominent minister observed.—*Matt. 24:21; Rev. 16:16.*

True Security

The decisions needed for safety in the world crisis are essentially moral and spiritual. Lacking strength for this, rulers and people fall back on the familiar but unsatisfactory security of armaments and money. Against this fallacy the Bible long ago warned: "Woe to those . . . who put their trust in war chariots, . . . but who have not looked to the Holy One of Israel and have not searched for Jehovah." "The one trusting in his riches—he himself will fall."—*Isa. 31:1-3; Prov. 11:28.*

King Solomon, one of the wisest and wealthiest of men, was inspired to point the way to true security when he wrote: "Wisdom is for a protection the same as money is for a protection; but the advantage of knowledge is that wisdom itself preserves alive its owners." Is such life-preserving wisdom available to a generation facing Armageddon? Yes! God's prophet Daniel foretold that in "the time of the end . . . the true knowledge will become abundant." (Eccl. 7:12; Dan. 12:4) Christ Jesus, the Greater Solomon, predicted for our time a house-to-house distribution of this knowledge, saying: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14) This witness work done in 176 lands today involves Bible doctrine and discipline that provide safety in the world crisis. Here hundreds of thousands of men and women like yourself are finding security and hope. You know them by their name Jehovah's witnesses. Consider how they are able to face the world crisis and say, in the words of the psalmist: "Entirely in peace I will lie down and sleep, for you yourself alone, O Jehovah, make me dwell in security." —*Ps. 4:8.*

Fear of nuclear war does not paralyze the New World society of Jehovah's witnesses. Jehovah God promises that he will preserve many of this generation alive into his peaceful new world, and of that post-Armageddon earth it is prophesied: "Behold the activities of Jehovah, how he has set astonishing events on the earth. He is making wars to cease to the extremity of the earth." Fulfilling Micah's prophecy of the pre-Armageddon era, the international family of witnesses now "beat their swords into plowshares and their spears into pruning shears. They will not lift up sword, nation against nation, neither will they learn war any more . . . and there will be no one making them tremble." (Ps. 46: 8, 9; Mic. 4:3, 4) Diligently studying Jehovah's

laws and putting them into daily practice, these true Christians enjoy the secure "peace of God that excels all thought." Their attention is focused on the early and complete fulfillment of Jesus' model prayer for God's kingdom to come and for Jehovah's will to be done on earth as it is in heaven.—Phil. 4:7; Matt. 6:10.

Neither does the World Health Organization's 999 categories of disease, injury and death despoil the security of true Christians. They know that beyond Armageddon lies the safety from sickness and death promised in Holy Scripture: "Look!" said the apostle John, "the tent of God is with humankind . . . And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." This promise, coupled with God's power of resurrection, removes fear of disease and death.—Rev. 21:3, 4; 1 Cor. 15:25, 26.

Additionally, present application of Christian principles of clean living and moderation as well as happy mental outlook have delivered servants of Jehovah from much unnecessary illness that strikes the world in the form of heart trouble, venereal disease, lung cancer and many ailments attributed to tension. When illness does strike, they are in the best frame of mind to face it and co-operate with the medical treatment prescribed in harmony with God's laws. A cheerful heart is itself a wonderful medicine. None is more joyful than the one with hope in Jehovah's kingdom.

Economic and Domestic Security

Economic recessions, depressions or natural disasters likewise seem less painful for those safe under Jehovah's provisions and promises. Men of all nations bound together with love for God and his kingdom delight to aid one another. This is done gladly among the world-wide association of Christian witnesses of Jehovah, who quickly respond to the material and spiritual needs of their neighbors. Their knowledge from God also gives assurance that Jehovah will shortly "bring to ruin those ruining the earth." After the Armageddon crisis is safely past, there will be no overcrowded earth or global food shortage, for God has promised: "The earth itself will certainly give its produce; God, our God, will bless us." (Rev. 11:18; Ps. 67:6) Not even the powerful forces of nature will kill or maim as they do today. Jesus may choose to calm the storms as he once did on the Sea of Galilee, or warn his New World subjects to get to a safe place. (Mark 4:39) On man's behalf Jehovah will even conclude a covenant with animal life, removing any mutual threat. Says the Creator: "I will make them lie down in security."—Hos. 2:18.

Domestically, there is great safety today in strict adherence to the high moral standards marked out in the Bible. In the congregations of Jehovah's witnesses immorality is not tolerated. In all the activities of life they are guided by the strong and healthful fear of Jehovah. Christian husbands obey the command to love their wives as their own bodies; wives deeply respect their marriage head, and children are trained from infancy to obey their parents in the Lord. Following these principles brings security to parents and children. (Eph. 5:22-33; 6:1-4) Youth raised "in the discipline and authoritative advice of Jehovah" have strong protection from a fall into juvenile delinquency, the modern plague of young people. The security of a happy family circle now and the prospect of even greater happiness in the righteous new world at hand are the delight of Jehovah's servants.

Security for You

"The fear of Jehovah is the start of wisdom," says the inspired proverb. By diligent Bible study get to know Jehovah now while he may be found, for therein lies your safety in the world crisis. Before you will stretch the hope of endless life in God's new world, the security of which is guaranteed by such promises as this: "For this purpose the Son of God was made manifest, namely, to break up the works of the Devil." (Prov. 9:10; 1 John 3:8) Yes, at Armageddon God's kingdom under Christ will destroy Satan and his wicked spirit forces, who constitute the present wicked "heavens." Armageddon will also mean an end to the visible organizations and governments opposing God's rule, which visible parts of Satan's world are the symbolic "earth." For this reason the apostle Peter wrote: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—Eph. 6:12; 2 Pet. 3:13.

If you are not yet among the more than 600,000 families or individuals receiving weekly free Bible instruction from one of Jehovah's witnesses, write to the *Awake!* magazine for information. The abundant true knowledge of God's Word and purposes foretold by the prophet Daniel is for your safety and preservation in the world crisis. Show appreciation to Jehovah God by seeking it and putting it into immediate practice. Have a part in helping others find the way to true security and happiness now and in God's new world.—Rev. 22:17.

With Jehovah as your shield in the world crisis, you will then confidently say, in the words of the psalmist: "The salvation of the righteous ones is from Jehovah; he is their fortress in the time of distress. And Jehovah will help them and provide them with escape . . . and save them, because they have taken refuge in him." —Ps. 37:39, 40.

EYES MADE FOR OWNERS' NEEDS

¶ "In 10 years I have taken some 5,000 animal photographs, including eye details in about 500," writes Constance P. Warner in *The National Geographic Magazine* of April, 1959. "Reviewing them, I marvel at the logic that shines through nature's eyes. Each fits its owner alone. . . . The burrow-hiding prairie dog, for example, wears its eyes high upon its head and widely spaced, like many other hunted creatures. The eyes themselves can focus full circle without telltale movement. A dissected prairie dog eyeball reveals an amber-tinted lens that filters the glare of the plains. . . .

¶ "The common eel dwells in both fresh and salt water, among stones, in mud, at times even in drying air. Its eyes roll, well protected, beneath tough, transparent picture windows, clear places in its head skin. The Cuban shovel-nosed toad squatting in its burrow folds its upper lid far over the lower, forming a dirt-proof seal that rivals any envelope. The Southwest's Gila monster digs through sand for water and eggs of other animals. Its tiny eyes, ringed with beaded scales, are shielded by thick third eyelids that resemble heavy white satin. . . . Birds have shown me nictitating membranes—third eyelids—in incredible variety of color, pattern, and texture. The hooded merganser wears a glasslike membrane appropriate to underwater pursuit of fish. . . . The speedy duck hawk has a crystal-clear third lid that can take the buffeting of a 180-mile-an-hour power dive. The slower bluejay's third lid flashes across its eye, opaque and beautifully cross-hatched; that of the American robin is streaked like onion skin. . . .

¶ "While studying the eye of a summer flounder at Woods Hole, I pondered a dainty 'parasol' projecting over its pupil. The related winter flounder lacks this eyeshade. Why? A few minutes at the library offered one explanation. The voracious summer species often pursues its dinner to the sunlit surface of the sea."

WITHOUT it you would be unable to write your name, read a book, or speak your thoughts. In fact, you would not be able to think. Without it there would be no doctors, lawyers, butchers, bakers; no, not even unskilled laborers. Without it you would be inferior to the animals, for even they have it. You should be thankful that your Creator gave it to you. He gave you a memory.

The average person seldom thinks about his memory, and consequently rarely does *anything to improve it. But with a little* attention your memory can be improved and be helpful to you in many ways, if you remember to use it. Daily it can save you hours of work, *retaining information for* which you would otherwise have to search.

Your ability to remember is the basis for all the knowledge that you possess. To a large extent it determines whether you will be a success or a failure in whatever you undertake. For example, suppose you were ill and went to visit a doctor that recently moved into your neighborhood. How would you feel if, after your telling him about your ailment, he had no suggestion to offer, but picked up his medical school lecture notes and some reference books and feverishly leafed through the pages to discover what was wrong with you? He forgot what your symptoms meant! How much confidence would you place in him and his diagnosis? A similar failure could be true in occupations where *the memory plays even the smallest part.*

Did you ever see a runner improve his stride by merely watching others run, or a skier develop speed by only watching others ski? No, something more than observing is necessary—exercise. Memory training parallels physical training and requires regular mental exercise. Without it there can be no improvement. In his book *How to Develop a Super-Power Memory* Harry Lorayne says: "The memory, in many ways, is like a muscle. A muscle must be exercised and developed in order to give proper service and use; so must the memory." At first it requires hard work, but in time it will become automatic. So train yourself to use your memory, and never forget to use it.

A word of caution: When engaged in memory training keep away from alcohol! The two do not mix. Alcohol hampers your ability to remember and causes you to forget. Jehovah, man's Creator and the Bible's Author, knew this fact, for he inspired *King Lemuel to write: "It is not for kings* to drink wine or for high officials to say: *'Where is intoxicating liquor?' that one* may not drink and forget what is decreed . . . Let one drink and forget one's poverty, and let one remember one's own trouble no more."—Prov. 31:4-7.

Be Interested and Selective

One day a schoolboy was called to account by his mother for bringing home a very low history mark. In reply the youth said: "But, Mom, I just can't remember all those names and dates!" Yet that same afternoon, when talking to his playmates about his favorite baseball team, it was a

different story. He poured out the record of his team, listing the number of home runs, hits, strike outs, double plays, errors, and batting averages for each player—all by memory! What made the difference? Why could our schoolboy remember baseball and not history? Because he was interested in one and not the other. This illustrates an important point for us to remember. Be interested in what you wish to memorize; otherwise, forget about it!

Once you have chosen a field of interest, select and memorize only the material that you need. Do not try to remember unnecessary information. Corey Ford, writing in the *Saturday Evening Post,* explains the reason why when he says: "Suppose I wanted to memorize Ocean 9-2561. The 9 is a baseball team, of course, and 2 and 5 are the respective ages of my wife's sister's two children, and 6 plus 1 makes 7, which is my hat size. So I can think of my wife's sister's two children playing baseball with my hat in the ocean, or else I can look up the number in the directory and save myself all the trouble." So save yourself trouble and work. There is no need to remember many phone numbers, isolated facts and statistics that you seldom use. If you do use them often, you will remember them anyway. Select the material that will be useful to you in your work or personal life and determine to remember that.

Learn to Concentrate

Did you ever ask someone for the time during a conversation, and then shortly afterward ask: "What time did you say it was?" Lack of interest was not the only reason you failed to remember, because you had enough interest to ask. If you had an appointment, the time was probably on your mind. But was your mind on the time? Actually, this was more a case of *not* getting than *for*getting. You really cannot forget something until you first get it. In order to get it you must concentrate on it. If you had concentrated upon the time when you first heard it, you would have remembered it. Most people have never learned to concentrate properly. Have you?

Would you like to test your ability to concentrate? The next time you are sitting in a room with the radio turned on, or perhaps on a subway with its high noise level, fix your eye on some specific object and concentrate on it. See how long you can keep your eyes and mind glued to that one object without allowing any other thought or object to divert your attention, even for an instant. The slightest distraction ends your concentration. At first it may be only a few seconds, but with practice you can learn to concentrate for indefinite periods of time.

Once you have learned to concentrate under distracting conditions, apply this ability under conditions that are not distracting; concentrate where it is quiet. You should try to be wide-awake and relaxed, both physically and mentally. Do not try to concentrate immediately after eating, because then you may be drowsy. Learn to concentrate on everything you do, and you will find that you enjoy it more and remember it longer.

The Bridge of Association

Are you embarrassed when you encounter a person that you know, but whose name you cannot seem to remember? No doubt you are, but quite possibly the other person is also, since he probably does not remember your name either. Failing to remember names is a common shortcoming. Yet history tells us that Cyrus was able to call every soldier in his army by name, and Lucius Scipio knew the name of every citizen of Rome. So you should be able to remember the names of most of the people you meet.

To hurdle the obstacle of remembering, you need a bridge—the bridge of association. The use of association enables you to bridge the things you wish to remember to the things you already know. It is therefore essential to know the three ways in which you can use association: visually, logically, and by classification.

Whenever you learn something new, you learn it by association with something you have in your memory. At first children learn only by visualizing things that can be seen and are real. Thus parents are often frightened when they see their child poking an electric plug into a wall outlet. The child does not understand what he is doing; he only remembers seeing the plug fit into the outlet because of previous visual association.

In forming the bridge of association, you are often called upon to visualize things that cannot be seen, such as names and thoughts. For this you must call upon your imagination. You can apply both real and imaginative visual association to remembering names and faces. Since no two persons look exactly alike, remember a person's face by the differences you see. Note specific features, such as the shape of the eyes and eyebrows, the particular way in which the hair is combed, whether the mouth is long, short, full, or thin, and any special marks or scars. Then take the name and associate it with one or more of these features.

The bridge of association by logic is available to those who are old enough to develop their thinking ability. For example, if you wish to think about the subject of television, your mind will take in more than just the TV set that may be in your living room. Your mind will also think of the television station, cameras, actors, transmitters, antennas (and the TV repairman); things you know are related to television because of logic based upon previous experience or knowledge of the subject. It is this logical association of related subjects that enables you to bridge to your memory material that you read, and lectures and stories that you hear.

Every book or article you read and every lecture you hear generally has one underlying thought or theme that the rest of the material supports or explains. There are major supporting points, minor supporting points, and, of course, a mass of detail. The major points are found in chapter titles of a book; the minor points occupy the positions of subheadings within the chapters.

In order to remember what you read, you must learn the underlying thought, the major and minor points, and the logical relationship between them. First, look through the table of contents and try to establish a relationship between the chapters. Keep this relationship in mind as you read through the book. Then follow this same pattern with the minor points. Remember, each sentence is part of a paragraph, each paragraph is part of a subheading, each subheading is part of a chapter, and each chapter is part of the underlying thought or theme of the book.

Next, condense each point into a single word, a key word. By remembering these key words, and by knowing the logical relationship that exists between them, you can remember the complete outline of anything that you read. Apply these same principles to listening, being sure to listen carefully.

If you find it necessary to memorize lists of items, you will obtain a better bridge of association by first classifying them. Classification makes it possible to find books in libraries, food in supermarkets, and letters in files. Develop your own categories for lists of items and then use them. It may save you hours of work.

Say It Again, Again and Again

Association will bridge information to your memory. Repetition will keep it there. You must learn, however, to use repetition over a period of time, because you forget more the first day after memorizing than during the next thirty days. Remember the outline first, then each day fill in more detail. Once the material is committed to memory, repeat it each day for about a week, then each week for about a month, and then review it every few months. You will find that it will take less time to remember more material.

Use repetition in all your memory tasks. To remember a person's name, be sure to get the name first, next associate it with the face, and then repeatedly address the person by his or her name. The principle of repetition applies to everything. If you want to remember news that you heard, sights that you saw, jokes that you heard, or books that you read, repeat them to yourself, think about them, tell them to others. Yes, say it again, again and again!

There is no time like the present to begin developing your memory. It will aid you if you keep in mind this brief outline or summary of the principles involved: (1) Determine *what* you want to remember; develop interest in it; be selective in your material. (2) *How* to remember? By concentration, association (visual, logical, by classification) and repetition.

These key points are essential. Be sure that you understand why. Associate them logically in your mind. Then, as opportunity affords, teach these points to others and you will remember them yourself.

Learn to use your memory and use it well. It is a God-given gift that acts as a constant, valuable companion. Use it often and it will always be faithful. Your memory will not fail you if you do not fail to use your memory.

Reporting on studies made on camels in the Sahara Desert, Knut Schmidt-Nielsen writes in the *Scientific American* of December, 1959: "In the burning heat of the desert an inanimate object such as a rock may reach a temperature of more than 150 degrees F. A camel in such an environment, like a man, maintains a tolerable body temperature by sweating. But where the temperature of the man remains virtually constant as the day grows hotter, the temperature of the camel increases slowly to about 105 degrees. As the temperature of the camel rises, the animal sweats very little; only when its temperature reaches 105 degrees does it sweat freely. The camel's elevated temperature also lessens its absorption of heat, which of course depends on the difference between the temperature of its body and that of the environment.

"The camel lowers the heat load on its body still further by letting its temperature fall below normal during the cool desert night. . . . As a result of its flexible body temperature the camel sweats little except during the hottest hours of the day, where a man in the same environment perspires almost from sunrise to sunset. . . . The camel employs camel-hair insulation to lower its heat load still further. Even during the summer, when the camel sheds much of its wool, it retains a layer several inches thick on its back where the sun beats down. When we sheared the wool from one of our camels, we found that the shorn animal produced 60 per cent more sweat than an unshorn one. . . . The camel's hump also helps indirectly to lessen the heat load on the animal. Nearly all mammals possess a food reserve in the form of fat, but in most of them the fat is distributed fairly uniformly over the body just beneath the skin. In having its fat concentrated in one place the camel lacks insulation between its body and its skin, where evaporative cooling takes place. The absence of insulation facilitates the flow of heat outward, just as the insulating wool slows the flow of heat inward."

CHIENG MAI

—Thailand's Oriental garden

By "Awake!" Correspondent in Thailand

"STAY here three years and it will become home to you; you will not want to leave." Such was the advice given to a new resident of Chieng Mai, Thailand.

It was good advice, for while great earth-shaking events have not made Chieng Mai world famous, undoubtedly memories of this truly charming city will linger long in the hearts of those who have ever lived or visited here. One who has shared some of Chieng Mai's fascinating sights and customs will surely agree that it really is an Oriental garden of natural beauty.

Located in the northern part of the country, this city of 75,000 people is nestled close to the foot of Thailand's third-highest mountain peak, Doi Su Tep. It is well connected with the capital, Bangkok, by train, plane or road. Traveling by train is the most popular, as the airplane proves too expensive for most, and the road is very rough and often very muddy.

From Bangkok to Chieng Mai

The trip from Bangkok by train takes twenty hours. After a magnificent sunset the train starts its long, laborious climb into the mountainous regions of northern Thailand. Soon the night has passed and the gray of dawn gives way to the rising sun. Like a beautiful Oriental lady garbed in brilliant colors, it spreads a fan of vermilion across the sky. The water in the fields below, planted with a soft green carpet of young rice, looks as if the artist of this beautiful scene had dropped his palette of paints.

As the hours and the train speed on together whole families are observed at work in the rice paddies, plowing and planting according to ancient methods. Water buffaloes soak in pools of mud, unmindful of the crows perched on their backs. Villages of bamboo huts flash by as little naked children look up from their play to wave happily. About noon the train slows down and comes to a smooth halt. Ah! You have arrived.

Our railway station offers a warm welcome to Chieng Mai. The visitor or native coming home is met by crowds of happy, laughing people eagerly reaching up to receive baggage of all sizes and shapes, which is handed out through train windows. You see, to alight from a train here in Thailand with your baggage would result in a disastrous traffic jam, as the aisles are so narrow. So the custom is to hand your baggage out the window to waiting friends or relatives. If no one is meeting you, some kind fellow passenger will hand you your possessions after you have alighted.

Amid all the happy confusion take time to notice the artistically arranged flower gardens that border the platform. Their cheerfulness seems to say: "Welcome to Chieng Mai, Thailand's Garden City."

As you emerge from the station you will be met with a rush of blue-garbed men in short pants, swarming around you like bees. Keep a careful grip on your baggage or it may soon be scattered beyond recovery. But, you may ask, surely these men are not thieves! Oh, no! They are *samlor*

drivers and they just want your business. *Samlor* is a Thai word that means "three wheels." In this case the *samlor* refers to the tricycle-type taxi or pedicab, which seats two people unless you are native Thai, in which case as many as two adults and four children can be crowded in!

At this point many questions may fill your mind. What is the nature of the Thai people? How do they live? What are their hopes and dreams?

A Friendly People

One needs only to stand on the street corner a few minutes to get an insight into the Thai nature. The people are kind, hospitable, fun-loving and intensely curious. Proof of the latter is this: if you stand there five minutes someone is certain to come over and ask, "Where are you going?" Or show a letter to a friend on the street and very likely an old man will approach and peer over your shoulder to see what you have. It is not rudeness, just curiosity. Visit a Thai home and you will have to satisfy such questions as: "Where do you come from? Are you married? How many children do you have?" before you can state the purpose of your call.

Making a business or social call on a Thai household is an enjoyable experience in itself. You cannot knock on a door, because usually an open porch serves as the living room. Simply mount the stairs, call out a greeting and wait for the housewife to come. Soon she appears, wiping soapsuds off her hands, and greets you as if you were a life-long friend. It is really an honor that you have called. To show this she hurriedly unrolls a red straw mat for you to sit on. Just as good as a red carpet, isn't it? Next she brings you an earthenware jug of water with an intricately handbeaten silver bowl from which to drink. Afterward, when you are ready to leave, she will thank you many times for calling. Truly you have been warmly welcomed.

When one speaks with the Thai people it becomes apparent that they have no real hope for the future. Their religion teaches them to be indifferent about everything. So their thoughts rest only with today. They all want happiness but feel that such cannot be gained in the flesh, so their ultimate goal is *nippan*, a state of nonexistence. However, in this scenic Oriental garden city where there is every kind of tree and flower to delight the eyes, there are also trees to delight the heart; these are human "trees of righteousness." For here, as in all parts of the earth, Jehovah's witnesses preach and teach about God's kingdom, the heavenly government that will shortly transform this whole earth into a garden Paradise for all men of good will.

The Thai House

A visit to the friendly Thais affords an excellent opportunity to see how a typical Thai house is constructed. Besides the living-room–porch there is often only one other room, which serves as the family bedroom. Because there may be many in the family who must sleep in a small area, the mattresses laid on the floor at night are folded up during the day to allow more room.

The kitchen is very often a corner of the open porch, with a woven bamboo mat to separate it from the living quarters. Utensils consist of one or more charcoal burners, a pan for washing dishes, two or three pots for cooking and a wooden bucket with a removable bottom for steaming the rice.

Tables and chairs are not needed, as the food is placed on a tray and set on the floor, with the family grouped around it. A meal may consist of a large bowl of glutinous rice, several small bowls of curries, vegetables and a little bit of meat. The Thai people never eat meat in the quanti-

ties that their Western neighbors do. The sticky rice is formed into a small bite-sized ball, dipped into the curries and other foods and eaten. If boiled rice is used, the curries and vegetables are placed on top of the rice and eaten with a spoon.

The foundation of the house is composed of thick bamboo poles or wooden posts protruding about six feet out of the ground. On this the floor frame is placed. Next comes the bamboo flooring, which has been split and spread out flat. The walls and doors are constructed of woven bamboo, and the roof is of dried teak leaves laid like shingles. This house can be built for about twenty-five to thirty dollars and can easily be dismantled and moved to another location.

When children grow up and marry they often build a house near the husband's parents, since family life in Chieng Mai is something of a patriarchal one. A fence surrounds the entire group of houses, and this fenced-in area is commonly called a "compound."

Old and New

Many improvements are being made in Chieng Mai's shopping district. Streets are being widened to accommodate the heavier traffic of cars and buses, and new sidewalks are being laid to accommodate the pedestrians. You may note with a touch of humor, however, that the old ways have not given up without a struggle. Along the main street you may see a flock of goats sauntering casually through a red light, blissfully ignorant of the snarled-up traffic left behind. Yet it is not anger at the harmless animals that appears on the faces of motorists and pedestrians, but amused expressions of indifference, for the people here have one common way of meeting most situations in their lives, whether of sorrow or joy, and that is with a mildly spoken, *"Mai ben rai,"* or "Never mind."

ARTICLES YOU WILL WANT TO READ

- The Need to Read.
- Why Atheism Abounds.
- Create Your Own Part-Time Job.
- Blood Transfusion of Women Can Kill Their Babies.

In the next issue!

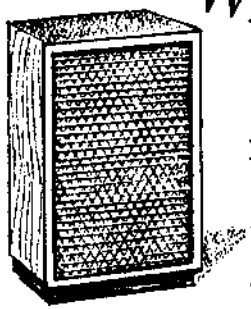
The city has built a new, attractive bridge spanning the Mae Ping River, which divides the city. The scene from the center of this bridge is a delight to the heart. It appears that you have entered a tropical garden of pure loveliness. The lazily flowing river will almost make you forget that there are so many troubles in the world. Its banks are lined with graceful coconut palms gaily waving their branches in the air as if to say they delight in making their part of the earth beautiful. Comfortable trees, heavy with fruit, harbor happily chattering birds. Here and there pagodas from Buddhist wats or temples tower above the trees in reminder that this lovely garden is an Oriental one.

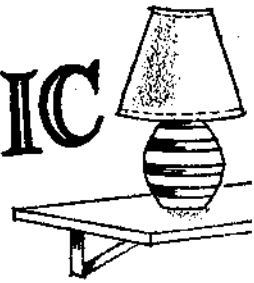
Filled with deep satisfaction at this lovely sight, it is not difficult to believe that in a short while Chieng Mai would indeed become home to you; you would not want to leave.

"TOTALLY VULNERABLE"

"All the power, plus wealth, plus armament, which exist in the world are now totally vulnerable to the trigger-finger of some irresponsible small state, or even of some little band of insurgents who possess, or will possess, those nuclear weapons which daily become more commonplace."—Lord Rea, in an address to the House of Lords. (*Manchester Guardian Weekly*, February 18, 1960)

Fill the room WITH MUSIC





AS A room that is attractively furnished and artistically decorated brings pleasure to the eye, so a room that is filled with good music brings pleasure to the ear. This pleasure has been greatly enhanced by the thrilling realism made possible by modern sound-reproducing equipment. The vibrant sound of a xylophone and the clear tone of violins are so clearly reproduced that the instruments seem to be right there in the room. A listener can have the feeling of being in the center section of a concert hall when a stereophonic sound system brings the music of a symphony orchestra into his home with startling reality. The same fullness and concert-hall spaciousness appear to be there as well as the same clarity of tones and delicate shadings in volume. Even the sense of direction is there, as instruments are heard playing on the left, others in the center and still others on the right. The entire orchestra seems to be spread out across the room. This remarkable musical realism is the wonder of stereophonic sound.

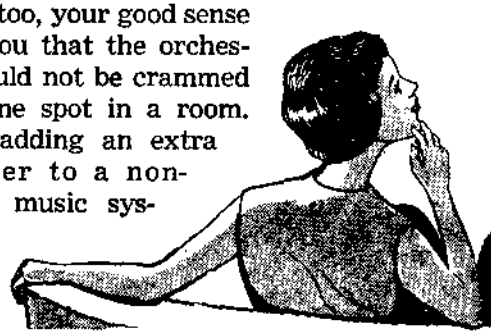
Since the advent of the stereo record in 1957, the popularity of stereophonic home music systems has grown tremendously, and, as might be expected with something that is popular, there are many machines bearing the stereophonic label that are not actually that at all. They have caused many persons to be disillusioned about stereo. A person should, therefore, know what to look for when he decides to bring to his home the musical realism that stereo makes possible.

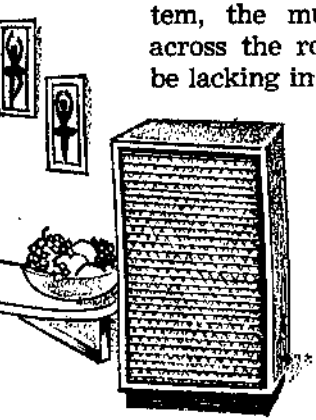
How Stereo Is Different

The biggest difference in stereo from other means for reproducing music is the sense of spaciousness and depth it gives. It creates the illusion that the performance is in a large hall by reproducing the reverberations that would strike the two ears of a listener in the original hall. Approximately 90 percent of the sound energy that reaches the audience at a live performance may have been reflected from the walls and other surfaces in the auditorium. Although many of these secondary sounds are of short duration and may not be heard separately, they affect the over-all sound.

A sense of direction in the music must also be created for the feeling of realism to exist. Although music coming from one speaker may be beautifully reproduced, as when coming from a good high-fidelity system, the sense of realism is not as great as in stereo because direction is lacking. Then, too, your good sense tells you that the orchestra could not be crammed into one spot in a room.

By adding an extra speaker to a non-stereo music sys-

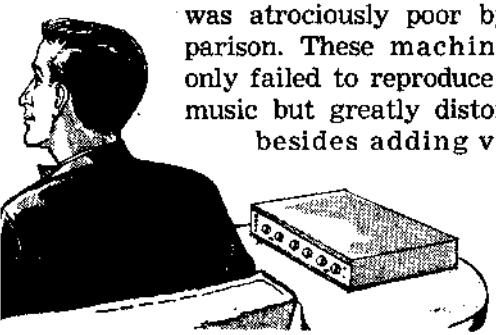




tem, the music can be spread across the room, but it will still be lacking in direction, depth and spaciousness. This is due to the fact that the sound from the two speakers is identical; whereas in a live performance your two ears do not hear identical sounds coming from both sides of an orchestra. Your ears can detect the location of distinct sounds, especially sounds with high frequencies, because of the infinitesimal difference in time from when a sound wave strikes one ear until it strikes the other.

The over-all blend of sound from the orchestra, along with its reverberations from the walls of the hall around the listener at a live performance, gives a specific impression upon each ear. The stereophonic music system attempts to reproduce these distinct impressions. This gives the reproduced music direction, depth and spaciousness that cannot be had when the sound is reproduced by a nonstereo music system.

The quality of reproduced music is also essential in conveying an illusion of musical realism. In the radio-phonograph combinations that people were accustomed to before high fidelity made its appearance, the quality of reproduced sound was atrociously poor by comparison. These machines not only failed to reproduce all the music but greatly distorted it, besides adding various background noises such as loud hum, rumble, popping and cracking. They very often gave out a tinny sound. The music they reproduced might be compared to a picture that is out of focus. Although the picture may be indistinct, the images in it may still be recognizable because your imagination fills in what is lacking. The same is true, in a greater sense, with music that is poorly reproduced. The fuzzy sound from the old radio-phonographs with their muddy bass tones beat upon your ears, but your mind ignored the distortion and concentrated upon what you wanted to hear. Your imagination made up for what was lacking. Listening fatigue, caused by the distorted sound, probably made you feel a sense of pleasant relief when the machine was turned off.



The old radio-phonographs failed to reproduce sounds much higher than 5,000 or 8,000 cycles, and, also, in the very low musical region they had no response. The high tones of a musical triangle might be heard coming from the phonograph needle but not from the speaker. Obviously, the music system that reproduces sounds up to 15,000 cycles and clear bass tones down to fifty cycles or lower gives more realism and beauty to music. When direction, spaciousness and depth are added by stereo to this high quality and range of sound, you have a startling sense of realism.

The ability to make clear reproductions of transient sounds is another requirement of a good stereophonic sound system. A transient is the subtle tone that lasts for but a brief moment, such as the click of a castanet, the clash of a cymbal, the twang of a guitar string or the beat of a drum. Regarding transients, Edward Canby states, in his book *Home Music Systems:* "An excellent aural test for transients, by the way, is a sustained drum roll, snare drum or any smaller drum. The sharp, rapid thumps, following each other

at tiny intervals, should sound as clear and distinct as they are in live music. Poor transient response in your phonograph's innards will blur the drum tones together, sometimes so badly that individual beats disappear and we hear no more than a steady, muffled rumble. You may interpret it as a drum roll—thanks to your imagination—especially if you know the music well; but you cannot honestly say that it sounds like a drum roll."

What Is Needed for Stereo?

A stereophonic music system requires nearly twice as much equipment as the monophonic, nonstereo system. It requires two speakers, two amplifiers and, at present, two radio tuners. If a third speaker is used a third amplifier may be necessary. The two amplifiers are needed because two signals are used to produce the stereo effect. One is fed through the left speaker and the other through the right. These separate signals are obtained by using two or more microphones when recording the music. Each signal must be reproduced through a separate amplifier.

At times stereophonic programs are broadcast over the radio by using two FM stations or, more commonly, one FM and one AM station. To receive the latter broadcast an FM radio tuner must be connected to one amplifier and an AM tuner to the other amplifier. The FM signal will then be reproduced through one speaker and the AM signal through the other speaker.

Good equipment is needed for good-quality stereo. While it is true that you can walk into many stores and find relatively inexpensive machines that are labeled stereophonic, they will not give you the realism that a good stereophonic music system gives. The cabinet work on them may look fine, but the audio equipment in them is incapable of producing high-quality sound.

The stereophonic music system that gives a good illusion of realism to the music it reproduces is not cheap. The speakers alone may cost more than many of the pseudo stereo consoles with their beautiful cabinets. Good high-fidelity speakers are precision-made instruments. They might be considered the most important part of the stereophonic music system, as they do the actual reproducing of the sound waves and so determine the over-all quality of the sound. Cheaply made speakers with very light magnets cannot reproduce music with high quality and faithfulness to the original. The speaker is the most inaccurate of all the parts of the home music system, because it is not easy to design and make it so that it will vibrate well from the lowest to the highest sound. Two matched, high-quality speaker systems are what a good stereophonic system requires.

For the best results each speaker system should have its own enclosure. This usually consists of an attractively finished box in a size recommended by the manufacturer of the speakers. There should be a back to the enclosure that is tightly screwed in place. Radio-phonograph consoles that are not true stereophonic machines generally have their speakers exposed in the back, instead of having them sealed in an enclosure that is insulated from the rest of the machine. Insulation is essential when the speakers are in the same cabinet as the phonograph pickup. It prevents vibrations from being picked up by the very sensitive stereo-phonograph stylus.

By having separate speaker systems that can be moved about the room, a listener can adjust the space between them for the best stereo effect. This is usually six to ten feet in a room that is about fifteen by eighteen feet. When the speakers are placed excessively far apart the optimum

listening area for the stereo effect is greatly reduced. The distance between the speakers, however, is determined by the size of the room and how far the listener sits from them. If he is so far away that the listening angle is very small, the music will lose the feeling of separation. It will fuse together and appear to come from one source. In pseudo stereo consoles the speakers are generally two to three feet apart, which is not sufficient to give a sense of space and direction unless the listener sits about three feet from the machine.

Two amplifiers of good quality are required to operate the speaker systems. They may be two completely separate units or two amplifiers on one chassis. Whatever is used, there must be a means of coordinating the two amplifiers and the two speaker systems so volume and tone can be kept properly balanced. Some amplifiers have a phase switch so the speakers can be adjusted to operate in the same direction. If they do not, the illusion of realism is seriously affected.

The amplifiers should be capable of reproducing the loudest sounds of an orchestra without noticeable distortion, and they should be able to reproduce the weakest sounds against any background noise that may be present from the reproduction. They should by all means be free from loud hum. There are a number of good stereo amplifiers on the market that can be obtained from stores that handle high-fidelity components, but do not expect them to be cheap.

The stylus of a stereo phonograph pickup moves vertically as well as in a lateral direction. This fact makes the stereo pickup much more sensitive to the manner in which record-playing equipment functions. Any noise in the turntable mechanism can be easily picked up by the stylus and mixed with the music. Since this is the case, stereo requires a good turntable that operates with very little noise, and its movement must be consistently steady, as any variation in speed will cause a change in the music. The pickup arm should be one designed for stereo because of the vertical movement of the stylus.

As the stylus follows the stereo record groove it moves up and down for music that goes through one amplifier and speaker, and it moves laterally for music that goes through the other amplifier and speaker. The record groove is in the shape of a V, with music for one speaker on one side of the groove and music for the other speaker on the other side. This ability of the stylus to move vertically and laterally causes it to pick up the two different signals of stereo music from a single record groove. The stereo pickup will work well on monophonic records, but this cannot be said of the nonstereo pickup with regard to a stereo record. If it is used on a stereophonic record, it will damage the record, because it is not designed to move vertically.

Although an FM radio tuner is not essential for a stereo music system, it is good to have, because a person may not want to play records every time he desires music. Then, too, stereo may eventually be broadcast over a single FM station. The equipment for doing this is now available.

Those who buy high-fidelity components can purchase one piece at a time and thus make the cost of a stereo system easier to bear. Because the components are usually handsomely designed, they look good in a room without an expensive cabinet to enclose them.

The stereophonic home music system has been enthusiastically acclaimed by music lovers as a decided improvement over previous instruments for bringing music into the home. It is a big step toward creating concert-hall realism in the room it fills with music.

Youths Conscious of Their Spiritual Need

● A young high-school student in the province of Laguna, Philippines, was determined to attend the Peace-pursuing Assembly of Jehovah's witnesses in Lingayen, March 24-27, 1960. However, school examinations were scheduled to be held during those dates.

She approached each one of her teachers and requested permission to write the examinations either before or after the assembly. Permission was refused in each case. She then approached the school principal with the same request. Again she was refused. Three times she tried, and each time the answer was "No!" The fourth time she told the principal that she was going to attend the assembly whether she was allowed to graduate or not. The principal asked what was the reason she was so determined to attend the assembly. She replied that she was a minister and attendance at the assembly constituted part of her worship of the true God. The principal asked her what she did in her capacity as a minister. Her reply was that she preached from house to house. The principal then asked for a demonstration of her preaching. She gave him one of the sermons she uses in her ministry. The principal was so impressed that he granted her permission to write her graduation examinations on her return from the assembly. —Philippines.

● While a witness of Jehovah was presenting a doorstep sermon to a woman, her young son of fourteen years was listening attentively. He was so impressed that he urged his mother to get the books being offered by the Witness, but the mother refused. The boy had been saving up for a bicycle and wanted to use some of this money to get the books, but his mother would not let him do that, saying: "No, you don't want those books. You want a bicycle."

The same evening this Witness was giving a sermon to an elderly lady who kept smiling all the time the Witness was speaking. Afterward she invited the Witness inside and told that her grandson had come with tears in his eyes, saying: "O Grandma, a lady had two books explaining the Bible, and I did so want to have them, but Mummie would not give me the money." So Grandma said, "Now he can have his books."—Ceduna, Western Australia.

● A householder in the Philippines refused even to touch the magazine offered to her by one of Jehovah's witnesses calling at her door. As the Witness was about to leave, the woman's small child returned from school. He asked what the magazine was about and then begged his mother to get it for him. Because she refused he kept crying until she consented. Since the child was not able to read, he persuaded his mother to read portions of the magazine to him. Although she was not interested in the material, she began to read in order to pacify the child. Among the things she read was the article, "Is Your Religion the Right One?" Thereupon she read the entire magazine, and when the Witness returned she had many questions to ask. As a result, a study was started in her home, and her husband and all the children are now attending.—Philippines.

● After becoming a Witness, a fifteen-year-old girl spent her first summer vacation as a vacation pioneer minister. During the summer months she placed considerable Bible literature with the people and was able to start several Bible studies in the homes of persons of good will toward God. Upon returning to school she has been alert to give a witness to Jehovah's name at every opportunity, and her efforts have been blessed.

When given an assignment for a four- to six-minute talk on what she did during her vacation, she gave a report on the district assembly she attended. Being required to write at times on subjects of her choice, she has used topics such as "A Day with Jehovah's People," "Pursuing My Purpose in Life," her autobiography since she became a Witness, and "Christmas Not for Christians."

When required to give a book review on an autobiography, she chose *Faith on the March*, which she gave orally to the class. It was very well received, both teacher and pupils asking many questions about Jehovah's witnesses and various Bible subjects. The teacher borrowed the book to read it for herself and asked for more information, upon which the girl brought her *Jehovah's Witnesses—the New World Society*. During the past holiday vacation period she again pioneered, this time with her mother. —United States.

Animals Use Tools Too

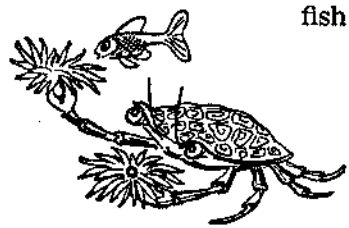
ANIMALS have built-in tools such as beaks, claws and teeth. But occasionally some of nature's creatures need the help of an outside agency—some implement, instrumentality or substance with which to bring about a certain objective. What does a bird do, for instance, when its bill is not long enough to flush out insects? What does the bowerbird do when it needs a paintbrush? Or the zebra when it needs a hairbrush?

There comes a time in the zebra's life when it needs to get rid of many dead hairs. Mr. Zebra then searches for nature's own hairbrush—sharp thornbushes. Large herds of zebras sometimes dash through these bushes several times a day. When the thorn points become blunted, the zebras find themselves new hairbrushes—bushes with thorns of unblunted sharpness.

In the Galápagos Islands there is a bird called the woodpecker finch. It has a short, thick bill. Many insects that excite this bird's taste buds dwell too deeply in the ground for the bird's bill to reach them. So the woodpecker finch does an unusual thing for birds: It finds itself a tool, usually a twig. Putting this twig tool in its mouth, the bird pokes about in crevices. Soon insects come scrambling out. The tool is dropped now; and the bird, seizing the prey, enjoys a tasty meal. So a short beak is really no dinnertime hindrance to the woodpecker finch—not as long as there are any tools lying around.

Another bird, the European song thrush, has a fondness for snails. To get to the soft edible meat in the shell, the bird needs a hammerlike tool. So the song thrush takes the snail to a favorite rock and hits it against the rock until the shell is broken.

Sea gulls carry on their daily business in a similar way. They dine on shellfish such as clams. To break open a clam, the sea gull does it the easy way. It uses both gravity and a hard surface as its tools. It takes the clam or other shellfish up in the air and drops it, following it down. If the shell is not broken, the gull takes the shellfish up to a higher altitude and tries again. Persistence pays off, and the sea gull enjoys a succulent snack.



For First Aid

Then there is the eider duck, a bird that really has all the equipment necessary for making a good living. But sometimes this duck gets itself in a predicament because of its taste for shellfish. In the process of putting shellfish on its menu, the eider duck sometimes is startled by a mussel's closing its shell hard on the duck's bill, trapping the bird in such a way that it may not be able to break the shell against a rock. The duck may well be doomed unless it can do something. But what?

Says Frank Lane in *Nature Parade:*

"Except during the breeding season an eider duck seldom, if ever, frequents fresh water. But when an eider has to get rid of a mussel it seeks out the nearest stretch of fresh water, and keeps ducking its head until the mussel drops off. Is it instinct that prompts the duck to take the only action possible—drowning the mussel—and leads it to the only water that will do it—fresh water? (Strictly speaking the 'drowning' is change in osmotic pressure.)" So fresh water is sometimes like a life-saving tool to the eider duck.

The most famous of the tool-using birds is perhaps the bowerbird. Aside from its nest, the bowerbird builds itself a bower or playhouse of twigs, ornamenting it at or near the entrance with shells, feathers or any bright-colored object. The satin bowerbird is not satisfied, however, unless it gives its playhouse a special finishing operation, which is painting. First the paint must be made. The bird uses black earth, ashes or colored soil and mixes it with its saliva. Then the paint is applied with the aid of a bit of frayed bark, and each stick of the inside walls is painted.

Tools for Insects

Insectdom has a tool user in the thread-waisted wasp. This wasp digs a hole in the sandy ground and deposits its eggs. Into the hole also are placed some insects that the wasp has killed and that will serve as food for the growing young wasps. But the tunnel has to be sealed up against marauding birds. To do this some wasps use their heads as a bulldozer, pushing in the sand. But the thread-waisted wasps of the genus *Sphex* prefer not to use their heads directly. They find a small pebble, put it in their mandibles and then use it to pound the loose sand in, until finally the tunnel entrance is sealed up so that the soil is as firm as the undisturbed soil around the tunnel.

The ant lion is another insect that finds an outside substance helpful in making a living. The ant lion digs a pit in dry sand; then it hides at the bottom. The ant lion is waiting for a meal. This often requires great patience, but the ant lion has plenty of time. It waits. In due time an ant or other small creature wanders too close to the pit and falls into it. But when falling the victim tries desperately to get out of the pit. Sometimes it appears that the victim is about on the verge of escaping. Then the ant lion goes into action. It uses sand as a kind of tool to halt the escape of its intended victim. Furiously the ant lion tosses sand into the air. The falling sand frustrates the insect's escape and it tumbles to the bottom of the pit. The captive is given an injection of poison. Time is allowed for the poison to work and to digest the victim's body contents. Then the ant lion sucks the juices of its prey, and the shriveled-up carcass is tossed out of the pit.

The Crab's Living Tools

In the Indian Ocean there is a crab called *Melia tesselata* that believes in using tools—living tools. This crab has a shell that is not exceptionally hard. Since there are many undersea raiders that would quickly make a meal of this crab, it searches about for a protective tool. And while it is in the market for a tool it believes that a two-way tool would be best, one that could aid in defense and one that could aid in capturing prey. So it finds some sea anemones, flowerlike animals with a central mouth surrounded by tentacles armed with sting cells and thread cells that paralyze and entangle small fish and marine animals. The crab puts one of these sea anemones in each of its claws, and then goes about its daily work—armed

to the teeth. The sea anemones do not seem to mind being used as tools, since they benefit too. They are normally immobile, and the crab's moving them about means more steady meals for the sea anemones themselves.

Skunks and foxes sometimes make use of various substances when they need to doctor themselves—something to help them get rid of fleas or ants. In *Animal Legends* Maurice Burton examines strange stories about animals. He finds that accounts of foxes using water to get rid of fleas are not likely to be fanciful stories. He tells about a letter printed in *Countryside,* the journal of the British Empire Naturalists Association, for 1947. It was from R. Atkinson of Kendal and reads:

"The following account of a fox ridding itself of fleas, which I saw by a sheer slice of good luck, will . . . dispose of the folklore theory. Standing in a farm enclosure one day with the occupier of a farm, the latter drew my attention to a fox which he had been watching for some time; field glasses were brought into use, and as only two or three hundred yards separated us, the fox could distinctly be seen gathering wool from the hawthorn fence which almost encircled the field, and on the lower branches of which strands of sheep's wool could be seen.

"To secure the wool the fox either reached up for it, standing on all fours, or, if it could not reach it by this means, either stood on its hind legs or jumped for it. It arranged the wool in its muzzle so that it projected two or three inches on either side; then it proceeded towards a stream of water running through the field, entered it backwards, sat down on its haunches like a dog, and eventually lowered itself in the water by putting out its forelegs until the whole of its body except the nostrils, and the wool held in its mouth, were submerged. The fox stopped in that position for two or three minutes, then liberated the wool slowly, left the water, shook itself vigorously and disappeared. The wool, as it was released by the fox, was carried downstream, so we went in search of it, and eventually found it lodged by the side of the stream. To our amazement it was simply alive with hen-fleas—hundreds of them. It is obvious that the fleas objected to the water, and made for the highest dry point, i.e., the wool."

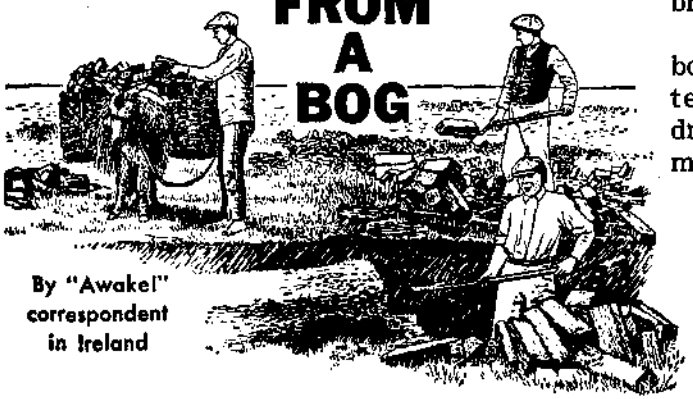
So the use of tools or substances in nature for doctoring purposes and for making a living is just another of the many things of which it can be said: Nature had it first!

"Shallow Materialistic Society"

¶ An editorial from the Richmond (Virginia) *News Leader*, reprinted in the *New York Law Journal* of December 22, 1959, discussed the fraud and corruption recently brought to light within the broadcasting industry: "The fault lies wholly in ourselves, and in the sort of shallow materialistic society we have built for our country. Here we sit in our inner-spring cocoons, fashioned of infinite soft self-deceptions, and stare at the disk jockeys outside. Who will cast the first stone?

"Will it be the farmer, paid for not farming his land? Or will it be the executive, padding his expense account? Will it be the railroad fireman who tends no fires, the brakeman who touches no brakes? Will it be the student who cheats? Will it be the veteran who fakes a disability? The bureaucrat who makes useless work? The politicians who buy votes? The special interests who buy politicians? The merchant whose fancy package conceals a shoddy product? Who is the condemner, who the condemned?"

Energy FROM A BOG



By "Awake!" correspondent in Ireland

FOR many people a wild, swampy moorland is probably the last place they would think of going for fuel to heat their homes, but this is precisely what many people in Ireland do. When those who live in the country find that their fuel supply is running low they head for the family bog or for one they rent. There they proceed to dig up the wet sod that serves very well as a fuel when thoroughly dry.

It may seem strange to say that the sod of swampy ground can be used as fuel for heating and cooking, but it is possible in Ireland, because the ground in an Irish bog consists of decayed and partly carbonized vegetable matter known generally as peat and locally as turf. The material consists chiefly of reeds, rushes, mosses, coarse grass and heather that have died and, over a period of time, have been packed down under the pressure of subsequent layers. Being insulated from oxygen by a layer of water, it gradually carbonizes as time passes and the pressure on it increases.

The depth to which peat in Ireland has been formed varies from one or two feet in mountainous regions to as much as thirty feet in other places. Its rate of growth may be from one to four inches a year. At great depths peat is nearly black, but it becomes increasingly lighter in shades of brown toward the surface.

When the family reaches their bog, they must first dig deep, systematic trenches across it for drainage. The top foot or two of material must be removed with a spade. An oddly shaped spade with a narrow blade is the instrument used for cutting the peat. This is what the Irish call a "slane." The person who does the cutting marks out a straight line of peat with an ordinary spade and then proceeds to cut the sod with the slane. One powerful thrust frees a sod of peat that is about two feet long and perhaps nine inches in the other dimensions. He then throws this soggy piece of sod to a catcher, who places it on a donkey-drawn cart or on a wheelbarrow. When the cart or wheelbarrow is finally stacked high with wet sod, it is taken a little distance away. There the sod is spread out on the ground to dry. When thoroughly dry it will be only about half its present size.

After a week or two the sods are turned over to allow the other side to dry out. Sometimes they are stacked at this time with two sods crosswise to the two below and with the dry side down and the wet side up. After further weeks of drying these small stacks, or footings, are built up into larger stacks called "clamps." Because the dried sods are packed tightly together in the clamps,

only the outer ones become wet in bad weather.

A sight that is picturesquely a part of Ireland is a peat-laden cart being slowly pulled by a donkey along an unpaved country road. Sometimes a donkey may be seen with a large basket slung on each side of its back, with each basket loaded with dried peat. These are called "creels."

Digging by Machine

The approximately three million acres of bogs in Ireland cover roughly one seventh of Ireland's surface. The problem that has long confronted Ireland is how to extract the energy locked in these bogs on a scale large enough to meet its needs. Machinery appears to be a promising answer.

When experiments were made in digging peat by means of machines, the results were very encouraging. They led the government in 1946 to establish an organization called *Bord na Mona,* which means Peat Board. It was hoped that large-scale production of peat would help cut down on Ireland's coal imports. That, of course, would be a boost to its economy.

The Peat Board has been authorized to spend £19,000,000 on its projects. At present it employs approximately 7,000 workers, and expects to have an additional 2,000 when its current development program is completed. For the benefit of its employees it has thus far constructed 578 houses, with more on the way.

The first step toward cutting peat by machinery is to drain the selected bog. This is done by means of ditches that are dug by machine. The equipment used is a tractor-like device that operates a large disc on one of its sides. A series of blades attached to the disc does the digging. By means of it, along with other machines, the men dig main drains, cross drains and subdrains. The next step is to cut away the top layer of grass, heather and other vegetation as well as the recent layers of decayed matter. This too is done by machine. Now the peat is exposed and is ready to be cut.

A big forty-ton machine moves into place on the side of a sharply angled trench. It cuts out a portion of the bank that is about six and a half feet wide and nearly ten feet deep. This big chunk of peat passes into a macerating compartment in the machine, where it is kneaded before being squeezed out like tooth paste on a long spreader arm. This is a very long platform that is mounted on rollers. As the peat is finally lowered to the ground, it is cut into lengths that are easily handled. During the cutting season, which begins in the spring and carries through the summer, peat-cutting machines are kept operating day and night. They produce 1,000 tons a week.

After the peat has been deposited on the ground, it is left there from three to five weeks, depending upon weather conditions, until it is sufficiently solid to be lifted either by machine or by hand. Machines are used to gather it into windrows for further drying, for turning it over and for collecting it and loading it into railway wagons.

Milled Peat

Another machine method for digging peat is the milling method. In this process a tractor-like machine works along the surface of the bog, instead of on the side of a trench. It cuts and mills the peat to a depth of half an inch, leaving it on the ground to dry. This breaks the turf into pieces small enough to pass through a one-inch mesh screen. A machine that has an aluminum ridging blade forty feet long pushes the dry, milled peat into a long pile, and other machines deposit it into wagons.

The milling process has an advantage over the sod method because the drying time is cut to a few days. The production costs are smaller, and the risk of loss from a bad season is considerably less than with the other method.

The present development program of the Peat Board has an ultimate goal of four million tons of peat annually. Well over half of this will be fuel for electric generating stations. What is left over of the milled peat will go into briquettes. The first briquette factory was unable to keep up with the demand, so another one was built and now a third is on the way. The briquettes and what sod peat the power stations do not need are supplied to institutions, industry and common households.

Although peat can be obtained at less cost in Ireland than coal, it has certain disadvantages. With present methods it cannot be cut all year round, but only from March to August. Even then late frost and heavy rainfall can interfere with production.

Another disadvantage is the fact that peat takes up much more storage space than does coal. Thirty-five cubic feet will take a ton of coal, but the same amount of peat requires 105 cubic feet. This is due to the fact that it is not as dense as coal. Obviously, any industry that switches from coal to peat is faced with the immediate problem of storage. Perhaps further research may produce methods for compressing a ton of peat into a smaller volume.

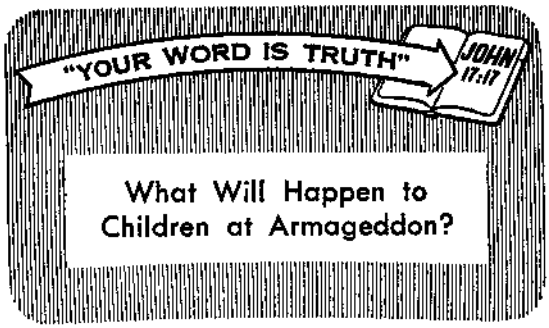
While the Peat Board pushes its program for mechanizing peat production, many Irish living out in the country continue to dig fuel from their bogs by the same time-worn method their forefathers used. The quaint sight of these people bringing home dried peat on the backs of donkeys or in carts continues to charm the tourists who venture out into the moorlands to see the famous bogs of Ireland, which are second only to Russia's in the production of peat.

In her millions of acres of bogs Ireland has a vast reservoir of energy that possibly could meet most of her fuel needs if the problems of production and storage could be solved. But while the Irish dig in their bogs for fuel, visitors will not cease to marvel at how energy can come from the sod of a soggy bog.

The Design in Nature

¶ "When the outer layer of a leaf is stripped off and examined under a powerful lens," write William J. Tinkle and Walter E. Lammerts in *Modern Science and Christian Faith*, "the leaf tissue is magnified revealing its minute arrangement. It is a layer of cells fitted nicely together, all having similar size and shape, and within each cell there is a smaller body called a nucleus. When a thin slice of root tip is magnified still more, using a compound microscope, one observes that the nucleus is made up of regularly shaped parts, including the rod-shaped chromosomes. The more we magnify the things of nature, the more order is revealed to us.

¶ "Such intricate structure is not characteristic of the work of man. When magnified, the edge of a sharp razor blade looks like a jagged and very irregular saw, as if a nervous man had cut out saw teeth with his eyes shut. If we look at fine printing we see irregular blobs of ink on criss-cross fibers of paper. Yet who would look at the razor blade or the piece of fine printing and deny the intelligent planning of the man who formed them? Such order and design as we see in nature demands a Designer."



BIBLE prophecies foretell that Jehovah God will rid this earth of all its wicked inhabitants at the rapidly approaching battle of Armageddon. According to Jesus Christ, that will mark the greatest tribulation this earth has ever seen or will ever see.—Matt. 24:21; Rev. 16:14, 16.

Not only will Armageddon rid the earth of all the wicked but it will destroy them beyond hope of a resurrection. How can we be so certain of that? Because when Jehovah God takes action against the wicked he changes not; his judgments are irrevocable.—Mal. 3:5, 6.

Thus at Revelation 18:4, 5, God warns his people to get out of Babylon, Satan's visible organization, lest they share in her sins and receive of her plagues. Since Babylon's plagues will be eternal destruction, just as ancient Babylon was literally destroyed, never to rise again, so any who today share in the sins of Satan's organization will also share its plagues and therefore suffer annihilation.

Jude tells us that Sodom and Gomorrah underwent "the judicial punishment of everlasting fire," or eternal destruction. Since Jesus likened the present generation to that existing at the time Sodom and Gomorrah were destroyed, it follows that those who perish at Armageddon will suffer the same fate as did those of Sodom and Gomorrah.—Jude 7; Luke 17:28-30.

But what about children at Armageddon? Is there any hope for these, or will they perish with their parents? Will they automatically be spared because they happen to have faithful parents?

The answers to these questions are found in the Scriptural principles of family responsibility and family merit. Until they reach the age of accountability children share the destiny of their parents. Unjust? No, merely the working out of one of God's perfect laws. Certainly the children yet unborn, in the loins of the fathers, perish when the father does, even as the unborn babes in the wombs of the mothers perish when their mothers perish. So also with newborn babes, young children.

Thus Adam's unborn children inherited death from him. (Rom. 5:12) The young also died in the Deluge and in Sodom and Gomorrah because of what their parents had done. And were not even the young first-born of Egypt slain by Jehovah's death angel because their parents had failed to sprinkle blood on the doorposts and lintels of their houses on the night of the passover?

The converse has also been true throughout the years. The young Israelite first-born were spared because of what their parents did in obedience to God's instruction on that Passover night, even as they were delivered with their parents at the Red Sea when Pharaoh's hosts came storming after them. Logically, the same principle will apply at the battle of the great day of God the Almighty.

The governing principle is stated at 1 Corinthians 7:14, where we read: "For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy." Not that unbelieving mates will be spared at Armageddon by virtue of their having believing mates, but rather that they are ad-

vantaged as to taking their stand for Jehovah God. Thus Lot's course gave his wife an advantage, but because she herself did not obey she did not survive. As for the children, the fact that they are considered holy would indicate that the merit of the believing mate would cover them, but only until they are able to do something themselves in behalf of their salvation, at which time they would be in a position similar to that of the unbelieving mate.

So let not parents think that their children will receive such protection regardless of how they may rear their children. Not at all! Children to be spared at Armageddon will have to be bringing forth Christian fruits to the extent their years permit. And parents should not minimize what young children can learn and do. Newspaper reports tell of children as young as four years stealing. Surely such delinquent children will not be spared even if their own parents were heeding the command at Zephaniah 2:3 to 'seek Jehovah, righteousness and meekness.' Rather, the rule would apply: "Even by his practices a boy makes himself recognized as to whether his activity is pure and upright."—Prov. 20:11.

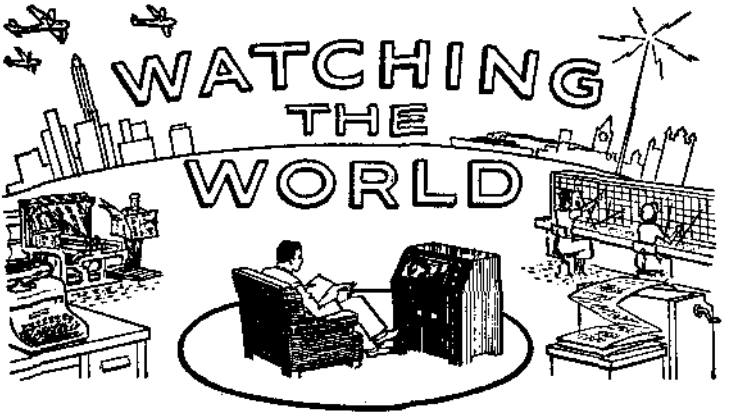
If children of four years are old enough to steal and be delinquent in other respects, they are also old enough to learn about God and serving him. As soon as they begin to use words they should be taught about God and his Word, the Bible. Failure to start early with discipline is a mistaken kindness.

This requires that the parents themselves be so fully saturated with God's truth and spirit that they will find it a real pleasure to obey the Biblical command: "You must love Jehovah your God with all your heart and all your soul and all your vital force. And these words . . . must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up."—Deut. 6:5-7.

Yes, for children to survive Armageddon with their parents, their parents must "go on bringing them up in the discipline and authoritative advice of Jehovah." In turn, the children must heed the instructions: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.' " For those that survive Armageddon such "long time" may well be forever.—Eph. 6:1-4.

Many examples could be cited showing that very young children can learn about God and serve him. Space permits giving but one. One seven-year-old lad, whose mother was studying the Bible with one of the Witnesses, demurred to hold the flag during the patriotic exercises because of what he overheard in these studies. Mother and the Witness had to come to school and explain. Later the mother asked one of the servants in her congregation if Jehovah's witnesses refused to sing Christmas songs. Her young son had refused, causing the teacher to exclaim: "Those Jehovah's witnesses! All they do is read the Bible!" Still, at the end of the school term this lad was cited for his exemplary behavior.

No question about it, family merit alone will not cause children who are old enough to learn and obey to survive Armageddon. They must take in knowledge of God and Christ and serve God to the extent their years permit. They too must seek Jehovah, righteousness and meekness. They too must live for the new world now to live in it after Armageddon.



Back from Space

◈ On August 19 Russia put into orbit an earth satellite weighing over 10,000 pounds, carrying two dogs and television equipment to enable ground stations to watch their behavior. After orbiting the earth seventeen times, and traveling about 437,500 miles during a twenty-four-hour flight, the dogs were returned to the earth alive and in good condition. Soviet news agency Tass reported that "the flight into outer space and back of the space satellite ship—a creation of the genius of Soviet scientists, engineers, technicians and workers—is a forerunner of a manned space flight." Also on August 19, a U.S. plane recovered in mid-air an 85-pound space capsule, which had been ejected from a rocket satellite on its seventeenth revolution around the earth.

New Satellite

◈ On August 12 the U.S. put into orbit around the earth a 136-pound balloon satellite, 100 feet in diameter. It is the largest man-made object put into space, although not the heaviest. Called "Echo I," it circles the earth about every two hours at a height of about 1,000 miles, shining with the brilliance of a bright star in the night skies.

Religion and Politics

◈ On September 7 a group of 150 ministers and laymen, under the leadership of Dr. Norman Vincent Peale of New York, met in the Mayflower Hotel in Washington to discuss the "real and vital religious issue" of the presidential campaign. It was felt that a Roman Catholic president would be under "extreme pressure from the hierarchy of his church," since "his church insists he is duty bound to admit to its directions." It was pointed out that "the record of the Roman Catholic Church in many countries where it is predominant is one of denial of equal rights for all of other faiths." "In countries such as Spain and Colombia, Protestant ministers and religious workers have been arrested, imprisoned and otherwise persecuted because of their religion."

World Went Mad in 1914

◈ August 4 was the forty-sixth anniversary of the beginning of World War I. *The Evening Star*, a London newspaper, in recalling the anniversary said that World War I "tore the whole world's political setup apart. Nothing could ever be the same again. If we all get the nuclear madness out of our systems and the human race survives, some historian in the next century may well conclude that the day the world went mad was Aug. 4, 1914."

Marriage but No Housework

◈ A survey conducted by the University of Michigan Survey Research Center of 1,925 young girls of 11 to 19 years of age revealed that, whereas 94 percent hoped to marry someday, only 3 percent wanted to be housewives.

U.N. a Failure

◈ On September 4, British parliament member Anthony Fell said that "the time has come for us to ask ourselves whether we should not leave the United Nations altogether. For we must not delude ourselves or the world any longer that the United Nations has any useful purpose to serve, either in the advancement of democracy and freedom or in the prevention of war. The United Nations has failed. It was our creature and it has failed us. Not because of lack of good intentions, but because it is an organization that is doomed to failure."

Atheism in East Germany

◈ According to East German authorities, this year 135,000 boys and girls took vows to the State as a part of their atheistic "Youth Initiations" ceremonies. Youth initiation rose to approximately 80 percent last year, from about 44 percent in 1958. Fifteen years ago about 80 percent received church confirmation, whereas last year only about 10 percent were confirmed. The number leaving the churches continues to increase without the East German State's taking steps physically to prevent church attendance. A West Berlin source reveals that in the Evangelical Parish of Halle over 5,000 persons have cut off all connections with the church during each of the last two years.

More Dangerous than Jungle

◈ On August 31 Dr. Karl H. Menges, 52-year-old professor at Columbia University, New York city, was attacked by a gang of ten youths while he was taking an evening stroll. After receiving abuse necessitating hospital treatment, Dr. Menges was able to put the gang to flight with his walking stick. His comment: "I have traveled alone, unarmed, all through the interior of the Caucasus, Turkey, Mongolia, Persia, amid primitive tribes supposed to be hostile to white men. I have also gone among bandits in such places and never been molested. But here in a so-called civilized city, in the evening on a lighted street, near a large university, I am attacked by jungle beasts."

Increase in U.S. Crime

◈ During the first six months of 1960, crime in the United States showed a "startling" 9-percent increase over the first half of 1959, according to J. Edgar Hoover, director of the Federal Bureau of Investigation. There were increases in every major category during the six-month period. Robberies increased 13 percent, burglaries were up 12 percent, murders rose 6 percent, rape and auto theft increased 5 percent, and aggravated assault 4 percent.

Widespread Cheating

◈ A study made last spring by the Wisconsin Department of Agriculture revealed a widespread practice of short-weighing packaged goods. It is reported that 16,181 store-packaged meats, poultry and potatoes were checked-weighed in 318 stores of 114 cities. It was found that 44 percent of the meat packages were short-weighed, 48 percent of the poultry packages were short, and 37 percent of the potatoes.

Religion Dead in Japan

◈ On July 17 at the Washington Cathedral in Washington, D.C., Episcopal minister John P. Carter said that "the old religions are dead in Japan." He said that while visiting Japan last summer he asked about 300 Japanese what their religion was. "Not one said, I am Shinto or I am Buddhist; all would say my father is, or my parents are. I asked the ship captain about this and he said 'our old religions are gone. My parents are Buddhist, but it does not suit me.'"

Russia Studies Earth's Core

◈ On September 1 the Soviet news agency, Tass, reported that studies conducted by Soviet scientists showed the earth's core to consist of pure iron. There were reasons for believing that the temperature at the center, 1,800 miles down, is about 12,000 degrees centigrade, instead of 4,000 to 6,000, as previously believed.

Hurricane Donna

◈ Sporting winds up to 150 miles an hour, hurricane Donna swept over the Caribbean, through the Forida Keys, up the middle of Florida and north along the eastern coast, leaving death and destruction in her path. According to an Associated Press count, 118 were killed in the Caribbean and 30 on the mainland. The U.S. weather chief called it "the most destructive and vicious tropical storm since Weather Bureau records were first kept in 1886." Property damage in Florida was estimated at one billion dollars, and in the millions in the northeastern United States.

Childbirths During Storm

◈ As hurricane Donna neared Florida on September 9, expectant mothers began checking into hospitals throughout the threatened area. The American Medical Association pointed out that from similar past experience, Florida doctors were probably well advised to expect an increase of births during the storm. A theory held is that the low barometric pressure accompanying a hurricane could be responsible for premature labor.

Indian Floods

◈ On September 8 officials reported that so far at least 256 persons have been killed by what are described as the worst floods in recent years in India's Punjab, Himachal Pradesh and Orissa states. Forty inches of rain fell during a two-day period in the state of Orissa. Eighty-five villages were completely washed away and more than 1,500,000 persons were left homeless. Many cattle were killed, and because of crop damage it is estimated that food production may drop by 50 percent. In the state of Punjab 1,000 villages were flooded and about 2,500 homes were wrecked, leaving an estimated 20,000 homeless.

Excavations at Beersheba

◈ During the summer scientists headed by Jean Perrot did excavating work at Beersheba, which is forty-eight miles southwest of the old city of Jerusalem in Palestine. They claim that the inhabitants of the area had a highly developed culture on a par with the Egyptians and preceding them by many years. Their homes were built entirely underground, protecting them from the heat of the day and the cold of the night.

France's Worst Air Disaster

◈ On August 29 an Air France Super-Constellation from Paris, preparing to land during a heavy storm at the West African coastal city of Dakar, crashed into the sea a mile off shore, killing all sixty-three aboard. Most of the passengers were French employees returning to Dakar after their vacations in France. It was believed there were ten children among the passen-

gers. The worst previous French commercial air disaster was on September 24, 1959, when fifty-four persons were killed.

Jordan's Premier Assassinated

◈ On August 29 two time bombs exploded in government offices, killing 44-year-old Premier Hazza Majali and ten others. There were forty-one persons wounded. King Hussein named Bahjat Talhuni, chief of the Royal Cabinet, as the new premier.

Jesus in Early Talmud

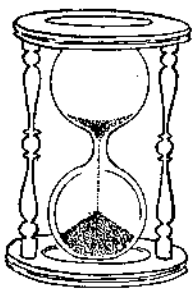
◈ On September 6 Professór Abraham I. Katsh, chairman of the Department of Hebrew Studies at New York University, said that he had uncovered manuscripts that record some original, uncensored sections of the Talmud. These manuscripts reveal that the name of Jesus appeared in the original version of the Talmud. This means that somewhere along the line censors struck out Jesus' name, since it does not appear in the present Talmud.

U.S. Security Men Defect

◈ William H. Martin, 29, and Bernon F. Mitchell, 31, employees of the U.S. National Security Agency in Washington, went on vacation June 24 and finally turned up in Russia, where they have taken up Soviet citizenship. On September 6, speaking from the headquarters of the Soviet Journalists Union, they explained they were opposed to United States intelligence methods, which they feared would lead to war. Evidence indicates that the United States government is "as unscrupulous as it has accused the Soviet Government of being," they said. The U.S. Defense Department said their statements were "falsehoods" and that the men are "tools of Soviet propaganda." President Eisenhower called them traitors.

Reaching New Heights

◈ On August 12 Major Robert M. White of the U.S. Air Force flew the rocket ship X-15 to a record height of 131,000 feet, nearly twenty-five miles up. The previous record was 126,200 feet, set in 1956. Four days later Captain Joseph W. Kittinger, Jr., of the U.S. Air Force ascended in a balloon to over 102,800 feet, nearly nineteen and a half miles, and then jumped, plummeting sixteen miles and reaching a speed of 320 miles an hour before his parachute opened. The free fall through space lasted 4 minutes 38 seconds, and the final 17,500-foot descent after his main parachute opened took 8 minutes 30 seconds. This was the highest man has ascended in a balloon, as well as being the longest parachute jump and free fall.



Time is running out!

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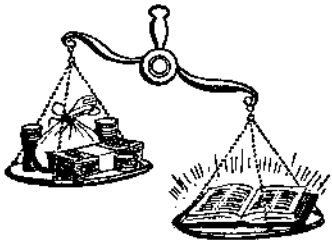

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(Actual size)

MATTHEW 5.44—6.25 **6**

Of Love to Enemies, of Alms, of Prayer, The Lord's Prayer, Of Fasting, of True Treasure

bor, and hate thine enemy: 44 but
I say unto you, Love your enemies,
and pray for them that persecute
you; 45 that ye may be sons of
your Father who is in heaven: for
he maketh his sun to rise on the
evil and the good, and sendeth
rain on the just and the unjust.
46 For if ye love them that love you,
what reward have ye? do not even
the [1]publicans the same? 47 And
if ye salute your brethren only,
what do ye more *than others*? do
not even the Gĕn'tiles the same?
48 Ye therefore shall be perfect, as
your heavenly Father is perfect.
6 Take heed that ye do not
your righteousness before men,
to be seen of the[illegible] have no
reward[illegible]
think [illegible] be heard for
their much speaking. 8 Be not
therefore like unto them: for [2]your
Father knoweth what things ye
have need of, before ye ask him.
9 After this manner therefore pray
ye: Our Father who art in heaven,
Hallowed be thy name. 10 Thy
kingdom come. Thy will be done,
as in heaven, so on earth. 11 Give
us this day [3]our daily bread. 12 And
forgive us our debts, as we also have
forgiven our debtors. 13 And bring
us not into temptation, but deliver
us from [4]the evil *one*.[5] 14 For if ye
forgive men their trespasses, your
heavenly Father will also forgive
you. 15 But if ye forgive not men
their trespasses, neither will your
Father forgive your trespasses.
16 Moreover when ye fast, be
not, as the hypocrites
countenan[illegible]
their f[illegible]
of [illegible] great is the [illegible]
[illegible] No man can serve two
[illegible]: for either he will hate the
[illegible], and love the other; or else he
will hold to one, and despise the
other. Ye cannot serve God and
mammon. 25 Therefore I say unto
you, Be not anxious for your life,
what ye shall eat, or what ye shall

[1] That is, *collectors or renters of Roman taxes* [2] Some ancient authorities read *God your Father*

[3] Gr. *our bread for the coming day.* Or, *our needful bread* [4] Or, *evil* [5] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.* [6] Gr. *dig through*

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Awake!

- hy Atheism Abounds — PAGE 5
- eate Your Own Part-Time Job — PAGE 8
- ace-pursuing District Assemblies — PAGE 16
- ood Transfusion of Women Can Kill Their Babies — PAGE 20

NOVEMBER 8, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. *It recognizes facts, faces facts, is free to publish facts. It is not bound by* political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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The NEED to Read

FLAMING rockets have streaked to the moon. The atom has been harnessed. Aircraft have traveled three times the speed of sound. Our age experiences one profound advance after another in all fields of knowledge.

To many, then, it comes as a shock to learn that almost half the world's adults cannot read! In an era that has produced the atomic submarine and man-made earth satellites, at least 44 percent of the world's population over the age of fifteen are unable to read. This was the conclusion of an exhaustive survey made by UNESCO, the United Nations Educational, Scientific and Cultural Organization. The number of illiterates is actually on the increase, as they are born faster than schools can be built and teachers trained. Some experts place the illiteracy figure at 65 percent if it includes those who read so poorly that they cannot carry on cultural activities.

Even in highly literate nations, the lack of reading is tragic. According to a Gallup poll, only 17 percent of all Americans interviewed were reading any book at all! Many have permitted picture magazines, radio and especially television to crowd out reading. Yet, what person ever became a doctor by watching television? Whoever learned to be a lawyer by listening to the radio? Has anyone become an engineer by looking at picture magazines? None of these mediums can substitute for reading, and none supply the joy and benefits derived from its skillful use.

Reading has a direct influence on our lives. The kind of work we do, how much we get out of life, the skills we develop for our vocation or relaxation—all are directly related to our reading ability. Possibly the most exciting part of our education is our learning to read, for it opens up new worlds of knowledge to us. Without the ability to read, much of this richness of learning and experience is denied us.

If you do not derive pleasure from reading, do not be discouraged and feel that you can never do so. When you were a child, did a few falls discourage you from learning how to walk? Did you stop cooking because your first few meals were failures? Did you quit your job because you made mistakes while learning your trade? You continued on because you saw the need and the benefit that came with accomplishment. Do not misjudge the need and benefit of skillful reading. You may find television and comics easier, but your appreciation for life will be dulled if these things are not controlled for the sake of your reading.

Milk is fine for babies, but adults need solid food to build strong bodies. Our

minds, too, need more than baby food. The mind needs the stimulation that comes from reading. It can be compared to exercising the body. A weight lifter uses weights to develop his muscles. He does not practice with feathers. To build thinking ability, our minds need exercise, not just the feather-weight loads of television, radio and picture magazines. As with sports, reading well requires a certain amount of hard exercise and practice. Similarly, it can be a source of delight and satisfaction.

ARTICLES IN THE NEXT ISSUE

- Making Time to Live Forever.
- A Look at Women's Fashions.
- Tenth Baptist World Congress.
- Which Is the Right Version of the Ten Commandments?

Check your reading habits. If you find your eye comes to rest after each word, you probably read less than 150 words a minute, which is slow. Avoid reading word by word. Train your eye to catch several words at a time. Then learn to read phrases and finally entire sentences. Get ideas, not words. Fifteen or thirty minutes a day spent practicing will soon bring rich rewards! Reading aloud is also good practice, but it should not replace silent reading.

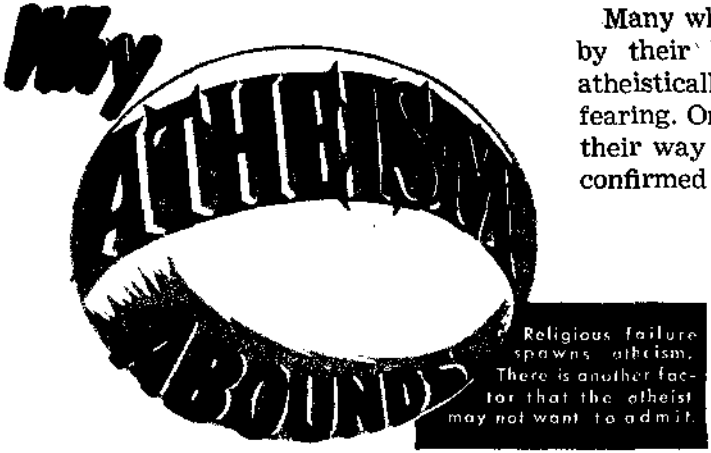
Most of us read like the hunt-and-peck typist, not utilizing our capabilities to the full. How much more effective the expert typist is as his fingers race over the keyboard accurately! Our reading can be like that when our eyes are trained to speed over the material with understanding. Speed is to be cultivated without sacrificing understanding. Of course, speed will vary with the type of material.

Parents should help their children read by systematic home training. (Prov. 22:6) A regular time should be set aside each week for family reading to guide the child's training and interests, which is something the school cannot do by itself. At first, parents can read to their children to stimulate their interest in the art. They must set the example by reading themselves. If the parents do not read, the child may develop the same bad habit. As the child learns, it should read aloud at times so the parents can encourage improvement.

For adults and children alike, selectivity is vital in reading. Reading is actually listening to the writer. If you would not listen to objectionable speech, why read it? With limited time to read, do not waste it by unprofitable reading. In selecting material keep in mind the one who made reading possible, the Creator of man, Jehovah. To him we must turn for the most profitable reading of all, his Word, the Bible.

We may spend a lifetime reading so we can be successful in business, in sports, in a profession, or just to enrich our lives by learning about different things. But if we do not learn about the ways of the Almighty God, Jehovah, all other reading is meaningless. All the ability and skill we have in reading will not be of everlasting benefit if we do not read to learn God's will and purposes. His Word, the Bible, is an inexhaustible fountain of water; it is the truth. It never dries, it is always refreshing. It contains the purest gems, marvelous instruction and sound counsel. Jehovah, the Creator of the universe, authored this book so you could listen to him speak!

Learn to read well, so you can listen to God well, thereby receiving his blessings now and life in his new world. You need to read God's Word. The seeker of life in his restored paradise "must read in it all the days of his life, in order that he may learn to fear Jehovah his God so as to keep all the words of this law and these regulations by doing them."—Deut. 17:19.



A GREAT tide is sweeping across the face of the earth. It has already engulfed one billion people, more than a third of the world's population. The British Empire at its height ruled only one fourth of earth's inhabitants. This tide is atheism. Its greatest champion, international communism, now dominates the thought of more people than any other political ideology in the history of the world. Even in countries where religious belief is strong, such as Poland, atheism is being systematically taught to millions of young people. Atheism's promoters feel that in time the older believers will die off and the atheistically oriented youth will predominate, as in Russia. Eventually, they hope, there will be a completely godless society of people.

Not only is atheism being energetically taught to one billion people directly under its control, but it has made gigantic inroads in non-Communist lands. In Italy, France, Spain and elsewhere, disbelief in God mounts. An authority of the Roman Catholic Hierarchy said recently that South America's population is only 10 percent practicing Catholic now. The remainder are religious in name only or are succumbing to disbelief.

Many who claim to believe in God show by their behavior that they are more atheistically inclined than they are God-fearing. One cannot note any difference in their way of life compared to that of the confirmed atheist.

Why Atheism Grows

Some of the reasons for atheism's growth are obvious to thinking persons. However, there is one reason that is not so obvious and may not be readily admitted even by the atheist.

The more apparent reason is the failure of orthodox religion. Many atheists express views similar to that of philosopher Bertrand Russell, who said: "You find this curious fact, that the more intense has been the religion of any period and the more profound has been the dogmatic belief, the greater has been the cruelty and the worse has been the state of affairs. . . . The whole conception of God is a conception derived from the ancient Oriental despotisms. It is a conception quite unworthy of free men."

Unquestionably, the conflicting doctrines and actions, the abuses and excesses, the intolerance and cruelty of false religion, have alienated many from God and the Bible. Consciously or unconsciously they reason: 'If this is the true religion of the true God, then we prefer to believe that there is no God.' The dean of one theological school admitted religion's guilt. As reported by *Harper's Magazine* of August, 1960, he said: "I am not a Communist, I am a Christian. But I know that it is we, we Christians alone, who are responsible for Communism. We had a burden to discharge in the world, and Jesus Christ left us no room to wonder what it was. We failed. We 'said, and did not.' And now another power has arisen to take up this

burden. Remember that the Communists once were Christians. If they do not believe in a just God, whose fault is it?"

Should it seem strange for multitudes to turn to atheism when they observe clergy support for dictators such as Hitler, Mussolini, Perón, Franco and Trujillo? Should it seem strange for one to reject in disgust religions that bless those who kill others of the same faith on the battlefields? Where have the two worst wars in history originated? Not in pagan lands, but right in the heart of Christendom!

The vacuum left by centuries of religious failure is now being filled by atheism.

More to It?

Are we to conclude from the foregoing that because of religious failure the atheist is free from blame? Are we justified in saying that this is the only reason why people become atheists? Are we to believe that all atheists have the purest motives and are impelled by a burning desire for justice and righteousness? Have all atheists become such because of a genuine and honest investigation of the Bible and religion? Are they champions of the rights of man? Are they so honest-hearted and wholesome that they cannot stomach the iniquity and injustice found in religion?

No. There is another major motive that many atheists are loathe to admit. It is this: The desire to throw off accountability! Many who become atheists do not want to be held accountable to any law except that which they deem expedient. They want to be free to pursue their selfish course without the pangs of conscience that would gnaw at them if they were tied down to a superior law.

People do not give up God because they have heard proof that he does not exist. The vast majority of atheists have never read the Bible. They have not bothered to study to see if the Bible might also be against false religious teachings and practices. Rather, many atheists give up God because they object to his pure laws. These laws of God stand between them and their selfishness. They cannot gratify their lusts if they are submissive to divine law.

God's law forbids murder, adultery, fornication, stealing, lying, cheating and other human abuses. But the atheist does not want to be denied these selfish cravings! He wants to be free to do as he pleases, even if it means hurting others. The atheistic Communists reject God's law. How else can they rule over others if they cannot kill and enslave and deny fundamental rights of freedom of the press, speech and assembly? How can the big businessman make enough profits to live luxuriously at the expense of the poor if he cannot ride roughshod over competition, cheat his associates, overcharge for his products and hedge on his income tax? How can lovers of immorality practice their base passions unrestrained if God's laws of decency bind them? God must not interfere in their private lives!

Even those who pay lip service to God one day a week treat him as though he did not exist the other six days. In this way they have encouraged the encroachments of atheism.—Titus 1:16.

Has Atheism Succeeded?

Atheists would have us believe that if all turned to their ideology, then peace, harmony and social justice would be possible. What are the facts? What has happened where atheism has superseded other forms of thinking? Note the results of the French Revolution, which was a revolt against clerical rule. The atheism that took its place resulted in bloody excesses that disgraced humanity. It was just as bad as what it had replaced. Neither system brought happiness and security.

On what are the governments of atheistic countries built? Is it not the blood of millions who disagree with their ideology, including many honest victims who reject false religion as they do? Can atheists rightly protest against religious persecution, bigotry, intolerance and abuse when they practice the same things? Wherein are they an improvement? It is hypocrisy to protest religious failures and excesses but not to protest the same excesses when they happen under atheistic rule. This is the result of trying to sidestep accountability to God's law.

Bertrand Russell, when concluding that God is not needed, said that the world could be bettered 'by intelligence,' meaning the intelligence of man. Has it been? An honest look at the world reveals more crime, hatred, insecurity and distrust than ever before in history. The "intelligent" leaders of governments, none guided by God, now have their arsenals bulging with fiendish weapons of mass annihilation. Truly, atheism, false religion and all who have tried to throw off accountability to God have proved colossal failures!

Where to Turn

False religion has fathered much atheism. But so has selfishness. The atheist is right in turning away from false religion, but wrong when he turns away from God to justify his own selfishness. He should note that God has also turned away from false religion and *commands* obedient ones to abandon it also. However, he does not want us to replace false religion with something just as bad. It must be replaced by true religion.

The apostle Peter said: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Pet. 3:13) Here is the only system of government that is working to man's everlasting welfare! It is in operation now! The kingdom of God has already been set up in the heavens and God-fearing men, with benefit to themselves, submit to his laws. These obedient multitudes, dedicated witnesses of Jehovah, make up a New World society. By being obedient to God's laws, they enjoy God-given peace, unity and security among themselves in 176 lands!

God has permitted atheism and false religion to grow side by side. All creation has thereby observed the total inadequacy of both systems. At the oncoming battle of Armageddon both will be called to account and will be wiped off the face of the earth, paving the way for God's new world. Under God's direction earth will then be transformed into a paradise home where faithful men and women will live forever in perfection and happiness. "But as for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion will be . . . the second death." —Rev. 21: 8.

Religious Ignorance Amazing

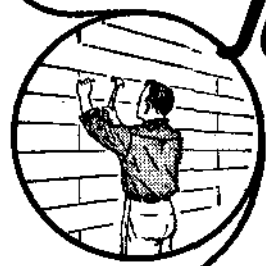
The book, *Apologétique*, published under the direction of Catholic priest Nédoncelle, and carrying the Catholic Nihil Obstat and Imprimatur, comments on Catholicism in France: "It can be estimated that in most of our big towns, one tenth of the population go to church more or less regularly. Of this number, if one looks for conscious, enlightened and educated Catholics, they will be found to form a very small minority. . . . If a few inquiries are made among the nonpracticing, indifferent, hostile or friendly masses, one finds amazing religious ignorance."

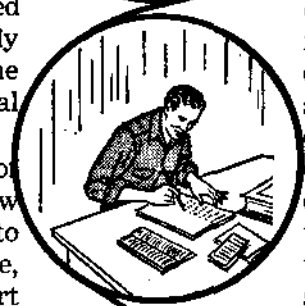
Create Your Own PART-TIME JOB

A COMMON complaint among job seekers is that part-time jobs are harder to find than full-time employment. They say that in the big cities part-time work is not too hard to find, but in smaller towns and villages part-time jobs are practically nonexistent.

This has become a problem, especially to many Christian missionaries who depend on part-time work to sustain themselves in the ministry. Not wanting to be a burden to any of their brothers, these missionaries seek to finance their own way by doing part-time work. By working part time the Christian missionary is following the example laid down by the apostle Paul, who at times made tents. Paul earned sufficient money tentmaking that he could travel on to his next stop. Sometimes the apostle accumulated enough money so that he would not have to make tents for quite a while. He earned money to look after his earthly needs, but at the same time he did not neglect his ministerial obligations.—Acts 18:3, 4.

Christian pioneer ministers of Jehovah's witnesses today follow Paul's example. They minister to the spiritual needs of the people, but at the same time work part time so as not to be a burden on anyone. However, in many areas, finding part-time secular employment is a problem. This article sets forth what other ministers have done and are doing to find part-time work in areas where jobs are scarce. It is hoped that their experiences can be of help to all who seek part-time employment.





Actually, there is no shortage of part-time work. True, good-paying jobs are hard to find. They are scarce because they are good. But if others can find them, so can you. There is a part-time job in almost any regular field of business. Nearly one fifth of all the women employed in the United States at any kind of work have part-time jobs. The work they do is mostly the same sort of work that other people do full time. The difference is not in the work, but in the number of hours devoted to work.

One report states: "A ten-city survey by the Women's Bureau of the U.S. Department of Labor showed from interviews with more than a thousand employers who hire part time workers that the general pattern of available jobs is about the same throughout the country. Three out of four of all the department stores, dime stores and movie theaters surveyed offered part time work on a regular basis. About half of the women's apparel and accessory stores did. So did more than half of the hotels and restaurants. One out of four beauty shops had a steady need for part time help. Most hospitals, sanitariums and clinics offered some part time work to women. One out of every ten doctors or dentists had a part timer in the office. There were part time staff jobs in adult education services and most school systems, social agencies and libraries. And more than one-fourth of the radio stations hired women part time."

This report shows that part-time jobs are there, but many, if not most of them, are not out in the open or on the beaten path begging to be taken. To find the better jobs you will have to search for them. In fact, many part-time jobs today are self-made. For example, in a small town a store owner who is overloaded with work cares for his own accounts because the possibility of hiring a part-time worker to care for his books has never occurred to him. Often merchants talk about straightening things up about the place, but they never get around to it because they are too busy. They may never have actively looked for a part-time worker to do such work, but they may like the idea when someone asks for the job.

Some business places stay open one or two nights a week. Owners may long for someone to relieve them for a couple of hours while they get a bite to eat and rest up a bit. But they never or seldom think of hiring a part-time worker for the job until someone comes right out and suggests it.

A minister of Jehovah's witnesses says that some pioneer ministers "have part-time jobs at a supermarket working nights stocking shelves or products. Others sell greeting cards and stationery." Still others have gone into business for themselves, developing sales routes. Some care for lawns and yards; others give music lessons. Many of these were not advertised as part-time jobs, but they were made into jobs by the initiative of the job seeker.

In this day and age one cannot sit back and wait for opportunities to turn up. One must go out and make work. One pioneer minister says: "Find out what people want done. Select this as your occupation and name your own price per hour. It can and does work with several different kinds of work, such as trimming, window cleaning, odd carpenter jobs that contractors don't want, floor cleaning and waxing, etc." Seek and you will find, if not what you want, then something very close to it.

Ads and Employment Agencies

Newspaper want ads frequently offer good part-time employment. So check want ads closely, but do not wait long for a good part-time job to turn up in the classified columns. In small towns this may never happen.

Private employment agencies generally are not good hunting grounds for part-time work, because their main business is filling full-time positions. Occasionally they may have a part-time opening, but that is the exception and not the rule. You are likely to do better at a nearby State Employment Office. By checking the telephone book you can find out if a branch office is near you.

Big industries and businesses generally have a set policy about hiring part-time workers. It may be advisable to write their hiring agent a letter setting forth your qualifications and desire for employment. Do not become discouraged if your application is turned down. Keep trying.

Types of Work

The thing to do is to strike out in all directions. Your best chance of finding part-time work will be in looking for something you already know how to do. Most jobs available will not be the type of work that you would choose for a secular career, but they will serve to keep you going in the pioneer ministry. A pioneer minister reports that one of his fellow workers "washes wallpaper at certain times of the year. Another does carpenter work. Still another plans yard work for the summer and others work on other things along this line on their own, and they have found it possible to make enough to keep going in the full-time service."

Another pioneer minister writes that he has done some construction work at his present assignment. "But in Philadelphia," he says, "I received a lot of experience at window-washing. So I started washing windows here in New Bern. I wash windows in both the business and residential sections of town. My work has increased to the point where right now that is all I'm doing and it's sustaining me."

Another pioneer minister from Hammond, Indiana, reports that he does janitor service, cleaning stores and offices late at night. A young couple work together cleaning a department store and a restaurant after closing hours. They say, "The pay is good and the hours of work do not interfere unduly with Kingdom service and meeting attendance."

Another pioneer minister secured a floor cleaning and waxing machine. He says: "Through an actual door-to-door canvassing routine I was able to build a weekly cleaning service route. This work, although slow at times, allows me to keep going." He cares for his wife and five children this way.

To keep going in the pioneer ministry, ministers of Jehovah's witnesses have done part-time work on farms, in factories, on the railroad, in ice-cream stores, as salesmen for encyclopedia companies, and so forth. They have mopped floors and cleaned office buildings. They have made accessories, infant and children apparel. Some of them have grown flowers and others have raised pets. One minister states: "I have learned to appreciate that a pioneer [minister] must learn to be satisfied with any type of work as long as it aids him to continue in the pioneer ranks."

Work in Small Towns

Finding part-time work in small towns is admittedly difficult, but not entirely impossible. How soon one finds work depends much on one's initiative and determination. In Bedford, Indiana, two brothers and their wives have worked together to sustain themselves in the ministry. One wife worked part time as a beauty operator. The two brothers invested in a new trailer that had been wrecked. In their spare time they are repairing it. Soon now they expect to sell it at a handsome profit.

In another small town a pioneer minister has taken up sign painting. He says: "It's steady income in most places." A woman pioneer minister takes in washing and ironing, and she does very well on this. Others wrap bread in bakery shops. In Wayne, Michigan, a woman pioneer minister says: "In my part time I got ironing through my customers' passing the word on to others." Some do housework, others baby-sit, or cook or sew part time.

A number of part-time workers have found that their kitchen skills could make money for them. Cooking foods to order, such as holiday roasts for busy women or making exotic main dishes for dinner parties, has been and is a good way to make extra cash. Others have found that homemade cookies, jellies and salad dressing can be turned into easy money. Some who live near factories, office buildings or schools have gone into the box-lunch business, making handsome profits. In big cities homemade pies have gone over in a big way. In the larger cities wives have little time for baking. They might find your blueberry or pineapple pies a treat compared with the commercially baked ones.

The Unexpected Places

Often job openings are where you least expect them to be. For example, do you speak a foreign language? Perhaps you can teach it privately. An airline reservation desk worker now operates a travel bureau of her own. A woman who took a course in upholstering in order to recondition her

own furniture now does her neighbors' upholstering for cash.

A pioneer minister explained to his employer that he would have to quit his job. His employer asked why. After explaining that he and his wife had decided to go into the full-time pioneer ministry, the employer said: "Well, I have been expecting this. But how are you going to make a living?" The minister explained that he intended to look around for a part-time job. To the minister's surprise, the employer said: "I think we can work something out." The result is that the minister now works only half a day at his secular occupation and he has the afternoon and evening off to devote to the ministry.

The same thing happened in Eau Claire, Wisconsin. The pioneer minister asked his secular employer for a part-time job. Since the minister was well liked and trusted, his employer gladly satisfied him with part-time work. It may be, if you make your desire known, you will not have to look any farther than where you are employed right now.

Things to Know and Do

Before hunting for part-time work, determine the kind of work you want, the hours you can work and the pay for which you will work. If your skills are rusty and need brushing up, bring them to peak performance. If necessary, take a refresher course in typing, bookkeeping, or whatever your line of work may be. Nobody is going to hand you money unless you work for it. It is too expensive to hire part-time workers who need long periods of training. Be at peak efficiency.

Before you set up any part-time business of your own, it is good to know if you will be operating within the law. Do not take chances or guess about such matters. There are zoning restrictions, safety and sanitation regulations. You may have to register your business or acquire a permit or a license to operate it. Permits are generally needed for work related to public health, safety or morals. Almost every state, county and town has its own laws affecting businesses. In some states it may be perfectly all right for you to carry on a business in your home, and in another state it may be unlawful. For example, in some places the law refuses to allow family kitchens to be used for making food products for sale, while in other places it is permissible. Make a telephone call to your city or county clerk or local public health officer or talk your plans over with a reputable lawyer ahead of time; it may save you a lot of unnecessary trouble. Do not let the law dampen your spirit. Often it is a relatively simple matter to cut through the legal red tape and get established. Most likely, most of the laws will not apply to you anyway. But to be on the safe side, check.

Be assured that part-time jobs are in the area in which you live. Some of these can be easily found, others must be searched out, and still others must be created. Whatever the case may be, the task of finding a part-time job rests primarily upon two factors, namely, your determination and your initiative to find it.

MODERN WEAPONS THREATEN CIVILIZATION

"The most that the Greeks could do with their spears and swords was to wreck their own civilization and forfeit their own local sovereignties. With our atomic weapons we can do much more than that. We can put an end to the human race." —Arnold Toynbee, New York *Times Magazine*, January 31, 1960.

The Manus Islanders Hear the Good News

THE Manus Islands are situated just north of New Guinea, which itself is just north of Australia. Situated only a few degrees south of the equator, these beautiful islands have an equable tropical climate.

It was to here in 1946 that Paliau, an intelligent native man, returned home from the Police Forces at Port Moresby, determined to help his people. Under his arrangement each village was to select one man to act as its councilor rather than have a native called a *luluai* selected by a religion to represent it. Shortly the government began to recognize the value of these councilors and gave each one a special badge to show his position. Thirty-three villages now have councilors and they recognize Paliau as their head councilor. His word carries much weight.

A few years ago Brother Carnie, the only witness of Jehovah in the Manus group, got to witness to Paliau, who was favorably impressed with what he heard. The Kingdom message presented in a sure way the things he was trying unsuccessfully to bring to his people. Although he could not read, he gladly accepted the booklet *Basis for Belief in a New World*, saying that someone back home would read it to him. Since that time Brother Carnie has repeatedly had opportunity to witness to Paliau.

A few months ago Paliau told Carnie: "I put up a strong fight for you people!" How? There had been a Native Advisory Council meeting, consisting of clergymen, government and native representatives, including Paliau. At the meeting the Seventh-Day Adventist pastor suggested that, since they now had enough religions, the witnesses of Jehovah should be put out. The Catholic priest supported him. Then Paliau spoke up: "*Nogat!* My people are free to listen to me and they are free to listen to Jehovah's witnesses. Before the missions came we were happy and united, but now they have only brought trouble and fighting." The government representative, though a Catholic, agreed with Paliau.

Later, in one of the villages where Carnie has been having studies with twelve to fifteen natives for some time opposition arose from one man and it seemed as if the study might be discontinued. However, a word from Paliau, who happened to be visiting the village, resulted in the study's continuing with much better attendances and increased interest.

The time came for the traveling representative of the Watch Tower Society to visit the Manus Islands. By coincidence this week was also the time for all the councilors and *luluais* to meet in the town of Lorengau for their four-day conference. The film "The New World Society in Action" was being shown and Paliau was invited to come and see it. He came early and brought his wife and nine councilors. Before the film commenced, a brief sermon on "Jehovah" was given. When the film was finished, Paliau suggested that the short talk on Jehovah be given again. This was done, and then questions were asked by some of the councilors about the hope of the Kingdom.

At the request of these councilors who had come from the far-flung villages of these tropical islands, the pictures were shown several more times; eight times in all. The attendance on the first night was twenty-five, on the last night, 125! Paliau attended four times, bringing councilors with him each time. As the councilors heard of the time when there would be no more sorrow, pain and death, they nodded their heads and voiced approval.

Now the councilors have all departed by boat and canoe for their widely scattered island villages. Truth has been firmly planted in their minds, for they repeatedly saw the films and heard Bible discussions. Throughout these islands there will be much talk about the Kingdom. Undoubtedly the way is being paved for a great witness to be given in this part of the South Pacific. What the results will be can only be anticipated at present.

But one thing is certain, mature Kingdom teachers are sorely needed. Also, the one lone dedicated Witness often longs for mature Christian companionship. In Lorengau there are often vacancies for carpenters, painters, electricians, plumbers and suchlike. Is there not someone who is moved to come and serve where the need is great, someone to answer the Macedonian call, "Come and help us"?

Guy Fawkes Day

—What does it mean?

FLAMES, crackling and writhing, leaped up to consume the mitered, scarlet-cloaked figure. The midnight crowd flickered. Some watched silently. Some yelled. Some laughed.

Albert Penfold, town councilor's son in priest's attire, recited mock prayers. An exploding firework blew away the effigy's grotesque face.

"Hell and damnation to the Church of Rome," screamed a fanatic.

Arms waving, a blazing-eyed middle-aged woman shouted back: "Down with England. Up with the pope."

"Burn the pope," roared the hundreds of men, women and children. "Burn him! Burn him! Burn him!"

Thus on a hill overlooking the quiet English town of Lewes, Sussex, the townspeople remembered Guy Fawkes Day on the fifth of November, 1959.

Not everywhere in England is the Gunpowder Plot of 1605 celebrated with such earnestness. But then, Lewes, predominantly Protestant, remembers that ten of her sons were burned in 1555 because they refused to become Roman Catholics. And to keep the memory green, her councilors have in the last decade put up a plaque in the town hall to commemorate the spot where the martyrs walked to their deaths.

Lewes is one of the few towns in England having Bonfire Societies. Bridgwater, Somerset, is another. The societies exist for the purpose of keeping the tradition alive in this fire-raising way. Lewes has six. Sometime before November the fifth each year the societies' notices are posted up in the streets.

Gunpowder Plot

By the end of the sixteenth century, the "new faith," as Protestantism was then called, had gained an established footing in England. Religious domination by Rome was at an end. But Rome was still fighting back.

Guy Fawkes, baptized at St. Michael le Belfry, York, in 1570, born of Yorkshire and Protestant parents, nonetheless grew up a zealous adherent to the "old faith," Roman Catholicism.

With a small band of conspirators, he concealed thirty-six barrels of gunpowder (more than one and a half tons) under coal and faggots in a vault under London's House of Lords. Then he laid time fuses.

If all went well (depending upon the viewpoint), the House of Lords would be blown up just at the time when Parliament assembled. Since King James I (the king who sponsored the translation of the King James or Authorized Version of the Bible, published in 1611) would be present for the ceremonial opening of Parliament, the explosion would bring about the wholesale murder of the king and his ministers, the conspirators afterward intending to proclaim as king one of James' children, obtain a guardianship of him, and establish a Catholic rule.

But Lord Monteagle, one of the king's ministers, received an anonymous letter advising him to absent himself from Parliament on D day. "God and man," said the letter, "hath concurred to punish the wickedness of the time."

The upshot of it was that the cellar was searched on November the fourth and the plot uncovered. Guy Fawkes was tortured into a confession, by which time he was so weak he could sign only his first name.

He had to be assisted to the scaffold, where he was put to death with seven other conspirators.

Of three Catholic priests involved, one (Garnet) was executed. The others (Greenway and Gerard) managed to escape.

On the ninth of November, 1605, Parliament passed an Act for the perpetual solemnization of the anniversary of the intended crime. A Fifth of November service was inserted in the Common Prayer Book, the day itself being marked in the calendar as the "Papists' Conspiracy." It was not until 1859 that the special service was abolished by an Order in Council of Queen Victoria.

Though the historical facts are well authenticated, many books have been written about the Gunpowder Plot. Some are controversial as to the facts and the conclusions. One suggestion that the whole plot was the work of an *agent provocateur* is now regarded as baseless. To Catholic school children, Guy Fawkes is represented as a martyr.

Riotous Scenes

In the past there were often riotous scenes at the yearly celebration. Once in Lincolns' Inn Fields, London, the seething crowd burned more than two hundred cartloads of fuel. They set fire to nearly forty guys before midnight.

Sometimes the guy, as the word implies, represents Guy Fawkes. But sometimes he depicts Pope Paul V, the pope in office the year of the Gunpowder Plot. More often than not he does not represent anybody, for the celebrants are completely ignorant of the historical background. They are just having fun.

Weeks before November you can see piles of timber being assembled on waste ground in preparation for the great day—or night. Fireworks appear in the shops. Accidents from burning take an upward curve. Then a few days before the fifth comes a spate of "Letters to the Editor" from animal-lovers telling people how they can guard their pets from the fright and hysteria induced by the noise of the fireworks.

Street begging, to which the police turn a blind eye, is another by-product of Guy Fawkes Day. This is a children's pastime—or business.

"Penny for the guy?" That's the formula, and anyone out at night will have to meet it. And the guy? Usually a bundle, roughly representing a guy, in a pram or tied to a small chair. A little brother or sister, too small to beg, sometimes becomes the guy by sitting in a push chair and wearing a mask.

One lad cut his overhead by dispensing with the guy. "But where is the guy?" asked his victim. "It's too cold tonight for him to be out," was the answer.

In some parts of the land children chant a piece of doggerel, which, however lacking it may be in poetic beauty, certainly takes note of Firework Day's origins. It goes:

Please to remember
The fifth of November,
The Gunpowder Treason and Plot.
I see no reason
Why Gunpowder Treason
Should ever be forgot.

Guy, guy, guy,
Stick him up high
Hang him on a lamp post
And there let him die.

A ha'penny loaf to feed the pope,
A pen'orth of cheese to choke him,
A pint of beer to wash it down
And a jolly good fire to burn him.

In most parts of the country the celebrations are strictly under private enterprise and bear scant signs of organization. In Lewes it is different.

Last year the mayor of Lewes, Dr. Patrick Nicholl, invited five other Sussex

mayors to watch the celebrations. These included a torchlight procession through the streets. The Cliffe Bonfire Society, in elaborate Old English costumes, paraded behind their skull-and-crossbones banner bearing the words "No Popery."

Pagan Rites

The official view of the Bonfire Society, and of the town's officials, is that the religious crimes of the past should not be forgotten. That view seems reasonable. Religious bigotry as well as its inspiration are bad things. But are these demonstrations the proper way of remembering them? Surely they are promoting the very qualities they claim to condem.

Burning an effigy means that you would like to burn the person the effigy represents. The will to do a thing is morally the same as actually doing it. Burning the pope is just as bad as burning the Lewes martyrs. There is nothing Christian about either.

Effigy-killing is a black-magic practice. Witch doctors burn effigies, stick pins into them, unwind thread (thread of life) from them to kill their victims. If their superstitious victims know this black magic is being worked on them, they often obligingly die. Autosuggestion kills them. Effigy-killing is heathen.

In the sixteenth century the Roman Catholic Church, when it had the ascendancy in Britain, committed the blackest crimes in murdering its religious opponents. The Lewes burning is just an example. But as soon as the Protestant faction gained the upper hand, it retaliated in kind. It slaughtered its Roman Catholic opponents. Neither can very well accuse the other. Clearly both religious systems have the same inspiration and favor the same methods. Anyone can see that the methods are not Christian, nor is the inspiration of God.

This year another fortune is going to burst into brilliant color from the sky. Thousands of guys and popes are going to be burned in effigy. Perhaps a charity will get some money from the display, as one did in 1933. That year a chain of bonfires was lit across Essex and a collection for the blind was taken from the people who watched.

But how many will know what it all commemorates? Like most other celebrations, Firework Day is a celebration commemorating something the celebration causes you to forget.

The Mother of Parliaments still ceremoniously observes the Gunpowder Plot. Not that its members let off fireworks in the House, unless you count the verbal pyrotechnics they go in for sometimes. But before Parliament assembles, an appointed guard makes a solemn tour of the vaults to make sure there is no gunpowder in stock. If there is any damage to be done, the members like to arrange for that themselves upstairs.

Wine as a Germicide

"The French High Committee of Studies on Alcoholism reported," according to the New York *Times*, "that wine is a powerful germ killer whose action is comparable with that of penicillin. The committee said a Professor Masquelier of Bordeaux University's medical faculty had proved that wine could kill bacteria. It mentioned the bacilli of typhoid fever, colon bacillus and staphylococcus. The report said a dose of two cubic centimeters of red wine killed 2,000 staphylococci in a laboratory experiment in fifteen minutes."

Peace-Pursuing DISTRICT ASSEMBLIES

THE first Peace-pursuing District Assembly in the series of 1960 was held at Manchester, England. This fact brought with it a unique blessing. The final volume of the New World Translation of the Holy Scriptures was there released by the Watch Tower Society's president, Nathan H. Knorr, to a delighted and grateful audience.

After the Manchester assembly blessings began to flow to all the earth through the other district assemblies, all having identically the same program. Everywhere Jehovah's witnesses were heard saying that they learned more on the art of teaching at this year's district assemblies than at any previous assembly. The reason for this was, as expressed by a convention delegate: "The assembly not only told us what to do, but showed us how to do it."

The convention talks that aroused most comment were those on the subject of marriage. The reaction was the same at all the assemblies: "How considerate is the organization in speaking of these things so that all will know the facts!" And, "What other religious organization would speak out like this to warn its young people?" Not one voice was heard in protest, not even from visitors. Instead, tremendous appreciation.

At the Manchester assembly a doctor, after hearing the talk "Upholding the Honorableness of Marriage," inquired if the speaker was a doctor, because, said he, "that information he has is certainly correct and timely." A police inspector brought his wife to the Toronto, Ontario, assembly to hear the marriage talks, after which he remarked: "Every word . . . was true." A report from the assemblies held in Belgium says: "All the brothers really appreciated the frankness and the upbuilding character of the marriage talks." In the Netherlands the three marriage talks were highlighted in the advertising of the assembly with rewarding effects. The attendance figure was already 12,868 on Saturday night; on Sunday morning it leaped to an unexpected 14,007, then to over 17,950 for the public talk.

Whether in La Chauxde-Fonds, Switzerland; Vienna, Austria; Quebec, Canada, or Sacramento, California, "the program parts entitled 'Your Objective—Teaching' and 'Teaching at Congregation Meetings,' as well as the many talks, were of the finest quality ever."

Other Necessities

To arrange for a successful district assembly there are a great many things necessary besides the giving of talks and demonstrations. For example, it is necessary to erect a speaker's platform. What Harold Betz, departmental manager in the Canadian National Exhibition, had to say about the platform in Toronto could be said of any of the platforms at all the assemblies. Betz said: "That is the most beautiful platform ever built in the grandstand. It does your organization a lot of credit. It is amazing what you people can do in such a short time."

Other things are needed too. For the installation and operation of a cafeteria, a number of permits must be obtained. The Health Department has established

certain standards that must be met by those serving food, as well as in the installation of equipment used in preparing and dispensing food items. There is also the need of finding rooming accommodations for arriving delegates, a pool for a baptismal service and parking spaces for cars, trucks and buses.

In each convention city key officials were called on. A great many responded with a willingness to help. In Washington, D.C., the health department people showed much interest in the feeding program outlined and waived all license requirements. Warm hospitality and co-operation were also evident when contacting the fire department for permission to install a fuel tank to provide oil for a 100-horsepower steam generator. The men contacted when obtaining permits for electrical and plumbing installations were just as gracious and co-operative.

When application was made to the police department to allow parking spaces for convention vehicles, the police, as a rule, co-operated wholeheartedly. In fact, in one city the police stated that if there was any type of identification in a car showing that it belonged to one of Jehovah's witnesses, they would not tag it for a violation. Lt. Arthur Quinn of the police department in Washington, D.C., personally arranged for a municipal parking lot so that cars carrying immersion candidates could be parked near the Curtis Hall Swimming Pool, which was used for the immersion. The city allowed the pool to be used without charge. In Portland, Oregon, the City Traffic Control vacated a street for the parking of immersion cars. Nearly eighty vehicles were parked in the cleared space.

Good Will Manifested

Expressions of good will were many. The manager of the Will Rogers Memorial Coliseum at Fort Worth, Texas, gave the assembly every assistance possible. He would not rent or sell lumber or other material that was needed, but said: "You can have it free if it would help." In many cities bus drivers were most courteous when giving directions. Some even took brothers to their rooms or hotels. A bus driver in Fort Worth said: "I don't want any of you Witnesses to get lost, so just stay on and I'll take you to your door," which he did. In Salt Lake City a policeman stopped a carload of Witnesses. He asked: "What's your hurry?" The passengers explained that they were on their way to the Watchtower convention. The officer replied: "If you are with the Watchtower convention, I am with you. Let's go." They had a police escort all the way to the assembly grounds.

When operating or preparing for a large assembly, storage space is almost an absolute necessity. Cafeteria and other equipment must be repaired and tested before the time of installation. At first no such storage room could be found in Washington, D.C. While in the house-to-house work seeking rooming accommodations, a brother was informed by a person of good will that she owned a large building for storage. It turned out to be ideal. Not only did she offer it free, but explained that if any of our groups would like to use the building as a Kingdom Hall, it would be available at no cost until she sold it.

Another problem in Washington, D.C., that was solved in an unusual way had to do with the garbage and rubbish disposal. In Washington the trucks used for this purpose are required to be licensed in the District of Columbia. The assembly's trucks were licensed in Maryland, and, too, the trucks on hand were much too small for this purpose. The management of the Griffith Stadium contacted the convention equipment and trucking servant

and asked him if the assembly could make use of their two large trucks during the convention. These trucks were especially equipped to handle the refuse from the stadium. This gesture on their part came about without the stadium management's realizing our need.

Permits for tent installation that are often hard to get were granted hardly without question. At Medfield, Massachusetts, permission was granted to have trailers and tents in a restricted zone. A neighbor came over with his tractor and cleared the field. The County Mosquito Control sprayed the area. A taxi driver directed brothers to the location. These people, none of whom were Jehovah's witnesses, contributed their services freely.

No Discrimination

The Salt Lake City assembly needed a pool for their immersion. A Mormon family had a fine pool that would serve the purpose, but they were reluctant about letting another religious group use it. After a brief discussion with the family, they agreed to let the pool be used. When asked what the cost would be, the reply was: "We will benefit from your using the pool, as it will make the water holy." There was no charge.

The first integrated use of beach facilities at Fort Worth was when Jehovah's witnesses held their baptismal service. In Miami Beach, Florida, the baptism was also conducted in a fully integrated manner. From all reports this was the first integrated baptism performed in Florida. While tensions were running high and racial sit-downs and riots were in the headlines, Jehovah's witnesses quietly and without incident conducted their baptism and operated their integrated cafeteria in keeping with their assembly theme—peace-pursuing. This fact was a tremendous witness in itself. A policeman at the Miami Beach assembly said: "We see a lot of colored people here. Your people are different. Somehow you don't mind being with them. It proves one thing, you have to admit that people can live together." At the Fort Worth assembly an observer remarked: "What impressed me most was to see so many different kinds of people all working together with no evidence of barriers or prejudice of any kind." Another stated: "I can't get over it. No one is smoking, no one is swearing. You folks seem to be practicing what the other religions only talk about."

Rooming Accommodations and Press

For the most part the people graciously opened their homes to the convention delegates. At Glasgow, Scotland, the keys to almost a hundred homes were handed over by people going away for their vacations. They were willing for the brothers to use their homes, even though they would never see them. In Toronto, Ontario, a housewife was told: "You ought to have your head examined for listing your home with Jehovah's witnesses." Her reply was: "We'll wait and see. If people are willing to come so far to attend a Bible convention, I feel safe in letting them use my home." Later she said: "I came back and found a check for $28, plus a neat and dusted home. I have told my critical neighbors that I would not hesitate for a moment to house Jehovah's witnesses again and that I would highly recommend them to anyone else."

A telegram received at the Portland assembly read: "Been trying to phone you for two days but always get busy signal. We have twenty-five rooms available at special rates for your convention. Please call. . . . Milner Hotel, Portland." In Miami Beach many luxury hotels that ordinarily charge $30 to $50 a day during the winter season let the brothers have these same rooms at $5 and $6 a day.

Radio, television and newspaper publicity described the assemblies in glowing terms. A radio interview in Los Angeles that was to have been six minutes "lasted forty-six minutes." For two hours Jehovah's witnesses had the opportunity to express their views on Kansas City's late evening program called "Night Beat." Television interviews and news releases were many. In Boston and in Washington, D.C., press reporters joined several Witnesses in the house-to-house ministry and later reported their experiences. They were admittedly impressed with this feature of the ministry. Hiley Ward, religious editor for the Detroit *Free Press,* said: "We of the press as well as the people of Detroit have a much better understanding of the aims and purposes of Jehovah's witnesses as a result of your convention," which was held in Detroit. The Nashville *Banner* stated editorially: "It is with a sincere feeling of tribute, therefore, that *The Banner* joins the rest of Nashville in extending a generous welcome to these dedicated people and wishes them a most successful sojourn."

Welcome

Leading officials in many convention cities extended a hearty welcome to Jehovah's witnesses. Mayor Terry D. Schrunk of Portland, Oregon, said: "We are delighted that the Watchtower Convention is being held in our 'City of Roses' this year, and on behalf of the people of Portland, I wish to express to members and delegates who will be attending, a very warm welcome." Inspector Brownlee of Toronto said: "It would seem that this world has been turned into a modern Sodom and Gomorrah, and it is a pleasure to see conventions such as yours come to this city to teach the people the value of spiritual things. I wish you every success."

Others expressed a desire to have Jehovah's witnesses return. Mayor Justin Quinn of Boston stated: "The city was very happy to have Jehovah's witnesses. I hope they will return and be able to take advantage of the fine, new facilities being built in Boston." Mayor Ben West of Nashville wrote: "I felt compelled to communicate to you our great pleasure at having such a fine group of Christian delegates visit among us even for such a short time. Your excellent deportment, the efficiency with which your Assembly was conducted, and our mutual enjoyment of your presence here prompts me to express the hope that you will all, individually or collectively, favor us with return visits in the future."

Good things were also heard from the hotel, motel and park people. The owner of the St. Francis Hotel in Portland said: "All the other guests of the hotel, as well as I, were amazed at the manner of your children, how quiet they were." The Knickerbocker Motel manager stated: "We had 25 to 30 children in our motel and all were very well behaved." Jess Walls, superintendent of Briggs Stadium, said: "We sure would like to have you people come back to Briggs Stadium every year. This is the cleanest it has ever been. You people have an outstanding organization."

Just four weeks after the district assembly in California there were seventy-seven persons immersed in Circuit No. 4. Many of these candidates stated that the district assembly made them realize that they would have to do something about their dedication. In less than a month's time a circuit servant reports starting eighty-three new home Bible studies. Without doubt, the peace-pursuing district assemblies are having their effect. People are turning to the New World society to learn of Jehovah in their happy pursuit of peace to his new world.

BLOOD TRANSFUSION OF WOMEN CAN KILL THEIR BABIES

By "Awake!" correspondent in Canada

WHILE the transfusion of blood is a form of medical treatment often used, certain undesirable results come from it that are not ordinarily brought to public attention. One of these undesired reactions manifests itself following the transfusion of women or young girls. It has the effect of producing in children later born to them a hemolytic or blood disease of the newborn known as erythroblastosis fetalis.*

A study of this matter appeared in the *Canadian Medical Association Journal,* written by Dr. Bruce Chown, director of the Rh Laboratory, Winnipeg. Under the arresting title, "Transfusion of Girls and Women Can Kill Their Babies," Dr. Chown showed the results of certain clinical studies: "When Mary N., then in her teens, had typhoid fever in 1936, she was given a transfusion of her mother's blood. She married six years later and the following year had a nice, normal baby. The next year, however, she gave birth to twins, one hydropic† and the other macerated.‡ She was Rh-negative, her mother Rh-positive, her first child Rh-negative. It was *eight years* from the time of her transfusion to the death of her first Rh-positive babies. *Seventeen years* after that poisonous transfusion she lost her second Rh-positive baby, stillborn."

After discussing three cases, Dr. Chown concluded: "This is . . . written to illustrate the fact that transfusion of girls or women may years later kill their babies; the time intervals between transfusion and disaster in these three cases was 2 years, 15 years and 8 years; we have been able to demonstrate Rh antibodies as long as 30 years after the last possible antigenic stimulus."

This view is confirmed by the book entitled "Blood Transfusion," by Drs. De Gowin, Hardin and Alsever, which states: "A female child with Rh-negative blood may be sensitized to the Rh antigen through transfusion to such an extent that many years later she may be sterile or bear offspring with erythroblastosis fetalis in the first pregnancy."

Infant Deaths Traced to Transfusion of Mothers

The tragic results of the transfusion of potential mothers can be demonstrated from the figures in the study of Dr. Chown. His article discussed four mothers who had received what he calls "poisonous transfusions." Eight out of nine babies born to them suffered from hemolytic disease. Of the eight babies affected, six died and two survived. Blood transfusion was available,

* Erythroblastosis: a disease of the erythrocytes or red corpuscles of the blood. Fetalis: the disease is of the fetus or contracted by the infant prior to birth.

† Hydropic: having excess water in the tissues. Usually fatal.

‡ Macerated: softened as a result of soaking. Also fatal.

the customary medical treatment, but 75 percent died anyhow. Whenever a child of Jehovah's witnesses dies from erythroblastosis after the parents have refused a blood transfusion, the medical men usually express great confidence that the child could have been saved by a transfusion. The mortality figures from the cases discussed by Dr. Chown show that there is no real assurance that the customary transfusion treatment will be effective.

Supporting the view that blood transfusion in these cases is by no means a guarantee of recovery is the statement in Merck's *Manual of Diagnosis,* a standard medical work: "Hydrops fetalis* is almost invariably fatal and results either in still birth or death within the first few hours of life. In icterus gravis† the outlook for infants varies with the severity of the anemia present. Some will die regardless of treatment, others will survive only if properly treated, others will survive and be normal without treatment."

It is clear from this authority that some babies will die from erythroblastosis with treatment and others will survive without it. It depends partly on the type. The situation is beyond control of the doctors, and the claims made in some court proceedings that the child would have lived if transfused are simply not supported by the admissions made in their own textbooks. If a woman is given a blood transfusion and a child is born to her suffering from hemolytic disease, there can be no assurance that the medical remedy in current use will save the infant's life.

Death of Baby Wolfe

A recent case at London, Ontario, Canada, illustrates how the grief from blood transfusion works out in life:

A child was born to Mr. and Mrs. Ronald Wolfe at 7 p.m. on April 3, 1960. The infant was seen to be suffering from hemolytic disease. Attending physicians endeavored to get the parents to consent to the standard medical treatment of replacement transfusion. The parents, from their knowledge of the Bible as well as their previous experience with blood transfusion, refused to agree to this.

Immediately the state agency known as the Children's Aid Society, on demand of the doctors, applied for a court order entitling them to snatch custody of the baby from its own parents. The state pretended that the child was "neglected." In fact, it was anything but neglected—the parents loved it, had arranged hospitalization to care for it and were ready to use any remedy they could see would be of benefit to the child. They did not believe it would be beneficial to the infant to go contrary to God's Word prohibiting consumption of blood. The court took the serious step of handing the child over to the public officials. They transfused the child and it died forthwith, at 4:40 a.m., April 5.

A coroner's inquest was held May 18, 1960, to determine the cause of death. Doctors contended that the baby had died because the transfusion was not given soon enough. The coroner, who is also a doctor, most improperly refused to allow counsel for the parents to cross-examine the medical witnesses. There was no doubt the infant died from erythroblastosis, but instead of the tragedy occurring for lack of a blood transfusion, it became apparent that the sickness and death of this child were in fact *caused* by a blood transfusion.

The father, Ronald Wolfe, explained to the court that his wife had borne seven children, of whom five were alive. The last two, including the baby whose death was being investigated, died of hemolytic condition. When asked about the cause of these

* The most serious form of erythroblastosis.
† A second and less dangerous form.

deaths, Mr. Wolfe stated: "From what my doctor said, it was because of a blood transfusion forced on my wife [while unconscious] about seven years ago. . . . He said that transfusion reacted and caused my wife to have a hemolytic disease and that reacted against both of the children that we lost."

While Mrs. Wolfe had been unconscious following an earlier pregnancy, she had been given a blood transfusion against her will. At the time she had borne four living children without difficulty; after the transfusion she had one normal child and then two died from hemolytic disease, which was traceable to her transfusion. Having lost a baby already as a result of blood transfusion, the parents were understandably determined not to submit to any more such treatment. Their primary objection was on the religious ground that use of blood is forbidden by the Bible, but they also objected on medical grounds. (For more detailed consideration of Scriptural reasons for refusal see *Awake!* July 8, 1960; March 22, 1959.)

The Jehu Case

Another instance of the death of a child following blood transfusion of the mother is the recent Australian case of Mr. and Mrs. Alvin Jehu. Mrs. Jehu had been given a blood transfusion in 1951 following the birth of her first child, a normal, healthy baby. Thereafter she had two infants, both of which suffered from hemolytic disease, but recovered without blood transfusion. The fourth baby, Stephen, died from the same disease.

The medical situation was unusual. The book *Blood Transfusion* explains how incompatibility of blood ordinarily arises between mother and child: "Whenever an Rh-negative woman bears a fetus with Rh-positive blood the potentialities are present for the development of erythroblastosis in the child." There is incompatibility between the Rh-negative mother and the Rh-positive child. But in the case of the Jehu baby, the mother and infant were both Rh-positive. There was no natural incompatibility. It is probable therefore that the unnatural incompatibility that caused the infant's death traces to the blood transfusion given the mother in 1951.

The father, Alvin Jehu, as one of Jehovah's witnesses, regarded blood transfusion as being contrary to God's Word and he refused to allow this treatment for his child. When the baby died, he was charged with and convicted of manslaughter because he declined such therapy. While the father was held responsible for the death, the medical references show clearly that it is the medical practice of transfusing mothers that causes this blood disease in their babies. Why not put the responsibility on those who transfused the mother?

Some will think this is too harsh. They may feel: "Perhaps the blood transfusion saved the mother's life!" But the best medical view is that lives are not being saved. Dr. Chown says: "What is the proof that more than a small fraction of the blood that is daily poured into patients in the operating room alters the prognosis for the better? Blood has always had a mystical quality; its use in the operating room is more often mystical than scientific. . . . I would hazard the guess that not 5%—no, not 1%—of transfusions so given [to women] have been life-saving. And I would hazard the guess too that at least as great a percentage has been deathdealing." So if the mothers' lives are not being saved by blood transfusion, and the babies are being diseased from it, what good really is being done?

It becomes apparent on the basis of the best medical opinions that blood transfusion is a treatment of dubious value. Despite the most careful scientific efforts

to control it, transfusion continues to result in complications for which medicine has no solution. Their failure to make blood therapy successful has already drawn some doctors to the conclusion that the whole practice of blood transfusion is wrong. Dr. A. D. Shadman of Massachusetts states: "The bloodletting of yore has been superseded by blood transfusion. Of all the ridiculous medical practices of the past and present times, this present blood craze is the worst." Just as the former practice of bloodletting had to be abandoned, so in course of time will this dangerous and Scripturally prohibited practice of blood transfusion.—Gen. 9: 4; Lev. 17: 10-14; Acts 15: 28, 29.

In the meantime the deaths of children and adults from this "blood craze" is a heavy burden at the door of doctors, as well as judges and lawyers who join in the practice of invading Christian homes in order to impose on little children by force a violation of God's law concerning the sanctity of blood. Equally blameworthy is the imposing of a criminal conviction on a Christian whose sole offense is obedience to the Word of God.

The failure of this form of therapy as demonstrated particularly by the death of babies whose mothers have been transfused only goes to confirm the wisdom of our loving Creator, Jehovah, who directed his people to "abstain from blood." After many years, many experiments and many deaths, it will become apparent to men that God's Word on this subject was right in the first place. "Jehovah, . . . in whose hand is the soul of everyone alive . . . With him there are wisdom and mightiness; he has counsel and understanding. . . . With him there are strength and practical wisdom." —Job 12:9, 10, 13, 16.

Why a Built-in Clock?

¶ An experiment was made with bees to determine whether their time sense depends upon external factors. Bees trained in New York were transported by airplane to Paris. "The result of this experiment," reports *Natural History* of October, 1959, "has clearly answered the question as to the nature of the bees' orientation in time: the trained collector bees maintained their twenty-four-hour rhythm, independently of external influences that periodically recur during the day. Bees have an *internal* clock, governed by their organism.

¶ "It may be asked what purpose the time sense of the bees fulfills? Even if some plants, such as buckwheat, secrete nectar only in the morning, there are certainly others that secrete nectar during the noon hour on in the afternoon. True: bees could collect nectar without their time sense. But with it, their daily activities become easier and more rational and, as we know, everything in the bee colony is organized rationally.

¶ "The collector bees, which have been exploiting one source of nectar for hours, do not at once desert it when it becomes temporarily exhausted. They make good use of the rest period and retire to a quiet corner of the hive. Far away from the busy intercourse in the area of the front comb alleys, they take a rest from their strenuous work. Only when the hour approaches at which 'their' flowers secrete nectar, do they resume their collecting. It would be a waste of honey and energy if they had to fly out for reconnaissance every twenty minutes or so to ensure their arrival at the very time the source would flow again.

¶ "Even so, the bees' time sense might still be dispensed with, were it not that the sense is absolutely necessary for the bees' orientation in space—for which they use the sun as a compass. The solar compass . . . can function *only* if the time of day is taken into consideration. And, finally, when the collector bee returns to the hive from a nectar reconnaissance, the direction and the distance of the source is communicated to other workers by means of a dance. For the correct execution and comprehension of this dance, a time sense that works exactly is also an absolute requirement."

THE SEA GIVES UP ITS FOOD

By "Awake!" correspondent in Canada

WRESTING food from the sea is a risky business, as any fisherman in Nova Scotia can well testify. I was especially impressed with this fact when a crew member of the fishing vessel Faye and Molly related to me the harrowing experience he went through when a vicious storm hit the Faye and Molly about a hundred miles southeast of Halifax.

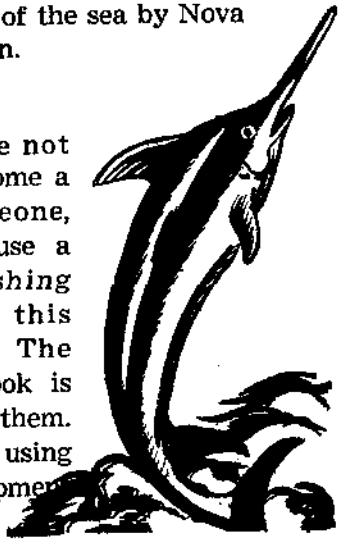
It was on a calm Wednesday morning that the captain radioed another fishing boat, about twenty-five miles away, and learned that a storm was brewing. The crew immediately pulled in their fishing gear and got the boat under way, but the storm quickly overtook them, passing between them and their home port. They were compelled to go through it. Gusts of wind reached eighty miles an hour, driving the waves higher and higher. Suddenly a thirty-five-foot wave slammed into the Faye and Molly with such force that she was rocked to her broadside. Ten thousand pounds of haddock spilled from her pens; a four-by-four doorpost on deck was snapped like a matchstick; windows in the engine room broke, letting in thousands of gallons of water; one of eight batteries split down the middle, sending up a shower of sparks as it grounded on the engine; and eight moorings were swept overboard only to become entangled in the propeller and rudder. Fortunately, the vessel survived this severe beating and managed to limp into port.

Storms such as this one make the occupation of getting food from the sea an extremely hazardous one. But no matter how frightening an experience may be, Nova Scotia fishermen always seem to be willing to go back to sea. It holds a certain fascination for them.

Fruitful Fishing Grounds

The fishing area around Nova Scotia is considered to be among the most extensive in the world, giving 14,000 fishermen a livelihood. This Canadian province has a coast line of over 4,000 miles that offers a vast harvest of sea food ranging from lobsters, scallops, oysters and clams to halibut, haddock, cod, herring, flounder and swordfish.

The British explorer, John Cabot, was greatly impressed by the abundance of sea life in this area when he explored it in 1497. In a letter about the expedition he said: "The sea there is swarming with fish, which can be taken not only with the net but in baskets let down with a stone, so that it sinks in the water." Today the area still swarms with fish. In 1958 over five million pounds of swordfish alone were taken out of the sea by Nova Scotia fishermen.



Elusive Fish

The fish are not anxious to become a meal for someone, so fishermen use a variety of fishing gear to catch this elusive food. The common fishhook is not scorned by them. But instead of using the simple equipment of the amateur

fisherman, Nova Scotia fishermen often use a multiple-hook line known as a set line, long line or trawl. It consists of a strong rope made up in lengths of 300 feet. Into it are spliced "snoods" of lighter line to which the hooks are fastened. The many hooks on this long line are baited with pieces of herring, squid or clams, and then it is laid over the sea bottom, where bottom-feeding fish such as halibut, cod and haddock are likely to be looking for something to eat. More than one line is put out by a boat. The Faye and Molly, for example, had let out 150 lines with about ninety hooks to a line before it learned about the approaching storm.

Probably the most commonly used method of fishing in this region is with nets. As might be expected, these differ in design according to the purpose for which they are used. One type is the gill net. It hangs vertically in the water, with one edge held up by means of floats and the bottom held down by means of lead weights. Because it is made of fine linen, nylon or cotton twine it seems to be nearly invisible in the water. As a fish swims into the net with its pointed head passing through one of the diamond-shaped meshes, it is snared. When it tries to back up, its gills get caught in the net. No matter how much it struggles it cannot free itself. Before long it is pulled up along with many others and is dumped into the hold of a fishing vessel.

A baglike net is another style that is popularly used. Dragging it over the ocean floor is called "otter trawling." This trawl net is actually cone-shaped, with its mouth held open by two wooden wings about the size of barn doors. These are called otter boards. When the vessel steams ahead, pulling the trawl, the boards act like kites and spread open the mouth of the net. The fish that it scoops up congregate at the apex of the cone, called the "cod end." After the net has been hauled out of the water and onto the boat, a draw rope is pulled at the cod end that spills the captured fish into pens, where they are sorted, dressed and washed. They are then packed with ice in the hold.

Those fishermen that go after the mighty broadbill swordfish that migrate to these waters for the summer months have to use special equipment. The vessel is rigged with a lookout post on its foremast, as well as a small platform called a pulpit on the outer end of its bowsprit. When the man in the lookout sights a swordfish sunning itself or swimming near the surface, the crew is alerted and the boat heads toward it. A man stands in the pulpit with a long pole that is armed with a detachable, barbed dart of bronze.

As the boat carefully approaches the swordfish, the man in the pulpit stands ready with harpoon poised, legs spread apart and muscles tensed. At the right moment he flings the harpoon with all his might. It streaks toward its target and thuds into the body of the unsuspecting swordfish. At once the startled fish takes off in a wild but futile dash for freedom. A line fastened to the dart drags a wooden keg or buoy that creates so much resistance that the fish soon tires itself. Meanwhile a dory has been lowered and a crew member goes out to secure a line to the buoy. The exhausted swordfish is then hauled in as another food prize from the sea.

Tasty Crustaceans

Lobster fishing is especially fruitful along the Nova Scotia coast, for this region is part of the greatest lobster grounds in the world. Because lobsters cannot be lured to bite on a hook, fishermen have devised ways to trap them. They make a boxlike trap with wooden laths and a mesh of twine. A great number of them are distributed over the sea bottom where

lobsters are known to be. Weights hold the boxes down, and buoys mark their location.

Inside each trap is a tempting bait, perhaps a piece of herring, mackerel or a cod's head. Being attracted by the bait, the unsuspecting lobster crawls through the funnel-shaped opening in the netted end of the trap. Once inside, he is unable to get out. There he stays until the fisherman comes along and hauls the trap out of the water.

Scallops are another sea food for which Nova Scotia is noted, but fishing for them, as well as for other shellfish, is often a wet and cold occupation, because the best grounds are the exposed waters of the Bay of Fundy. They are usually fished out by means of a chain-mesh bag that is fixed to an iron frame. A boat will drag several of these bags over the sea bottom at one time. As might be expected, they pick up a lot of rocks, debris and unwanted sea life, which has to be sorted from the scallops. A similar dredge is used for oyster fishing.

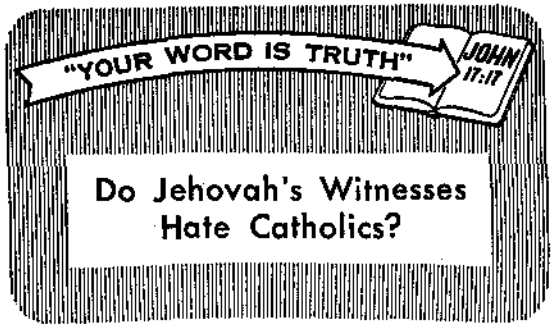
Some men fish for shellfish from open boats. By means of long-handled tongs they search shallow bottoms of a bay for scallops, oysters or clams. All day long they lower and lift their tongs, bringing up from the bottom the shelled prizes they seek.

Although the sea produces food in abundance, it is reluctant to give it up. A fisherman can often spend many days searching for shellfish or dragging nets or hooks for fish with very little success. Every time he goes out in his boat there is the possibility that the trip will be a financial loss rather than a financial gain. Besides that, he faces many hazards, like the storm that hit the Faye and Molly. Fishing is a risky business that earns thousands of dollars a year for some Nova Scotia fishermen, whereas others are barely able to make a living. Nevertheless, they love their work and would most likely be unhappy doing anything else. While they enjoy pitting their wits and strength against the sea to get the food it jealously guards, thousands of other people enjoy eating what they succeed in catching. The sea is a vast food source, but to tap it there must be courageous men like the fishermen of Nova Scotia.

'Ample Reason to Stand in Awe'

¶ Some three thousand years ago the musician, poet and king, David, exclaimed: "I shall laud you because in a fear-inspiring way I am wonderfully made." (Ps. 139:14) Of the same mind is Professor of Physiology Wallace O. Fenn. He concluded his interesting article on the lungs in the January, 1960, issue of *Scientific American* with the following paragraph:

> ¶ "The engineering of the breathing apparatus stands among the many marvels displayed in the human body. The lungs offer an area at least half the size of a tennis court for diffusion of oxygen and carbon dioxide between blood and air. The lung membrane through which the exchange takes place is of such exquisite delicacy and thinness that it has not been equaled in effectiveness by [man]. The effort required to renew the air in the lung is negligible, and the energy required to sustain it can be supplied . . . by two lumps of sugar or their equivalent per day. The breathing mechanism is a marvelously well-adapted structure and provides ample reason for any thinking man to stand in awe before the processes that have brought it all to pass. 'So curiously are we wrought, so fearfully and wonderfully are we made.' "



IF YOU disliked someone strongly, yes, detested and despised him, would you go out of your way to make his friendship? Would you spend much valuable time doing things for him without ever expecting to be paid back?

The average person is not likely to do this. For the emotions of disliking, detesting and despising are all synonymous with hate. When someone is the object of hatred, there is no desire to further association with that one. The normal human reaction is to get away from or to take action against the person hated.

Viewed from this standpoint, the claim made by some that "Jehovah's witnesses hate Catholics" is found to be without basis. If Jehovah's witnesses hated Catholics, would they continue calling at their homes to cultivate their friendship, taking time from their own personal pursuits, and at their own expense? Sometimes the Witnesses are rebuffed and spoken to harshly. If this happened to a salesman, he would not be likely to hurry back. His motive is financial. However, with Jehovah's witnesses this does not dampen their desire to call again. Why not? Their motive is different. They have no financial gain as their objective. It is love that motivates them. They express this love by their sincere and unselfish desire to aid others to understand better God and his marvelous means for bringing relief to distressed humanity.

This is not fanaticism. Jehovah's witnesses do not want to become martyrs, nor do they glory in being persecuted. Unpleasantness, strife, hurt by word or deed are things they want to avoid. But they will not let the possible occurrence of these things cool their love for their fellow man.

Calling at Homes Not Hatred

A cause for complaint by some Catholics is the method Jehovah's witnesses employ in their preaching work, that of calling from house to house. This is not an act of hatred, designed to antagonize Catholic householders. By going from house to house in their ministry Jehovah's witnesses are only doing what the Catholic church has frequently encouraged its own members to do, yes, what they *should be doing* as Christians.

Pope Pius XII appealed to Roman Catholics "for a complete spiritual revival and for trained, energetic lay apostles." Catholic Cardinal Griffin stated: "Each Christian must be an apostle and a missionary. Each is called by God to share in His redemptive work. Each is entrusted with the task of spreading the kingdom of God on earth."

Another priest, John A. O'Brien, writing in the Catholic publication *Our Sunday Visitor*, said: "A dozen pairs of shoe-leather apostles ringing doorbells in every parish would unearth scores of fallenaways and interested non-Catholics. This is the crying need in every parish in America today. Our failure to engage sufficiently in the 'doorbell apostolate' is in sharp contrast with the zeal of our non-Catholic neighbors and is costing us dearly."

On the other hand, note the conflicting suggestion in the same publication, *Our Sunday Visitor*. In its April 19, 1959, issue a priest recommended: "The next time you find it is a Witness of Jehovah who has rung your bell, pry his foot out of the door and then slam it." Is it not inconsistent to urge Catholics to go from door to door, and

then tell them that if others do the same they should be insulted? Who really show hatred here? If Catholics called at the homes of Jehovah's witnesses to talk about God, the Witnesses would not be abusive or disrespectful, nor would they rudely slam the door in their faces. Instead, the caller would be invited in, or, if it was not convenient then, asked to come back.

Disagreement Not Bigotry

Some say that by disagreeing with church doctrine and practice Jehovah's witnesses are bigoted toward Catholics and therefore hate them. The dictionary defines a bigot as "one who is obstinately and irrationally, often intolerantly, devoted to his own church, party, belief, or opinion." A bigot therefore not only disagrees, but is unreasonable and intolerant, not wanting others to have the freedom he enjoys, resorting to persecution if necessary.

Jehovah's witnesses are not intolerant toward adherents of other religions. They have not and will never persecute any group. They have never encouraged the curbing of other opinions by inciting mobs, by police action, by backing restrictive legislation or by using the sword of the state. Bigotry, intolerance and hatred are shown by employing these methods against others. In predominantly Catholic lands, such as Spain, South America, Quebec, and so forth, there have been thousands of authenticated incidents of such bigotry and intolerance against Jehovah's witnesses by the Catholic church in the banning, mobbing and persecution of these peaceful ministers.

The Example of Jesus

Jesus disagreed sharply with the religious leaders of his day. He truthfully exposed their hurtful teachings and practices, but he did not encourage the mobs, politicians, or Roman armies to use force to have the religions he considered false banned or suppressed.

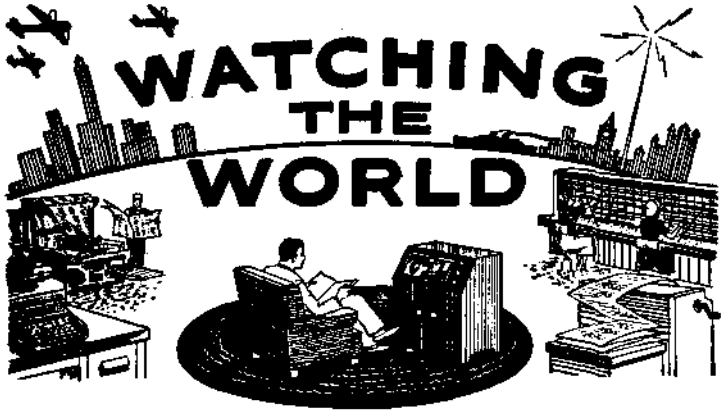
Jesus "loved righteousness and hated lawlessness," Hebrews 1:9 tells us. In doing this he imitated God, of whom Proverbs 6:16-19 says: "There are six things that Jehovah does hate, yes, seven are things detestable to his soul: lofty eyes, a false tongue, and hands that are shedding innocent blood, a heart fabricating hurtful schemes, feet that are in a hurry to run to badness, a false witness that launches forth lies, and anyone sending forth contentions between brothers." Like his Father, Jesus hated the wrong; but he loved people and was willing to be put to death on their behalf if necessary.

Witnesses Show Love

Jehovah's witnesses imitate God and Christ by hating wickedness and oppressive systems that work to the hurt of individuals, but they do not hate the individuals. They hate evil, but love people.

Jesus gave us the two greatest commandments: to love God first and then to "love your neighbor as yourself." (Matt. 22:37-39) He also commanded that the good news of his kingdom should be preached before the end comes. (Matt. 24: 14) Jehovah's witnesses obey these commands by making friendly calls from house to house in the manner Jesus prescribed. They have the inspiring message about God's established kingdom and incoming new world. This message includes vital, lifesaving information concerning the end of this system of things and the way of survival.

The next time Jehovah's witnesses call at your home, keep in mind that they are doing what you should be doing. No, Jehovah's witnesses do not hate Catholics or those who practice any other religion, but show them great love by going out of their way to talk to them about God and his purposes.



U.N. Session Opens

◈ Never was the world's attention so focused on an opening of the United Nations General Assembly as it was on the beginning of the 1960 session, Tuesday afternoon, September 20. Never in recent years were there so many heads of government gathered to one place. Russian Premier Khrushchev arrived by boat the day before the session opened. The opening day saw the admitting of thirteen new African countries as well as the British colony of Cyprus. On September 28 the two new West African republics, Senegal and Mali, were also admitted, bringing the United Nations total membership to ninety-eight countries.

Major U.N. Addresses

◈ On September 22 President Eisenhower addressed the General Assembly, calling for the support of the United Nations as the hope for a peaceful world. He said, "To support the United Nations organization and its properly constituted mechanism and its selected officers is the road of greatest promise in peaceful progress." President Tito of Yugoslavia, the next speaker, pointed out that "fifteen years have elapsed since the end of World War II, and no solutions have yet been found to any of the major issues it left in its wake." The following day Premier Khrushchev in a 2-hour-and-20-minute address totaling around 19,000 words pointed to weaknesses in the U.N.'s structure, and upbraided the Western powers for not accepting his proposals on disarmament. U.S. Secretary of State Christian A. Herter called the speech 'an all-out attack on the structure, personnel and location of the United Nations.'

Purpose of Visit

◈ On September 26 at a luncheon at the Biltmore Hotel, Mr. Khrushchev told a group of 200 American and Canadian businessmen that the main purpose of his visit to the United Nations was to achieve progress on disarmament "in order to rid the peoples of the fear of a third World War." He discussed the absurdity of the armaments race that forces both him and the American president to appropriate increased sums to the military to keep up with each other. Senator Donald Cameron of Banff, Alberta, commented: "We have reached the point in world society where we can no longer afford to squander over $100,000,000,000 a year in a fantastic armaments race."

Long Fall Survived

◈ A report from Rouen, France, of September 13 tells of 13-year-old Alain Prunier accidentally riding over a 200-foot cliff on his bicycle. Falling into a chestnut tree, he suffered only a scratched nose.

Crime in the U.S.

◈ On September 16 J. Edgar Hoover, director of the Federal Bureau of Investigation, revealed that in the U.S. 1,500,000 serious crimes had been committed in 1959, to set a new record. He pointed out that criminals had "committed 69 percent more serious crimes in 1959 than in 1950 and 128 percent more such offenses than were committed in 1940." The first half of 1960 experienced a 9-percent increase in crime over the corresponding period of record-setting 1959. According to Mr. Hoover, "This ominous rise in crime cannot be explained away as being due to population increases." He pointed out that "crime has been rising four times as fast as population. Unless positive steps are taken to check this rising crime trend, this country will face a crime problem of emergency proportions in the years ahead."

Attacks by "Unknown Agency"

◈ On August 10 Jimmy de Bruin, 20, of Farm Datoen, near White River, South Africa, began experiencing attacks on his body by an "unknown agency." Police Chief John Wessels, who went with one white and two African constables to investigate, described an attack in these words: "He would suddenly scream 'They're cutting me' and then show gashes, some so deep that blood flowed freely on his body under his clothing." Wessels said: "We are completely mystified."

Sex Perversion in Government

◈ On September 16 Democratic Representative Francis

E. Walter reported that sexual perversion among personnel of the U.S. National Security Agency presented "quite a problem," and that setting up a psychiatric clinic to combat it was being considered. Dr. Clarence Schilt of Silver Spring, Maryland, had been conferred with on the clinic proposal, because, as Mr. Walter put it, "perversion was quite a problem in the National Security Agency and they didn't know what to do about it."

More Women Head Households

◈ In the United States 9,300,000 households, or 18 out of every 100, are headed by women. "The trend is toward more women households," according to a census bureau spokesman, and "there will be more and more as the years go on." Census bureau figures show that since 1950 there has been an increase of nearly 3,000,000 households headed by women, and that the percentage has jumped from 14 to 18 percent. Husbands dying before their wives is one reason for the increase, as shown by the fact that in 57 percent of the women-headed households the woman is a widow. Over a million of the women are divorced and nearly 900,000 are separated from their husbands, proving that separation and divorce are major factors in the increase.

Fish Attacks Boat

◈ On September 16 a large swordfish attacked and nearly sunk a forty-three-foot fishing sampan. The skiff out of Honolulu encountered the fish some 240 miles southeast of Oahu, and although no injuries were suffered, the vessel was severely damaged.

Life Expectancy Up in Canada

◈ Figures of the Dominion Bureau of Statistics show that Canadian males have a life expectancy at birth of 67.6 years, an increase of 1.3 years over the 1951 expectancy. In the same period, life expectancy for females increased 2.1 years, to an average of 72.9. In 1931 the Canadian male could expect to live only 60 years and the female 62.1 years.

Lutherans Report Losses

◈ The National Lutheran Council reported that throughout Europe, where about 80 percent of their claimed membership of 71,101,780 live, there was a net loss from last year of 431,225 members. It was said that the decrease was due to losses suffered in countries behind the Iron Curtain. As an example, Germany's biggest Lutheran denomination in Saxony, East Germany, reported a loss of 613,699 members from last year's figure of 4,413,699. The Council reported that gains were made in other places, so the churches' net loss throughout the world was only 33,000.

Not Setting World on Fire

◈ On September 12 Catholic Bishop Fulton J. Sheen in a sermon at the new National Shrine of the Immaculate Conception described communism as one of the "judgments of God on the world." He said Christianity should be accomplishing what communism is now doing, "setting the world on fire and turning it upside down." He pointed out that in Asia only 14,000,000 persons had been Christianized in "the entire 1900 years of missionary endeavors since the days of the Apostles."

Rebellion Against Lobola

◈ Southern Rhodesian girls are rebelling against lobola, the centuries-old tribal practice of paying the bride's parents a marriage price, usually consisting of cattle. Mrs. Jane M. Chivanga of Salisbury, a leader in the campaign against lobola, said: "At one time in this country, it was expected of every normal girl to bring home cattle for her lobola." Now the outcry of African girls is, "We are no longer mere goods and chattels," and that lobola has become "a humiliating, masculine racket." Evidencing the fact that lobola has become commercial, there are reports that fathers have boasted of receiving up to $280 dollars in cash for a single daughter, besides "side gifts."

"Religious Ignorance Prevails"

◈ According to a UPI dispatch, Catholic priest R. Hoffman reported that "the shortage of priests remains the most pressing spiritual problem" of the church. He said that "with 34 percent of the total number of Catholics in the world, Latin America has only 9½ percent of the priests in the world. Because there are so few priests, religious ignorance prevails."

Hunger Due to Profit Motive

◈ Lord Boyd Orr, former Director-General of the United Nations Food and Agriculture Organization, told 150 delegates to the Oxford Committee for Famine Relief's Freedom from Hunger Conference that "we can wash out the hunger of the world in ten years, and provide enough food for the increasing world population for the next 100 years." According to Mr. Orr, 'there were hungry people in the world today only because food production in the West was still for profit. The world has never, except during the war, set itself to provide food according to human needs.'

Britain's Crime Wave

◈ Senior officers of Scotland Yard report that in London crime for the first six months of 1960 showed a 4-percent increase over 1959. Earlier reports revealed that London experienced a 10-percent increase of indictable crimes in 1959 over 1958. Police chiefs warned that "whatever the cause or causes of this upsurge of

crime, it is imperative that it should be checked before it gets completely out of hand."

New Generation Taller

◈ A report by representatives of the Department of Agriculture's Research Service reveals that U.S. college students of recent years average about an inch taller than their parents. Studies over the past 100 years of heights and weights of U.S. adults have showed that the present generation is about two inches taller, on the average, than sixty years ago.

Morals in India

◈ In recent years India has experienced a breakdown in morals. According to one Bombay policeman, "We get 50 screams for help every week from girls whom men are trying to pick up." Chief Minister Sampurnanand of Uttar Pradesh described the minds of today's young men as a "madhouse." A girl from New Delhi pointed out that nowadays a young girl does not win a job because of her qualifications, nor even by her good looks, but by "how far she is prepared to accommodate her boss."

Girl with Two Hearts

◈ Carmela Felice, a 17-year-old girl who always became exhausted too easily and had to be taken out of school, was found to have two hearts by surgeons of the hospital at St. Germain-en-Laye, Paris. They are now making a study to determine whether an operation will be possible.

A Hurricane's Power

◈ Every minute a typical hurricane releases energy equivalent to several hundred hydrogen bombs, and during a ten-day period, by condensing water, it liberates heat equal to about ten million atom bombs. It is said that every minute such a hurricane takes in about 20,000,000 tons of air, which rises to the top and is thrown out, some 40,000 feet above.

Fastest Man on Wheels

◈ On September 9 on the Bonneville Salt Flats in Utah, Mickey Thompson, driving his four-engine Challenger I, was clocked at 406.6 miles per hour through a measured mile. This is the fastest man has gone on wheels, but because mechanical trouble prevented him from making the required return run, John Cobb's 13-year-old record of 394.196 miles per hour still stands.

Storage Losses

◈ It is estimated that world food storage losses as a result of damage caused by rats, insects and fungi amounts to as much as 33,000,000 tons annually.

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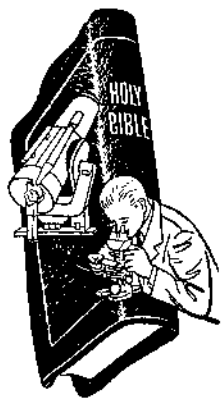

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Awake!

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NOVEMBER 22, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version	*Dy* – Catholic Douay version	*Mo* – James Moffatt's version
AT – An American Translation	*ED* – The Emphatic Diaglott	*Ro* – J. B. Rotherham's version
AV – Authorized Version (1611)	*JP* – Jewish Publication Soc.	*RS* – Revised Standard Version
Da – J. N. Darby's version	*Le* – Isaac Leeser's version	*Yg* – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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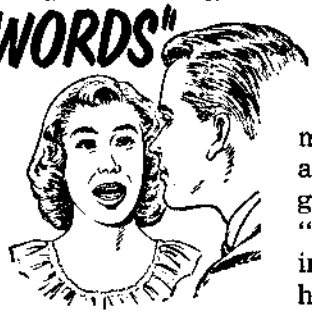
"In the ABUNDANCE of WORDS"



WISE men of all ages have agreed with King Solomon: "For everything there is an appointed time, . . . a time to keep quiet and a time to speak." (Eccl. 3:1, 7) Said Dionysius the Elder, tyrant of Syracuse: "Let thy speech be better than silence, or be silent." Of a political opponent, Winston Churchill remarked: He "missed a very fine opportunity of keeping quiet."

Notwithstanding, talkativeness has many friends. Some praise it as a leading instrument of civilization. They point out that newspapers and books are really talk put into print. Talkativeness is said to be vital to the careers of salesmen, filibustering senators, disk jockeys and similar professionals. Would-be suicides are snatched from death leaps by talk. Marriage counselors warn that marital trouble begins when husband-and-wife talk stops. Intellectual horizons are considerably widened by healthy "small talk" about interesting persons, places and things.

Granting all this, there is ample reason to beware of the danger lurking in the abundance of words.

In the Creator's arrangement of things you learn your first word at the approximate age of ten months. This word power rapidly increases until adulthood, when the average man or woman uses about 30,000 words daily. Unfortunately many are better than average. This oversubscription of words is a world-wide human trait variously identified as verbosity, loquacity and garrulity. All mean the same: "continual and tedious talking." Ironically, its greatest harm often results to the speaker, not the hearer.

A case in point is the common wifely complaint, "My husband has stopped talking to me!" When writer Marjorie Holmes investigated she found that some husbands had lost business contracts, jobs and even had entire careers threatened by their wives' inability to keep confidences. Many wives were found to be "woolgatherers" instead of sincerely interested listeners. Their own barrages of words were ill-timed when tired returning husbands wanted peace and quiet. Other wives were guilty of constantly interrupting the head of the house, who preferred to tell his story his own way or not at all. Candidly Mrs. Holmes observed: "The main reason is that women in general are poor listeners. Before marriage we were advised, 'Draw him out. Build him up.' (Hook him!) But nobody ever warned us about paying attention to him once we'd bagged him. Nobody ever wrote about the art of listening to a

mere husband. This is too bad, because lots of men would like nothing better than to be able to talk things over at home. A woman can be a genuine help to her husband just by listening. She can be his sounding board for ideas. She can sympathize with his problems, and often her intuition provides a ray of light for their solving. The wife who mows her man down isn't likely to have this opportunity."

Talkative parents who substitute words for action also are hit by a self-thrown boomerang. Instructions to children are too often repeated, then shouted, screamed and yelled—to no avail. This dilutes parental authority and primes children in the art of being rude. When parents learn to mean what they say, children will learn that Mother and Dad do not intend to speak twice about a matter, and those young ears will prove to be highly efficient. The proverb says: "As apples of gold in silver carvings is a word spoken at the right time for it. An earring of gold, and an ornament of special gold, is a wise reprover upon the hearing ear."—Prov. 25: 11, 12.

One abundant in words not only misses much, but greatly multiplies his chances of saying the wrong thing. The more words, the more opportunities to offend, bore, brag, gossip, misrepresent or at least be misunderstood. The Bible cautions: "He who spares his words has true wisdom . . . Even a fool is counted wise, if he keep silent—intelligent, if he close his lips." (Prov. 17:27, 28, *AT*) Speech instructor I. M. Flapan concurs: "We often regard the person who does not say much with a great deal of respect. In appraising his intelligence, we resolve every doubt in his favor. But we do regard the tactless individual as a blundering fool."

Many devout people defeat their own prayers by excess and improper use of words. In heathendom and Christendom millions have grown accustomed to wordiness when speaking with God. Jesus condemned such talkativeness: "But when praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words. So, do not make yourselves like them, for God your Father knows what things you are needing before ever you ask him."—Matt. 6:7, 8.

Manifestly, Solomon was right. When abundant words react on your marriage, alienate your associates, lower your reputation, destroy the effectiveness of parental authority, retard education and hinder your prayers, it is high "time to keep quiet."

One way to gauge your output of words is to pause and ask yourself, What have I learned so far in this conversation? If the answer is, 'Little or nothing,' it may mean you are doing most of the talking! Change gears and tune in your receiver. Maybe your harassed companion will more eagerly tune in his after he has had "equal time"—and you take in knowledge.

Conversational give and take, with mutual exchange of problems and experiences, is one evidence of neighbor love. Prove yourself a gracious listener and true friend, sprinkling speech with the flavorful spice of silence. Keep confidences and keep your friends by remembering: "In the abundance of words there does not fail to be transgression, but the one keeping his lips in check is acting discreetly."—Prov. 10:19.

Happy is the man that has found wisdom, and the man that gets discernment, for the gaining of it is better than the gaining of silver and the produce of it even than gold. Its ways are ways of pleasantness, and all its roadways are peace.—Prov. 3:13, 14, 17.

MAKING TIME to Live Forever

"I WOULD give all my millions," once said Andrew Carnegie, "if I could have youth and health. . . . I would gladly sell anything to have my life over again." What sound-minded person would not give all his money if he could obtain, not only youth and health, but everlasting life in a righteous new world?

Everlasting life on earth is possible, but it is not obtained by the making of money, the paying over of material things. It is a free gift, for God's Word, the Holy Bible, declares: "The gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23) But one can spurn a gift; one's actions can cause a potential giver to withhold a gift. So it is with God's gift: we must prove worthy of receiving it. But how? Said Jesus Christ: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." —John 17:3.

Since the taking in of knowledge requires time, it can be seen that it is necessary to make time to learn how to live forever. Great masses of people, however, who would gladly give great sums of money to add a few years to their life are unwilling to make time to live forever. With some persons it may be lack of faith. But with many persons it is simple neglect. They are too busy so they neglect spiritual interests. They have families to take care of, business interests to look after, recreational and hobby interests that take time and various personal matters that must be attended to. They feel they have no time left over—and leftover time is usually what is allotted to spiritual things. Since so many persons today seem not to have any leftover time, they neglect the taking in of life-giving knowledge. The remedy, then, is to *make time* to live forever.

Neglect Fatal

If we neglect to make time to live everlastingly in God's righteous new world, then what? Declares the Bible: "How shall we escape if we have neglected a salvation of such greatness?"—Heb. 2:3.

Neglect is enough to ruin a man. Many of the calamities of life are caused, not by some deliberate action, but by simple neglect. Neglect can cause a farm to grow up in weeds, a house to fall into disrepair and decay. Neglect can be fatal. A person with a serious illness need not cut his throat to destroy himself; he has only to keep on neglecting the means of recovery and he may be ruined. A man who owns a business need not treat his customers rudely and dishonestly to ruin himself; he has only to neglect his business and his ruin is inevitable. A person driving an automobile has only to neglect giving attention to a failing brake and his ruin can take place. So it is with one's relationship with God. A person does not need to commit sins against God, such as adultery and murder, to bring ruin upon himself; he has only to neglect God's means of salvation for sinful men and the warning of this world's end at God's war of Armageddon and he will face ruin. Yes, "how shall we escape if we have neglected a salvation of such greatness?"

Escape what? Divine punishment for spurning by neglect God's way of salvation through Jesus Christ, for neglecting to become obedient subjects of God's established kingdom. For their neglect in not carrying out God's commandments, the Israelites did not escape divine punishment. Under the law of Moses, the inspired writer of the book of Hebrews shows, "the word spoken through angels became certain of execution, and every transgression and disobedient act received a retribution in harmony with justice." Rightly, then, he asks: "How shall we escape if we have neglected a salvation of such greatness?"

Why is it of such greatness? Because this salvation "began to be spoken through our Lord and was verified for us by those who heard him, while God joined in bearing witness with signs as well as wonders and various powerful works." (Heb. 2: 2-4) Yes, the way of salvation was declared by the Lord Jesus himself, the One foretold by Moses, the Prophet greater than Moses and of whom it is written in the Scriptures: "You must listen to him according to all the things he speaks to you. Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people." (Acts 3:22, 23) What a terrible penalty to pay for neglecting to listen and to obey this Prophet! And today there is even greater reason for stressing the difficulty of escaping divine punishment for neglect. How so? Because Jesus Christ, the Prophet greater than Moses, is now King, having been enthroned by God and authorized at Armageddon to bring "due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will pay the penalty of everlasting destruction from before the Lord."—2 Thess. 1:8, 9.

The Lord Jesus likened our day, the "time of the end," to the time just before the great flood of Noah's day: "For as people were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Matt. 24:38, 39) Jesus also likens our day to the time of Lot, when Sodom and Gomorrah were destroyed by God: "Likewise, just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed."—Luke 17:28-30.

Destroyed merely because they were eat-

ing, drinking, buying, selling, planting and building? No, there is nothing wrong with such things. Why, then, did Jesus bring all these things up? He wanted to drive home the point that people should not think things will continue as they always have and that it is safe to engross oneself in the everyday affairs of life, neglecting God's will and message for our day. Jesus wanted to stress the point that persons can lose their lives by being engrossed in activities that in themselves are all right but which can easily absorb so much of one's time and energy that one is likely to neglect or take no note of the Kingdom's establishment and what it means for this wicked world. How vital, then, to learn of the Kingdom good news that Jesus said would "be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come"! —Matt. 24:14.

To bring this good news to the people, Jehovah's witnesses spend millions of hours each year to help others take in life-giving knowledge and make time to live forever. Like Jesus and his apostles and the early Christians, Jehovah's witnesses teach others, without cost, the Bible truths concerning God's kingdom and his righteous new world and how one may prove worthy of the gift of everlasting life. So these Christian witnesses go from house to house to wake people up to the dangers resulting from neglect of one's spiritual needs.

Guarding Against Neglect

Since the consequences for neglect of God's will in our day are so serious, one rightly asks: What shall I do? This: Make time to live forever! Stressing this matter of making time for what affects your very destiny, the apostle of Jesus Christ wrote: "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." (Eph. 5:15, 16) So "buying out the opportune time for yourselves" is something at which Christians ought to work with great earnestness.

We all have the same amount of time given us every day. We receive twenty-four hours. But the question is: What do we do with the twenty-four hours allotted to us each day? We should remember that a person can spend money very foolishly and gain little, yes, virtually nothing for all his expenditures, vast though they may be. It is much the same way with time. If we do not spend it wisely, we will get very little in return. So the Bible counsels Christians to be persons who are time-conscious, not persons who are time killers. Remember, this is the most opportune time, a time never to be afforded again. It will never be so opportune as now. To neglect this opportune time by failing to learn and do the divine will is disastrous. Buy out opportune time. How? Make time for one's Christian obligations at the expense of less important things!

It is a matter, then, of budgeting one's time, a matter of determining what is important and what is not important, a matter of sacrificing something that gives you little benefit for what will give you great benefit. That one can make time at the expense of less important things is evident from a survey made in the United States, showing how the average man spends seventy years of life: He spends twenty years working, twenty years sleeping, five years eating, five years shaving and dressing, one year telephoning, three years just waiting and sixteen years playing. The waiting, telephoning and playing categories are something for us to think about. How much of this time could be sacrificed for more important things? As Ernest Dimnet says in *The Art of Thinking:*

"Is there no time you can reclaim . . .

from pleasure that really does not give you much pleasure, from empty talk . . . , from inferior plays, from doubtfully enjoyable week ends or not very profitable trips? Have you learned how not to give in to idlers? Can you steel yourself against the temptation to give pleasure to people whose laziness needs no assistance? Do you discriminate between kindness and weakness, never refusing to do a good turn, but always refusing to be a dupe? Are you an absolute slave to the telephone? Do you know how to gather up fragments of time lest they perish? Do you realize the value of minutes?"

"The Time Left Is Reduced"

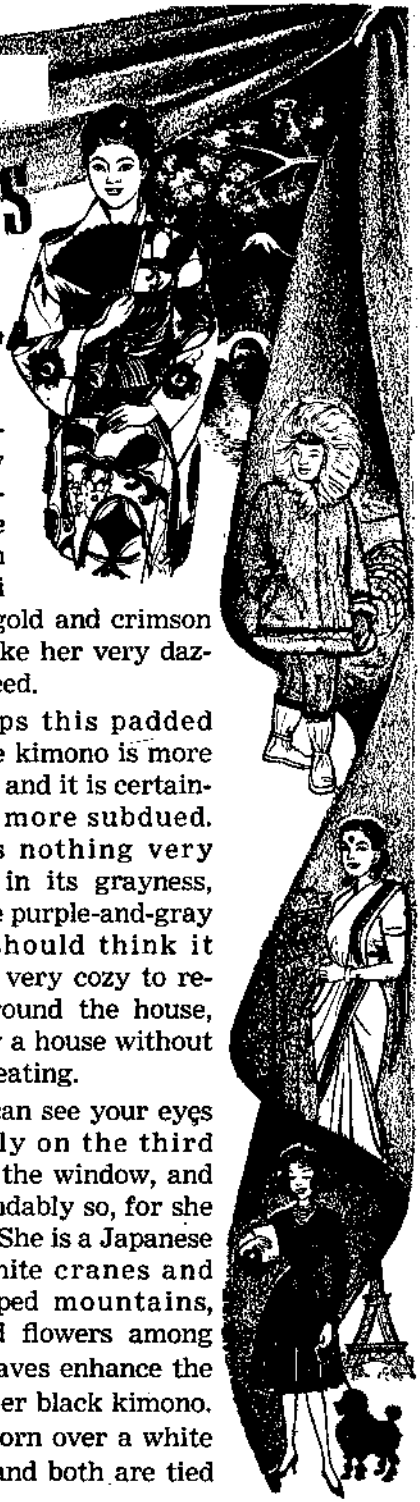
Minutes wasted rapidly become hours and the hours become days so very quickly, the days becoming years before we seem to realize it. Supposing a person could be assured of seventy years of life, he would have a little over 36,000,000 minutes at his disposal. That is not very much time—some 600,000 hours. If this does not strike you as being a rather short period of time and engender the desire to spend your time wisely, just compare this total with how many hours you have already spent of this figure, calculating what you would have left if you live to the age of seventy years. Remember, each day snatches away 24 hours more, each month about 720 hours and each year of 365 days the sum of 8,760 hours of precious time. Some persons have already used up this allotment of time and are living on what is sometimes called "borrowed time." Even those persons who have many years to go before reaching seventy have no assurance they will reach seventy. The lives of millions of persons, young and old, will be cut off at the impending war of Armageddon. So no time is more opportune than now to make time to live forever. We have no assurance that circumstances will make it easier to buy out time tomorrow; so begin now. 'Buy out time for yourself' before the time left for this old world expires, and 'that day and hour nobody on earth knows' breaks out in all its destructive fury. (Matt. 24: 36) If the apostle Paul could say in his day, "This I say, brothers, the time left is reduced," then how much more so can we say it today, this world having long been in its "time of the end"!—1 Cor. 7:29.

Do not be among the masses of people who would give all their money to live forever but who will not make time to learn how to live forever. "Neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury." (Zeph. 1:18) Show by your actions now that you will use the gift of everlasting life wisely if it be granted you. Do not neglect a salvation of such greatness, especially in the face of Armageddon's imminence. Neglect leads to ruin, just as it did in Noah's day. Do not be too busy to learn to live forever. 'Buy out the opportune time for yourselves' now! Then an eternity of time will be yours in God's new world.

"A Beginning of Things"

¶ "The universe as we know it had a comparatively recent beginning, at least in its present state. This startling fact, coupled with the one-way road by which matter is converted into light which escapes from the stars and into space, has suggested a dramatic event, a beginning of things." So said Professor Jesse L. Greenstein in *The Saturday Evening Post* of October 24, 1959. What is thus suggested to him by observation of the stars was clearly stated long ago in the Bible: "In the beginning God created."—Gen. 1:1.

a look at WOMEN'S FASHIONS



By "Awake!" correspondent in the Caribbean

CONSIDER them frivolous or fanciful, fantastic or what you will, admittedly women's fashions around the world are fascinating. Would you like to have a look at some of them? Then come window-shopping with me along a street of our own imaginings, where we shall find displayed feminine finery from north, south, east and west.

From the frost trimming this window, and the snow drifting high in the background, we know we are in the north, and, look! the sign in the corner says this is Baffin Island. Imagine how the icy wind must cut across those banks of snow, shifting and shaping them to suit its whim. No frivolity of fashion here. The silvery parka on the right is made out of sealskin with white fox fur trimming the hood, and the one trimmed with braid is made from fawn skin. These parkas are called "koolitahs," and with ski pants, sealskin boots and mitts they make a very practical outfit. Imagine how snug you would be dressed like that, with only your cheeks exposed to the bite of the wind! You think it would be too exhilarating for you? Then it is time to move along to another window, another world.

The Orient

We must linger a little at this Japanese display. A few cherry blossoms and that little wooden bridge make a simple yet elegant setting for the colorful kimonos. I wonder if the model in the shiny emerald green is a geisha girl? The red roses and gold embroidery of her kimono, the wide sash or obi with its gold and crimson tulips make her very dazzling indeed.

Perhaps this padded gabardine kimono is more practical, and it is certainly much more subdued. There is nothing very startling in its grayness, nor in the purple-and-gray sash. I should think it would be very cozy to relax in around the house, especially a house without central heating.

But I can see your eyes are really on the third model in the window, and understandably so, for she is lovely. She is a Japanese bride. White cranes and snow-capped mountains, birds and flowers among golden leaves enhance the folds of her black kimono. This is worn over a white silk one and both are tied

with silk cords, then the gorgeous golden sash is tied over all. You think that huge bow must make it uncomfortable for the bride to sit down? Not really. Remember, she will be sitting on a cushion on the floor, and actually the silk cords and the obi give her back sufficient support so that she can sit with grace and dignity. Fascinating as these kimonos are, did you know that you would find many women in Japan wearing Western dress?

After the war new towns rose up out of the rubble and in them many new factories, modern ones with shiny cafeterias. More women had to enter the business world to staff factories, their offices and the shops. In the new atmosphere of increased activity, not only in Japan but in many other lands, Western dress seemed to fit in. Of course, along with that there were American movies and many Western visitors to make the ways and dress of the West a part of the everyday pattern.

That times change and alter living habits is attested to by this next display. Beneath the white light of a huge Peking moon stands a lovely, slender Chinese girl wearing a cheongsam of yellow silk, the high collar and the tight skirt with its side slits emphasizing her small-boned neatness. Variations of this dress have long been associated with Chinese women in many lands, but the costume in the other part of the window is the standard dress now for the many thousands of women working in the communes of the new China. Navy blue trousers or pale-blue jeans with white blouses, worn tails out, have displaced the genteel cheongsam.

Moslem Fashions

Neither politics nor practicalness are responsible for the fashions in this window but rather the Moslem religion, as symbolized by the minaret identifying the building in the background as a mosque. Here it is believed that if a man permits his wife's face to be seen by another man, he will lose his self-respect. Yes, this is how women in purdah, seclusion, must dress. These examples are from Karachi, Pakistan, but they might be from any part of the Moslem world. The shroud that envelops this model is called a "burqa," and you will notice that it is made in two pieces. A long coat buttoned down the front is topped with a headpiece falling around the shoulders like a cape. Beside her on the chair is the costume she would wear under the burqa, and this is obviously the ensemble of a woman of high-ranking family. "Shalwar" is the name given to the baggy trousers, and the "qamiz" is that long princess-line shirt. The delicate flower sprays embroidered in silk and the rich-looking gold-thread border on Chinese silk of royal purple lend a distinctive air. What a shame to cover it all with a burqa!

Look for a moment at the figure back against the wall of the mosque. She represents the laboring class and wears sweeping flounced skirts and a backless blouse with tiny sleeves. Notice even at work how many bracelets adorn her wrists and ankles, for she is very fond of her jewelry.

Even among Moslems, though, changes are taking place, and gradually the head covering is being put aside.

Sari and Sarong

Do you want to see what the next window holds for us? I do not think you will be disappointed, for it is a display of Indian saris of every color imaginable. Yes, they certainly look more suited to the hot climate than did the heavy burqas. The women who wear these have a smooth gliding walk that gives them a regal appearance. The short tight blouse worn under the graceful folds of the sari is called a "choli."

Blue sea, white surf, palm trees, exotic flowers! It is Tahiti! And what could be

more fitting than the Polynesian wrap-around called the "pareu," but perhaps best known as the sarong. Do you like the bright yellow one with the huge red flowers? It is as tropical as the air itself. The pure-white sarong splashed with blue flowers seems an echo of the sea and surf. What an ideal garment for lazing away a sunny tropical day!

What's next? Here is a little tearoom. Shall we go in and rest a bit and talk about some of the fashions we have yet to see? Comfortable? Good.

Variety in Fashions

One thing we must admit about this subject of fashion is that it is most elusive, a will-o'-the-wisp sort of thing. No sooner do we point to a style and say, "This is the fashion here and now," than we realize that our example fails to embody all we want it to. It represents at best only a part of the population part of the time. This is especially true of Western fashions, where we have to deal with such a variety. By the time we think we have a fairly comprehensive picture, it just is not that way any longer.

You say you have been wanting to ask why there is this endless variety in color, material and design? Who sets the pattern?

Total responsibility cannot rest on any one individual or group. The designers of the great fashion houses may create a fashion, usually following a trend from the previous season's collection, but if it does not appeal to a sufficient number of women, it will not be a success. That is where the fashion reporters and the advertisers for the manufacturers come in. They will endeavor to make the prospective customer feel that by wearing this particular ensemble she will be transformed into the woman she wants to be. Without it, she cannot belong to the smart set. Sales resistance must be high to offset the advertising from magazines, newspapers, radio, television and store displays.

Variety in color, material and design is sensible when we consider the differences in size, coloring, personality and financial position of the women who are to wear the garments. The tall and slender can wear extremes in fashion and go in for color contrasts and dramatic effects that would be ridiculous on one who is petite. Sheath dresses and well-fitted suits without trimmings to spoil the simple lines are most becoming for the tall and heavy. Short amply-proportioned women will want to avoid wide belts and full skirts and stick to one-color costumes. Draw attention away from any figure fault by accenting a good point. For instance, if hips are too large, wear a dress with something special at the neckline—an attractive brooch, a colorful scarf or a big collar.

As we continue our window gazing we will see a black torso dress, a princess-line top breaking into an abundance of pleats at the hip line. Imagine this dress on a brown-eyed brunette and the effect is excellent. On a brownette, a silver or gray-haired woman the result would be much less pleasing. Softer hues and subtler tones are better for these two groups. A lovely dress for a redhead is a creamy ivory white sheath you will soon see. By the way, this dress has a short loose jacket with it that gives the dress a suit effect that is very smart. This same dress in gold, soft blue or green would be very suitable for a blonde. There is also featured in the Western display a casual knitted cotton called a T-dress. The straight lines of this dress are softened by the allowing of a little more fullness everywhere, and in black-and-white check it is very attractive indeed.

Variety in material has resulted from the research of various textile concerns in their attempt to produce cloth adaptable

to the climate and activities to which it is subjected. Materials that will not muss nor crease in warm humid weather, that can be rinsed out and drip-dried with the minimum of effort, have been received as welcome innovations by business women and housewives alike.

Being Well-dressed

Because only certain selections are shown in the Western display, it does not mean that in these alone can a well-dressed look be achieved. Lilly Daché, glamour expert of international fame, believes that being well-dressed comes, not from spending a lot of money, but from knowing how to select what suits you and then knowing when to wear it. Here are her rules: "Choose your basic costumes according to your figure type and coloring, then dramatize your best points. Keep dresses simple and do not go to extremes, except with a definite effect in mind. Then you will be making use of fashion for your own purposes." She says, "If, when you walk into a room, people say, 'How lovely you look!'—then you know you are well-dressed. But if they say, 'What a beautiful dress!'—then it is possible you have made the dress more important than your own personality."

Following the Western display, we will see the windmills and tulips, winged caps, voluminous skirts and starched white aprons of Holland, Czechoslovakian and Mexican costumes and some fine examples of the tribal dress of Africa.

Truly, if variety is the spice of life, a pleasant tang is added by feminine fashions.

EXPANSION at Watchtower Headquarters

A PICTURE postcard of the architect's drawing of the Society's new headquarters building! How thrilled was the audience of 210,778 persons at the Divine Will International Assembly of Jehovah's Witnesses, in New York city, August 3, 1958, when the Society's president, N. H. Knorr, made a present of one of these pictures to all adults in attendance and said: "This organization is growing, and Bethel is crowded to the limit and we need a larger building to house the family, which family is needed to take care of all your needs around the world in all languages."

About two years and two months later, or on October 10, 1960, another audience was similarly thrilled and overjoyed. For this audience had come together in the spacious Kingdom Hall of the new Bethel headquarters building to attend the dedication program. Here was the brilliant realization of what had been depicted on that attractive postcard! The real view is even better than the postcard picture. Viewing the beautiful new building from the top of the building at 124 Columbia Heights, one also sees, in the background, the Society's factories—truly a

view spotlighting the expansion of the New World society of Jehovah's witnesses!

Privileged indeed were the 630 persons in attendance for the dedication program, members of the headquarters family, along with others who worked at Bethel or on the new building. The main dedication address by the Society's president was eagerly awaited by all in attendance. But first it was the pleasure of the audience to hear a group of three speakers from the headquarters staff.

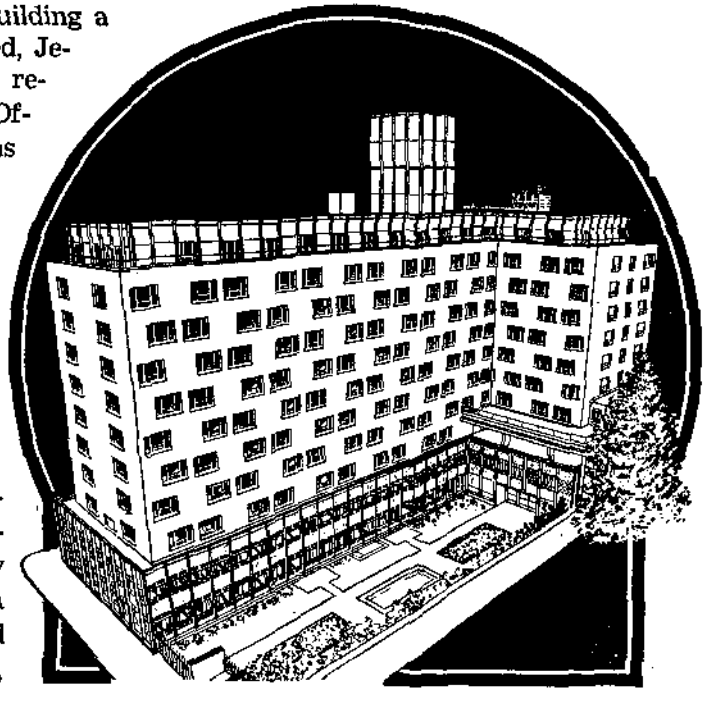
The Dedication Program

The initial speaker was A. H. Macmillan, who has been a member of the headquarters family since 1901. He related experiences concerning the growth of the New World society over the years, such as how the Society's first president, C. T. Russell, shortly before his death in 1916, foresaw a great expansion work. Next the Society's secretary-treasurer, Grant Suiter, spoke on the subject of financing headquarters' buildings for the past fifty years. Whenever it is time to expand by building a new factory or home, he showed, Jehovah's witnesses have always responded with gifts and loans. Offers by worldly loan institutions have never been accepted.

Then the Society's vice-president, F. W. Franz, underscored the theme of expansion, contrasting the present Brooklyn Bethel buildings with the old four-story parsonage of Henry Ward Beecher at 124 Columbia Heights that once served as a home for the Society's headquarters staff of thirty. He pointed out that the expanding New World society has amassed a great deal of properties around the world—in Kingdom Halls, Branch and headquarters buildings. These are God-given, he said, and Jehovah's witnesses must never develop a Laodicean spirit of complacency and abundance. These buildings are weapons in the hands of His witnesses, and they should be used to the accomplishment of the divine will.

The Society's president then delivered an inspiring dedication address. "This is the time to expand," he said, stressing the fact that the new building is a symbol of something going on all over the world—theocratic expansion—as Jehovah's witnesses erect new Kingdom Halls and Branch buildings. The new structure is something that Jehovah's witnesses do not take for granted, for it did not get here by chance. Jehovah God gave it to us; he made it possible. We are living in a modern age; that is why buildings like this are needed.

The Society's president delighted the audience with a discussion of the purpose of the building and some of its features. His



discussion answered many questions in the minds of those present.

Gilead School and the Miniature Forest

The new Bethel home is in the shape of an L; the long part, running along Orange Street, is 202 feet long. The short side of the L, along Willow Street, is 101 feet long. The first two floors are enclosed in marble and glass, providing excellent illumination for the Society's offices and Gilead School classrooms that will occupy these floors. Four classrooms and a lecture room large enough to accommodate the entire student body are located on the second floor of the short side of the L. Right above these rooms, on the third floor, is the school's six-section, 10,000-volume library, equipped with lounge room and terrace.

Students will come from all parts of the earth. They will be ministers who have proved themselves by at least ten years of dedication to Jehovah and the doing of the divine will. They will be trained mainly for managerial work so that any of them could serve in various capacities in the Society's Branches throughout the world. The new Gilead School course will take ten months, but the student body of about a hundred ministers will remain in Brooklyn for about a year, providing ample time for them to receive practical training in the Society's offices and factory and home. Students will begin to arrive about January 1, 1961. Prior to Gilead School's opening, however, circuit and district servants in the United States and Canada are being called to Bethel for the Kingdom Ministry School course, which started October 17, 1960, with 100 students, just seven days after the dedication of the building.

A person entering the new building from Columbia Heights passes two brick entrance piers that are supporting a wrought-iron gate and fence and walks into the yard. In the center of the yard is a pool made of blue ceramic tile from Italy. Numerous flower beds and trees will be planted in the yard, making it a beautiful garden. Benches will be provided so that persons might pause a few moments in what will eventually be a miniature forest.

Kingdom Hall and Other Features

The building's unique Kingdom Hall has a seating capacity of about 750. Its entrance is on Willow Street, and it extends, together with its vestibule, the full length of the short side of the L, in a depressed area on the ground floor. There is also an entrance from the Columbia Heights side, but persons attending the congregation from outside the Bethel family will enter from the Willow Street side.

Contributing to the Kingdom Hall's elegant and cheerful atmosphere are walnut veneer on the sides; yellow tile, indirect lighting equipment around the entire ceiling, brilliant direct fluorescent lighting, a line of continuous windows along Willow Street, handsome light-tan chairs made in the Society's factory and a splendid platform with rich carpeting. At both ends of the platform are places filled with growing live plants. At each end of the platform, which is built in the form of a semicircle, there is a wall made of white glaze brick that has, recessed, slabs of multicolored mosaic tile, with orange the predominant color.

The building's main entrance has an attractive glass-and-stainless-steel door. Through this door one enters the vestibule and the lobby, the beauty of which is enhanced by pink face brick. Two passenger elevators run from the basement to the eleventh floor; and located between the north wall of the building and the elevator shafts are two staircases that run side by side. They are so arranged that their effect is like a spiral. One spiral is woven inside the other so that persons going down one

stairway do not pass persons on the other. On the south side of the short L, there is another stairway that goes from the basement up to the fourth floor. About the middle of the building along Orange Street is a truck dock; trucks can drive right into the building and unload.

A tunnel under Columbia Heights connects the two Bethel buildings. It is a pleasure to walk through this brightly painted, well-illuminated tunnel that, at its entrance to the new building, is also lined with white glaze tile. It is wide enough so that at least four persons can walk abreast down it. Entrance to the tunnel is from the basement level of both buildings.

The new building's basement contains considerable storage space. It also has a destructor or heavy-duty incinerator. Below the basement level are two huge boilers. Steam will be the means of heat.

The third, fourth and fifth floors contain rooms for the Gilead School students; floors six to eleven contain rooms for members of the Bethel family. The building can house about 600 persons, providing room for expansion. With the housing facilities of the two Bethel buildings, the present headquarters family of 607 persons, should the need arise, could foreseeably expand to 1,100 persons.

Standing about 136 feet high, the new building has, around the eleventh floor and tower, porcelain enameled panels that give the impression of granite. Within the tower are a machine room and water tank.

Reducing Expense and Ensuring Quality

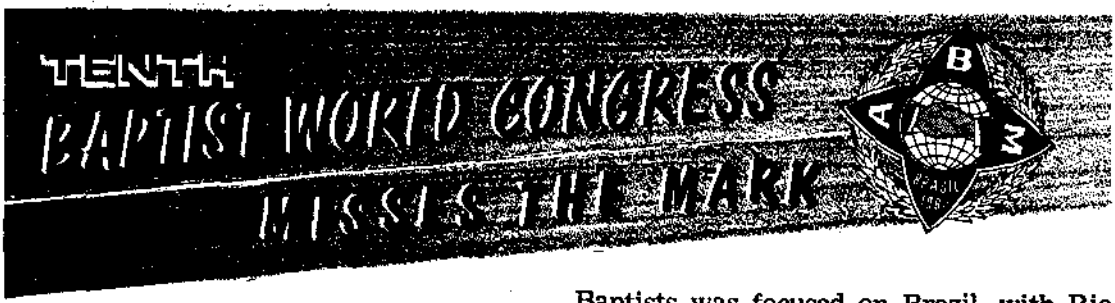
Although a construction firm was hired to build the structure, Jehovah's witnesses did much of the work, especially the finishing work. This saved great expense. Throughout the construction, Jehovah's witnesses occupied key positions. This ensured superior construction.

The structural engineer for the concrete and steel reinforced framework was one of Jehovah's witnesses. Much of the steam fitting and plumbing was done by Witnesses. The timekeeper, materials clerk, the line and grade men, one of the assistant engineers and all the watchmen were Witnesses. Members of the Bethel family took turns doing watchman duty, saving considerably, since three watchmen have been used during the evening of each working day and night. The salary of one watchman, if he were supplied by the construction firm, would run about $5,000 a year.

When equipment broke down or needed repairing, it would be sent to the Watchtower factory; or one of the Society's mechanics would come to take care of the equipment. If a new part was needed or certain supplies were required, these could often be supplied by the Watchtower factory, saving not only expense but time. When speedy delivery of some article was needed, one of the Society's trucks would be dispatched.

When the time came for cleaning the building, preliminary to painting and tile laying, a call was sent out to twelve congregations in the New York area. Some eighty brothers responded, so that in a few days, in early July, the cleaning work was finished. Painting, tile and carpet laying and the installation of furniture made in the Society's factory are a few of the other types of work performed by Witnesses, resulting in a superbly beautiful building at the minimum cost and with most superior quality.

The new building, said the Society's president, is an indication of Jehovah's blessing upon his organization. To Jehovah God goes all credit, and to him go the praise and glory that will redound earthwide as the new headquarters building plays a key role in the further expansion of the New World society.



By "Awake!" correspondent in Brazil

FROM June 26 to July 3, 1960, Rio de Janeiro, Brazil, was the site of the 10th Baptist World Alliance Congress.

From the time the assembly was first announced, it gave rise to considerable speculation. Brazil is predominantly Roman Catholic, having the largest Catholic population in the world. Quite naturally, a number of Catholics wondered about the assembly's objectives and its position in the world. Others viewed the planning of a Protestant world convention in the Southern Hemisphere as a significant move marking new horizons. There was common agreement that the occasion would give Brazilians a close view of the Baptists and a firsthand opportunity to hear their message.

The Baptist World Alliance was born on July 17, 1905, and was looked upon as an instrument for spreading the Baptist religion throughout the world. The Alliance is a voluntary co-operative effort of conventions and associations. Its triple objective, as expressed by one of its ex-presidents, is "to express and promote unity and fraternity among the Baptists of the world, assure and defend religious liberty and to proclaim the great principles of our common faith."

Since its first world convention in London, 1905, conventions have been held both in Europe and in North America. These conventions are generally planned every five years. In 1960 the attention of all Baptists was focused on Brazil, with Rio de Janeiro the key city.

Organization and Spy Charges

There was an intense campaign to direct all organizing ability to produce a showpiece of Protestantism for the more than 3,000,000 Roman Catholic population of Rio de Janeiro. For months before, all Baptists of Rio de Janeiro and nearby cities were giving a helping hand to the thirty subcommittees that were facing the many problems of conducting a world convention.

Several days before the inauguration of the congress, foreign delegates began arriving. The international flavor attracted attention as the delegates from Liberia, China, Jamaica, Japan and India wore native costumes. Most of the overseas representatives were from the United States and Canada. The individual missions or associations financed the journey of their representatives.

There was a moment of suspense when an accusation by two American ministers was made against the two Russian delegates of being Communist spies. One of the American ministers, who is an official of the Council of Christian Churches, claimed to have documents proving his accusation and challenged the Russian delegates to a public debate. It was necessary for the president of the Alliance to make a public declaration exonerating his Russian colleagues from such a charge. He stated that he personally knew them and

could testify to their Christian character. The president stated that the derogatory statement was "an attempt to demoralize us."

The Program

The inaugural program was viewed by many as one of the high lights of the entire assembly. The reading of the Bible passage from Philippians 2:5-11 officially opened the first session, highlighting the theme of the convention—"Jesus Christ is Lord."

The opening session was attended by the governor of the state of Guanabara, a Roman Catholic, who presented the address of welcome on behalf of the city. Demonstrating national tribute, a choir of 3,000 trained voices accompanied by the entire audience joined in the singing of the Brazilian national anthem. But main attention was centered on the "procession of the nations." One by one, the representatives of the many countries appeared in national dress, with their respective flags, which, in turn, were placed side by side on the stage to form a striking display of patriotic emblems. After placing the flag, the delegate would step to the microphone and repeat in his native language the theme of the assembly. When the final count had been taken, sixty-nine nations were present and there was an estimated attendance of 30,000.

Concluding the ceremonies of the day, Dr. Theodore F. Adams, president of the Alliance, stated: "We Baptists differ in various ways in our religious services and practices. Although with our diversity and variety, we are united in 'one Lord, one faith and one baptism.'" The president continued: "The Baptists are loyal to their country and have pride of their national heritage." This pride was well reflected by the imposing array of flags that decorated the platform. However, the absence of the flag from the Soviet Union was noted by observers. It was said that the flag-display symbolized the unity of the world at the feet of Christ.

To help finance the convention, all the delegates were to register, paying a fee of Cr$700.00 (about $4 U.S.A.). Sessions could be attended by the public free of charge. Law and order were maintained by the armed military police of the city and by the staff of ushers that walked about with signs marked "reverence" and "silence." The talks of the assembly were translated into English and Portuguese.

Conspicuous at the congress was the complete absence of children. The answer to this oddity is that the regulations for attending did not permit entrance to children under five years of age. No doubt this ruling puzzled many adults. Was it not Jesus who said: "Let the young children come to me and do not try to stop them"? (Luke 18:16) It would be hard to imagine a better occasion for Christian education and association for young children than a religious convention.

The Baptist World Congress elected a new president. The selection of pastor John Filson Soren of Rio's First Baptist Church was enthusiastically received. All former presidents of the Alliance have been from the United States, Canada or England. The new president stated that by his election he "felt the Baptist recognition of the Brazilian man."

The closing day of the congress was planned to be in every way the grand finale. There was the dramatic presence of Billy Graham. Maracanã, the world's largest stadium, was arranged for the closing session. Billy Graham spoke for an hour emphasizing that salvation is by believing in Jesus. The convention had reached its climax with a reported attendance of over 170,000.

Assessing the Facts

Obviously the Baptist congress had created interest. The large attendance on Sunday gives strong evidence that the curiosity of thousands had been captivated. Brazilians manifest a real interest in the Bible. Visible proof of this is that Brazil is second only to the United States in the distribution of Bibles and portions of the Scriptures.

At the outset it was declared that of all conventions ever held this would be the first whose program placed "primary emphasis on witnessing and evangelism." If the delegates hoped for individual training and instruction as to how to carry on their evangelizing and witnessing work, then they were disappointed, for they received no such instruction.

Also, if the Baptists looked for a greater unity in their religious services and practices in keeping with the apostle Paul's counsel, "You should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought," then the delegates that looked for such complete unity looked in vain. The congress admitted that differences existed among them but did little or nothing to dissolve them.—1 Cor. 1:10.

If the assembled Baptist crowds desired a clear-cut statement from the Alliance regarding a Christian's position toward war, they did not receive it, for there was none. They were left somewhat in a dilemma. True, the question of war was raised, but never Scripturally and boldly answered. There were primarily three viewpoints given: (1) "Any war is wrong and believers therefore cannot take part, even for the cause of national defense." (2) "Believers could approve of limited warfare, for national defense, with conventional arms, but could not sanction the use of atomic or hydrogen bombs." (3) "While war is a sin, against the will of God, there can be worse things more contrary to the will of God than war." In this case it was said: "The believer confronts the dilemma of choosing between two courses of action, both of which are wrong, one, though, being less bad than the other."

If the Baptists desired to be separate from the world, as Jesus said his followers would be—"They are no part of the world just as I am no part of the world"—then their desires were frustrated. The Alliance drew them closer to the world than ever by its emphasis on nationalism and by giving its support to the United Nations, stating: "We recognize the importance of the United Nations Organization and we seek to uphold its efforts to examine the solution to the complex problems of the world." If the Baptist congress meant to instruct and direct its peoples to the kingdom of God under Christ, then it did its people a disservice by hailing worldly nations and relying on schemes that are not of God. —John 17:14; 18:36; Phil. 3:20; Jas. 4:4.

In view of these and other facts only one conclusion can be reached, that the 10th Baptist World Alliance Congress missed the mark of bringing its people into a harmonious oneness peculiar to the Christ. It failed to erase political and national differences and prepare for the time when wars would cease, peace would reign and love flourish. It failed to honor God and Christ by hailing Caesar's instrument—the United Nations. It failed to kiss the Son Jesus Christ by failing to hail the only instrument of hope, the kingdom of God under Christ. It missed its mark, the opportunity to glorify God and Christ—the prime purpose of any Christian assembly

Enthusiasm for Special "Awake!"

ENTHUSIASTIC response greeted the October 8, 1960, special issue of *Awake!* on "The Catholic Church in the Twentieth Century." Indicating enthusiastic appreciation among the general public are innumerable letters and orders for extra copies. Some telephoned, as did an office worker in Manhattan who requested four copies to pass out to others in her office. A bookstore in Chicago telephoned for 300 copies.

● From Missouri a man wrote: "If you have any surplus of the October 8 *Awake!* I shall appreciate your sending me as many as you can spare for the enclosed dollar." From Virginia came this response: "I am a subscriber to *Awake!* and just got the special issue. Could I get 10 or 12 copies, to distribute some of them? Enclosed is $1. The copies are worth much more than a dollar." From Colorado a man wrote: "Mail me 10 copies of the special issue. I am not one of Jehovah's witnesses but a free thinker, and I think *Awake!* is splendidly edited and tells the truth 100%."

● A letter from Minnesota states: "I was wondering if you had any extra copies. I enclose a check for $1.25 and send me what that will buy. Will give them to the American Legion members. I am a veteran of both wars but believe in the truth. I like the truth and I will give it to some of my friends."

● In North Carolina the president of a firm manufacturing laundry equipment wrote: "I am very much interested in your Oct. 8 issue. I am a Christian first of all and affiliate myself with the Baptist denomination. What I am desirous of is 50 copies of *Awake!*, Oct. 8th issue. I think it is a masterpiece."

● The owner of a television store in California writes: "I would like to have you send me 100 of the October 8, 1960, special issue of *Awake!* Either C.O.D. or bill me." Also from California comes this letter: "A friend of mine sent me a copy of *Awake!* entitled 'The Catholic Church in the 20th Century.' I have just read every word in this edition and I must say it is one of the most detailed reports concerning Catholicism I have read. We would like to commend you on this outstanding issue. Would you please send me 1,000 copies of this edition and bill me. May God's richest blessings rest upon the acceptance of this article, which is so meaningful at this particular time in our history. I am a member of the Church of Christ."

● Enthusiasm for the special *Awake!* was manifested by the public not only in letters to the Society but by comments made to Jehovah's witnesses. A Witness in Brooklyn reports: "A man telephoned the Kingdom Hall after reading the October 8 *Awake!* He was interested in obtaining more copies. He said he was a Catholic, but there is information in that *Awake!* that every Catholic should read, so he wanted more copies to distribute to his friends. He also expressed a desire to talk to one of Jehovah's witnesses."

● From Pennsylvania another Witness writes: "This wonderful issue of *Awake!* is already bearing rich fruit, both in the field and at home. One young woman whom I called back on wants copies for all her friends. Speaking personally, my husband's interest, which has been growing rather slowly, has been greatly stimulated by the publication of this exposé. What joy to think that such experiences will number into the thousands!"

● Countless congregations of Jehovah's witnesses ordered two and even three extra orders of the special issue. "Please send by special delivery 200 more Oct. 8 *Awake!* magazines," writes a congregation servant from Detroit. "We received the 480 extra copies that we ordered in addition to our 520 copies of our regular order. But in two days they were all gone and the publishers want more." From Fargo, North Dakota, came this order: "Rush us 480 additional copies. We received the recommended quantity and they all went the first two days." From Las Vegas, Nevada, came this telegram: "1,000 Oct. 8 *Awake!* in hands of publishers first two days. Please rush 600 more." A telegram from Tacoma, Washington, said: "Please send 480 Oct. 8 *Awake!* Reception good. Publishers enthusiastic."

● The widespread enthusiasm shown for the special *Awake!* spotlights the reason why this journal is published in twenty-three languages and why each issue has at least 3,125,000 readers; also why *The Watchtower* is published in fifty-eight languages, at least 3,800,000 copies an issue. If, somehow, you missed the particular *Awake!* of October 8, you are welcome to write for a free copy for yourself or friends.

BUILDING BLOCKS of Creation

IT WAS indeed a master workman that constructed this marvelous world that we live in, and, giving credit to the right source, the inspired record says: "He that constructed *all things* is God." (Heb. 3:4) How marvelously God displayed his wisdom in the construction of atoms—the basic building materials of creation! Man has found that only eighty-eight essentially different kinds of materials were used in the earth's construction, and, of these, only about fourteen exist in any quantity. Yet each of these atoms is so perfectly designed that in combination one with another they form all the marvels around us —the sand and sea, the grasses and trees; everything, including us.

The more man learns about atoms the more he realizes what there is to learn of these marvelous, infinitesimally tiny particles from which everything around us is built. Years ago the atom was thought to be the smallest particle of all matter. It was considered indivisible, resulting in the name atom, coming from two Greek words meaning unsplittable (*a*, "not"; *tomos*, "cut"). This was a very understandable viewpoint, since it is estimated that 6,000,000,000,000,000,000,000 atoms are found in a single drop of water, and certainly it was not conceivable that anything so small could be made up of smaller particles.

The Structure of the Atom

Although atoms are so small that they cannot be seen even with the aid of a high-powered microscope, yet man, by studying their behavior, is able to visualize what they look like and how they are constructed. It has been found that atoms are, in fact, made up of smaller particles called protons, neutrons and electrons. It is amazing that all the variety that we see in the world around us could come from just a few atoms, which themselves are composed of only three major particles. In reality these three major particles *are the building blocks of creation.* Just think of it, the great 'Constructor of all things' used only three building blocks from which he made all the marvels around us! What economy of construction materials!

The atom, once considered indivisible and similar to a solid ball, is now understood to be of very complex design, consisting mostly of empty space. Principally it is composed of two parts: the nucleus, a solid mass in the center, composed of protons and neutrons; and outside the nucleus, planetary electrons revolving at fantastic speeds. It is said that they make several thousand million million revolutions every second. It is these revolving electrons whirling around the center that give size and shape to an atom; like whirlpools of energy they envelop the nucleus.

You might wonder what holds the electrons so tenaciously in their orbit around the nucleus. It is a combination of electrical charges. The protons of the nucleus carry a positive charge, but they are balanced by a corresponding number of revolving electrons, which are negatively charged; the neutrons being neutral.

Since all atoms are made up of the same building blocks, what makes them differ from one another? The basic difference between atoms is that each has a different

number of the three building blocks. All the other properties of the different atoms arise from the balance of forces between these primary blocks. As an example, hydrogen contains one proton in its nucleus and one revolving electron; and uranium, on the other end of the scale, has ninety-two protons in its nucleus balanced by ninety-two revolving electrons. The number of neutrons in atoms also progressively increases, with heavy hydrogen having one, up to uranium, which contains 146.

Law and order govern the elements. Years ago, Kirtley F. Mather, as professor of geology at Harvard University, commented on this: "We live in a universe, not of chance or caprice, but of Law and Order. Its administration is completely rational and worthy of the utmost respect. Consider the marvelous mathematical scheme of nature that permits us to give consecutive atomic numbers to every element of matter from number one, hydrogen, to number 94, plutonium." Now even more elements are known. Certainly the orderly design and arrangement of the elements testify to an intelligent builder!

With man's increase of knowledge of the atom he has actually been able to adjust the number of particles inside the atom's structure, thus creating new kinds of atoms or elements. Therefore, besides the eighty-eight natural elements, there exist an increasing number of artificial ones so that there are now listed 102; plutonium being one of such. As man's knowledge increases, the wisdom, power and unsearchableness of the great designer, Almighty God, become more evident. Philip Morrison, professor of physics at Cornell University, discussing the behavior of atoms, recently wrote: "It represents the realization that we cannot claim to know all the causes of things, for those causes are far too numerous. We have not measured enough, we have not recorded enough . . . But we have not lost our sense of the orderliness of the world; we have gained rather a sense of its complexity." When one delves into the works of the Creator, whether it be his written Word or his material creation, the honest and humble man is moved to exclaim: "Oh the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!"—Rom. 11:33.

Most remarkable is the ability that these building materials have in uniting in just the proper proportions to form the things necessary for man. For example, consider the construction of water. How often we take it for granted, yet how necessary it is for life! Water, nonetheless, is composed of just two of these building materials, hydrogen and oxygen. These two elements are so constructed that two atoms of hydrogen will unite with one of oxygen, thus forming the compound H_2O; and that combination makes a molecule of water. Man through his acquired knowledge of atoms has been able to construct thousands and thousands of new compounds through various means of uniting these building materials into many different combinations. Some complicated molecules consist of hundreds of thousands of atoms, whereas it takes only three to make a molecule of water.

Description of the Atom

In the *Scientific American* of May, 1960, a description of the atom was given by Wolfgang Pauli: "If an atom could be magnified to the size of a house, it would probably look something like a great soap bubble, except that its outlines would be so hazy and indistinct that it would be impossible to tell just where the borders of the atom were. Within the misty outer shell would appear other more or less concentric or interlocking shells, each as hazy as the

outer one. Deep in the center of this shimmering mass would be a denser, more solid-looking structure, the nucleus, no larger than a dot. Most impressive, perhaps, would be the vast emptiness of the atom, a characteristic which it shares with all the universe around it. It is strange indeed to realize that man and all living things, the earth and all the universe are constructed of such empty and seemingly fragile structures. It has been estimated that if all the atomic constituents of the human body could be packed together tightly, eliminating the spaces between them, they would be no larger than a grain of sand.

"The planetary electrons which revolve around the nucleus must be visualized as endowed with a smashing, driving energy. Even in this house-sized atom, they would revolve in their orbits with such inconceivable speed that they would not be recognized as separate units, but would give the illusion of thin, transparent shells, as unreal as the disk described by the whirling blades of an electric fan. If their speed could be reduced so that they could be made visible, they might become vaguely outlined as intensely vibrating 'objects' no larger than pinpoints; not solid but rather, says modern physics, whirlpools of energy, foci of energy, or similar intangible units!"

Actually it is impossible for the human mind to comprehend the marvels of the atom. So much empty space in something invisible to the eye! So much power that they could blow whole cities apart! This tremendous power is released when the nucleus of the atom is split; that was the solid mass described as no larger than a dot in the center of a house-sized atom. Men, having discovered how to release the tremendous power bound up in the atom, stand shaking in their boots, afraid selfish individuals will destroy the human race by means of it.

The Atom and the Universe

The atom in many respects resembles the universe; so, to appreciate better the design and movements within an atom, turn your attention to the marvelous universe around us. There we see on an infinite, incomprehensible scale the same orderly pattern as is found inside an atom. Although the heavenly bodies appear stationary, they are racing at tremendous speeds around a nucleus or center. The moon, for example, travels around its center, the earth, making the trip, on the average, every 29 days, 12 hours, 44 minutes, and 2.78 seconds. The earth, in turn, is racing at the amazing speed of over 66,600 miles an hour in its course around the sun. It completes this trip in 365 days, 5 hours, 48 minutes, and 46 seconds. In each case the nucleus exerts an attractive force on the rotating body, keeping it from flying off into space, and, in turn, the speed of the rotating body keeps it from being drawn into the center. With these opposite invisible forces pulling against each other the rotating object is held in space on a set course. It is just as the inspired Bible writer long ago said: 'God hangs the earth upon nothing.'—Job 26:7.

In space there are great distances separating bodies. Therefore, even though there are estimated to be 100,000,000,000 stars in the great Milky Way, some smaller and some larger than our sun, still most of the heavens consist of empty space. Sir James Jean makes this comparison in his book *The Universe Around Us:* "Empty Waterloo Station of everything except six specks of dust, and it is still far more crowded with dust than space is with stars. This is true even of the comparatively crowded region inside the galactic system; it takes no account of the immense empty stretches between one system of stars and the next. On averaging throughout the whole of the

model, the mean distance of a speck of dust from its nearest neighbour proves to be something like 80 miles. The universe consists in the main not of stars but of desolate emptiness—inconceivably vast stretches of desert space in which the presence of a star is a rare and exceptional event." Then in making the comparison of the atom to the universe, he said: "In the same way a few wasps—six for the atom of carbon—flying around in Waterloo Station will represent the extent to which the atom is crowded with electrons—all of the rest is emptiness."

The Atom—A Tribute to God

In appreciation the psalmist David exclaimed: "The heavens are declaring the glory of God, and of the work of his hands the expanse is telling." (Ps. 19:1) As one examines the tiny building blocks from which the marvels of creation are made, like David, he is moved to declare that they also testify to the glory of God. There are certainly law and order governing; whether we look through the telescope or the microscope, it is manifest. From the massive stars with their system of rotating planets, down to the invisible atom with its electrons circling the densely packed nucleus, the handiwork of a marvelous Creator of unlimited wisdom and of perfect harmony is evident.

The creations of this powerful God are predictable; man can learn the laws governing the universe and he can ascertain what will happen in the future, or what will result if particular elements are brought into combination under certain conditions. He can tell in advance the exact minute the sun will rise tomorrow, as well as when it will set. Certainly we can rely on the promises and trust in the ability of the God who is the originator of such law and order. Jehovah, the Almighty God, has given us this sure promise: "I am creating new heavens and a new earth, and the former things will not be called to mind, neither will they come up into the heart. But exult, you people, and be joyful forever in what I am creating." Jehovah God will see to it that the building blocks of creation are so arranged that they construct a paradise earth filled with a race of perfect human creatures! Let his promise be your hope.—Isa. 65:17, 18.

Caught by Surprise

◈ The capriciousness of radioactive fallout was spotlighted by an item in *Consumer Reports* for February, 1960: "On July 16 and 17, 1957, a heavy dose of fallout was brought down by rainfall in parts of North and South Dakota. Some towns were blanketed with more radioactive debris in one day than other cities have accumulated since the explosion of the first bomb almost 16 years ago. The incident was traced to the 'Diablo' test shot at the Nevada proving ground on July 15 of that year. Part of the debris had gone high into the atmosphere and had drifted northeastward; apparently there had been little dispersion as it traveled toward the Dakotas.

◈ "The disconcerting thing about this occurrence is that it would have passed unnoticed if a uranium prospector in town had not turned on his Geiger counter. The local Civil Defense unit, the local, state and Federal public-health agencies, and the Atomic Energy Commission, all were caught by surprise. On July 17, the next day, rainfall brought down more of the debris on Fargo, N. D. This wasn't discovered until six months later when an alert University of North Dakota professor checked some AEC records. How many other incidents of this kind have there been?"

GHENT says it with Flowers

BY "AWAKE!" CORRESPONDENT IN BELGIUM

THE city of Ghent is one of the oldest towns in Flanders; indeed, it existed centuries before the kingdom of Belgium itself. History relates that it was first built in the early seventh century by Christian missionaries who had had a very hard time converting the obstinate and belligerent inhabitants of this region, which is said to have been one of the last pagan strongholds in Gaul.

Down through the centuries this city has been the scene of much violence and strife. Charlemagne tried to establish here a bridgehead and a fleet capable of defending the Scheldt estuary against the Vikings. In the twelfth century, the Count of Flanders built the medieval fortified castle that still stands surrounded by its moat in the middle of the town, a picturesque though somewhat ominous reminder of the former power and glory of a city that, a few centuries later, was even more extensive than Paris itself. It is said too that when London had but 50,000 inhabitants, Ghent had 250,000!

Ghent owed much of its power and prosperity to its spinning and weaving industries, for hemp, flax and jute were, and still are, extensively cultivated in the Flanders fields. The powerful guilds that sprang up made it one of the most important cities in Europe, noted for its rich culture. Its history has been summed up in a few sentences by *The Encyclopedia Americana* as follows: "There was a constant conflict between the workers and the merchant oligarchy, interrupted by uprisings of the whole town against the counts. Ghent, which was an industrial center of the first importance during the Middle Ages because of the textile industry, was a pawn in international politics."

Ghent was the scene not only of labor troubles and political struggles but also of religious strife. At one time a stronghold of Calvinism, it became the headquarters of the Counter-Reformation. But today, only the historic buildings remain as silent witnesses to the violent past of this ancient city, and even they have become mellowed with age. A great change has come over Ghent. It is still a textile center, but, above all, it is famous the world over today as the "City of Flowers," the floral capital of Europe, for the persevering character of the inhabitants is now being put to good use in the ideally peaceful pursuit of horticulture.

City of Flowers

As visitors near Ghent, be it by road or by rail, they cannot fail to realize that they are approaching the City of Flowers, for the town is surrounded by a multicolored carpet of begonia fields, and in fine weather the roofs of the innumerable greenhouses glisten in the rays of the sun. The

parks, gardens and squares of the city itself proclaim the people's love of flowers; even the public buildings, as well as the private homes, are beautified by many-hued blossoms in window boxes or in hanging pots. The Sunday-morning walk of the citizens of Ghent invariably leads them to the picturesque and fascinating flower market.

What more fitting setting could there be for an international flower show? Ghent is justly proud of its quinquennial *Floralies*, which attract visitors from all over the world. This wonderful floral show had its beginning over 150 years ago. At that time a few professional and amateur gardeners used to meet at the "Frascati," a café pleasure garden, to discuss botany and horticulture. One day one of these men, on his return from a trip to England, suggested that they might profitably follow the example of the British and organize floral exhibitions and competitions. The idea caught on and the first exhibition was held on February 6, 1809. This flower show was a very modest affair, the plants—about fifty in all—being set out on rough boards placed on the tavern tables. It is indeed a far cry from this humble beginning to the modern international flower show at which thousands of the rarest plants are exhibited.

The 1960 Flower Show

To accommodate the profusion of flowers and the crowds of visitors, Ghent has built its "Casino" in one of its beautiful parks, and it is there that every five years new varieties of plants, patiently developed by the flower lovers of Belgium (particularly of Ghent) and other countries, are on display. The spacious premises used for the *Floralies* in 1960 covered an area of some 38,000 square yards.

This year saw an innovation: the unconventional and asymetric layout of the flower beds. Each country had its section where the flowers it specializes in were set out to advantage, surrounded by green turf and kept fresh by waterfalls, pools and streamlets. A raised platform at one end of the huge main hall gave an over-all view of a gigantic carpet of azaleas, a riot of flaming pinks and reds in a setting of lush greenery. The azalea is often called the "Glory of Ghent" and the 1960 flower show fully justified this appellation by its magnificent exhibits of all shapes, sizes and tints.

Naturally Holland sent tulips, a more familiar flower. The enormous blooms exhibited in such profusion, of every conceivable shade from the purest white to almost black, were truly masterpieces. Their vivid hues showed up to advantage against a background of bushes and trees, one of which was a new kind of birch with black bark.

The pathways of red schist led through banks of sweet-smelling violets and lilies of the valley to the fragrant carnations, roses and, of course, pure white lilies representing France. Palm trees, acacias and mimosa from the Mediterranean area were an evidence of the diversity of France's floral riches. Italy's hydrangeas were surely the most enormous and the most delicately tinted that the art of horticulture could produce and yet they had serious rivals in the fascinating cacti of the strangest forms, some smooth, some prickly and some hairy, some minute and some enormous. What visions of adventurous travels in faraway lands they conjured up!

Along the banks of a sinuous stream in the British section, primroses, cherry trees and plum trees were in blossom. This typically English garden would not have been

complete without its heather and its rhododendrons, certainly the finest that many eyes had ever beheld.

But the high light of the *Floralies* was undoubtedly the hothouse section. At one end of the enormous hall a waterfall cascaded from a height of over twenty feet from under a hanging garden. This hall, warm and humid, was a riot of exotic plants and flowers. The carnivorous plants attracted much attention, but, undeniably, the orchid was queen. Among these brilliant and often heavily scented flowers, one was transported in fancy to the tropics where orchids abound in their natural setting. It is incredible to Europeans, who rarely have an opportunity to see these waxen-petaled beauties, that there are more than eight thousand varieties of this one flower, some of which reach a height of about forty feet while others are so minute that they are almost invisible. Several of those on display were new varieties produced since the last *Floralies* five years ago. It is not difficult to understand why the flower lovers of Ghent spend so much time and patient care on cultivating the orchid, for it represents a veritable challenge to them. After the seed is sown, from six to ten years of constant care must elapse before the marvelous blossoms appear to reward the labors of the horticulturist. They are short-lived blossoms too, for in just a week or so their ephemeral life is over. No wonder orchids fetch a fabulous price in Europe!

About a million visitors from many different lands came this year to admire the choicest and most wonderful blooms that human skill can help nature to produce. The total value of the prizes distributed was at least a million francs.

COMING IN THE NEXT ISSUE

● Would you like to live forever in a world that is blessed with enduring peace? You can. Learn how by reading the article "Peace for All Time."

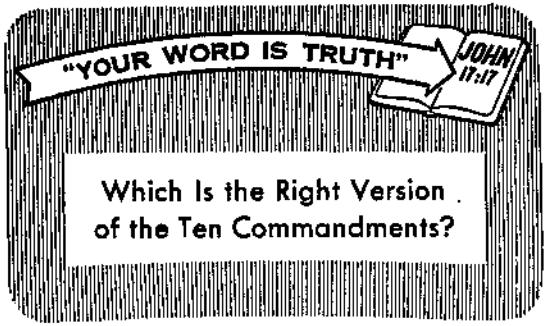
● Do your children obey? When you discipline them, do they really change their ways? Both your present happiness and their future depend on your success. Read "Better Ways to Discipline Your Child."

An Art and an Industry

But for many of Ghent's horticulturists money is not the prime object. Their fascinating art and their pride in creating a new variety or producing a particularly fine specimen are what spur them on. Their profession, though so satisfying, is not by any means an easy one, however, for they must learn never to be discouraged by failure but always to be ready to try again. They must never be in a hurry either, for nature asserts her right to take her time, and the delicate products need to be handled with extreme care and patience.

The azalea well illustrates the triumph of the Belgian horticulturist's perseverance. This flower, which has become the glory of Ghent and has made this city famous the world over, was once unknown in Europe. It was brought from the East and is thought to be of Chinese or Japanese origin. The first specimen was introduced into the Netherlands by an explorer about 1680, but it is only since the end of the eighteenth century that the azalea has become better known in Europe and has been developed. Ghent took this exotic flower to her heart and her horticulturists began to work on the few original plants. By selecting and cross-breeding them, they continued to produce beautiful new varieties down through the years, so many of them in fact that a catalogue published back in 1839 mentions no less than ninety-seven, and since then countless others have come into existence.

Yes, flower growing has prospered, and Belgium now exports 500,000,000 francs worth of flowers each year, practically all from the Ghent district. Truly, flowers have become a trade-mark of Ghent.



THERE are two versions of the Ten Commandments or the Decalogue. What others hold to be the first and second commandments the Roman Catholic and the Lutheran churches combine into the first, and what others hold to be the tenth commandment, they divide into the ninth and the tenth. Which version is right?

Before we can appreciate just what is involved, it is necessary to note that there are two accounts of the Decalogue in the Scriptures. The first, and most familiar, is found at Exodus 20:2-17, and the second at Deuteronomy 5:6-21.

While there is no difference in the Ten Commandments themselves, there are differences of expression throughout and particularly in the fourth, fifth and tenth commandments. Thus in the Deuteronomy account the fourth commandment has the following additional expressions: "just as Jehovah your God commanded you," "nor your ox nor your ass," and "in order that your slave man and your slave girl may rest the same as you." It also substitutes a reference to Egyptian bondage for the reference in the Exodus account to Jehovah's enjoying a sabbath as the reason for the commandment regarding the sabbath.

In the fifth commandment the additional expression, "just as Jehovah your God has commanded you," also appears, as well as the extra words, "and it may go well with you," as a further reason for honoring one's father and mother.

As for the tenth commandment, the Exodus version reads: "You must not desire your fellow man's house. You must not desire your fellow man's wife, nor his slave man," and so forth. But the Deuteronomy version reads: "Neither must you desire your fellow man's wife. Neither must you selfishly crave your fellow man's house, his field or his slave man," and so forth. Thus in the Deuteronomy account there is a slightly different order; a distinction is made between desiring the fellow man's wife and selfishly craving the rest of his belongings; his field is mentioned, and "neither" is used instead of "not," which is also true of the seventh, eighth and ninth commandments in the Deuteronomy version (*NW*). Why these differences?

Regarding the Exodus Decalogue we are plainly told that it was written "by God's finger." The Deuteronomy Decalogue was a restatement by Moses, the beginning of his second speech made on the plains of Moab, shortly before he died and before the Israelites crossed the Jordan. Moses could have referred to the two stone tablets and given a word-for-word rendition of the Decalogue on the plains of Moab had he thought that necessary. But it appears he chose to rely on the power of inspiration to guide him and so he was guided to make these slight changes, "asides" we might call them and elaborations, which, however, did not at all change the basic meaning of the Decalogue.—Ex. 31:18.

It is the changes Moses made in the tenth commandment that have served as an excuse for combining the first and second into one commandment and splitting the tenth into two, the ninth and the tenth. Was this done with good reason? No, it was not. The first and the second commandments deal with two separate and distinct things. The first is directed against polytheism: "You must never have any other gods against my face." The second

commandment is directed against idolatry, against making any image or likeness of anything in heaven or on earth and worshiping it.—Ex. 20:2-6.

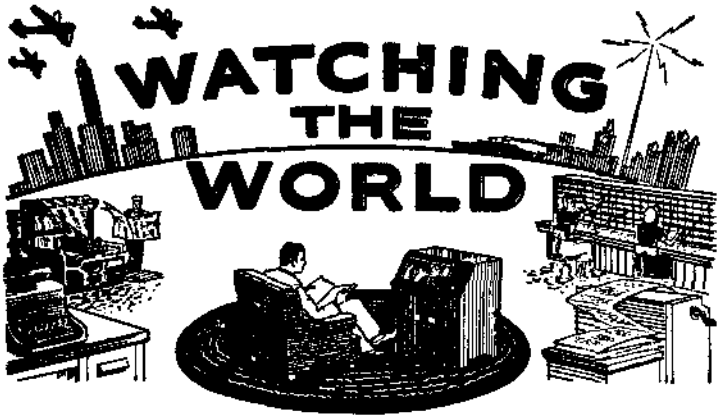
But what difference does it make, it may be asked, just how these commandments are numbered? Is there any harm in making this change? There is, for in thus combining the first and second commandments the second is often left out entirely on the premise of brevity. This is done, for example, in the Roman Catholic *Baltimore Catechism,* No. 2, on page 59, where we read: "315. Q. What is the first Commandment? A. The first Commandment is: I am the Lord thy God: thou shalt not have any strange gods before me." Here not a word is said about not making any image or likeness, even though a few pages further on, in discussing the first commandment, questions are asked as to whether or not it forbids praying to saints, making images, holy pictures, crucifixes and praying before them.

This arrangement, while ignoring the striking difference between polytheism and idolatry, professes to make a fine distinction between coveting the wife of one's fellow man and coveting whatever else he may have, so as to keep the original number of ten commandments. To justify this distinction *The Catholic Encyclopedia* argues that since adultery and theft are two separate commandments, coveting a wife and coveting other things should be two separate commandments. But not so. A husband could commit adultery by having relations with an unmarried woman. Besides, if there were to be two commandments regarding coveting or desiring, why did the version made by the finger of God place coveting the wife between coveting the fellow man's house and coveting his man slave? Surely in the Exodus account there is no grounds for splitting the tenth into two commandments.

The argument is also made that a wife should not be listed with other property. However, in the Biblical Hebrew a married woman is called *beulah,* which means "owned as a wife," and a husband is called *baal,* meaning "owner." That selfishly desiring or coveting *per se* is the point of the tenth commandment is implicit in the quotation of the apostle Paul from the Decalogue: "For the law code, 'You must not commit adultery, You must not murder, You must not steal, You must not covet,' . . . is summed up in . . . love."—Rom. 13:9.

Clearly, then, the version of the Ten Commandments that distinguishes between the commandment forbidding polytheism and the one forbidding idolatry and that recognizes as one commandment the forbidding of desiring or coveting anything that belongs to one's fellow man, is the right version. Let it also be noted that this is the version that was and is recognized by the Jews, including Josephus and Philo. It also is the one accepted by such outstanding post-apostolic leaders as Origen. In contrast thereto the other version rests on a shaky foundation. Its champion was Augustine, by whose time apostasy had made great inroads into the professed church of Christ and when doubtless a loophole was sought to justify the use of images in worship.

Well-informed Christians know that the Decalogue is not binding upon them, the death of Jesus Christ having freed them from it. (Rom. 7:4-6; Gal. 3:1-3; Eph. 2:14-16; Col. 2:14-17) However, the basic underlying principles have not been abrogated and, therefore, Christians are justified in quoting from the law of Moses as additional evidence to support their position. This is particularly true regarding the second commandment's prohibition of bowing down to any image and likeness, the very command that is slighted by the wrong version of the Ten Commandments.



Mr. K at the U.N.

◈ Table-thumping Premier Khrushchev of the Soviet Union resorted to waving his shoe and banging it on the desk during the General Assembly session on October 12. He became enraged when Lorenzo Sumulong, a Philippine delegate, stated that eastern Europe was deprived of its rights by Soviet domination. With shoe in hand, Khrushchev arose with fury denouncing the delegate. The U.N. witnessed one of the most disorderly meetings in its history. On October 13 the premier left for Moscow.

Asanuma Assassinated

◈ Inejiro Asanuma, 63-year-old Socialist leader and a foe of the United States–Japan security pact, was assassinated on October 12 by 17-year-old Otaya Yamaguchi, son of a colonel in the Japanese army and a student at the Daito Culture University in Tokyo. Yamaguchi was said to be a member of an ultranationalistic group that dreamed of returning Japan to prewar greatness with power and slogans.

Ike, Oldest Serving President

◈ President Eisenhower has recovered from a heart attack in 1955, from an ileitis operation in 1956 and from a slight stroke in 1957 to become, on October 3, the oldest man ever to serve as the president of the United States. Today the 70-year-old president is said to be in fine health.

"Cheap" Atomic Technique

◈ The gas centrifuge process for producing uranium-235 makes it possible for smaller nations to develop atomic weapons quite cheaply. The United States has urged West Germany and the Netherlands to keep the technique secret, to prevent the spread of nuclear weapons among additional nations.

Canada's Unemployment Problem

◈ Unemployment in Canada is causing deep concern. The number unemployed totaled 500,000 in October, or about 6 percent of the labor force. The Canadian government has arranged for meetings to explore ways of creating new jobs.

Political Asylum Granted

◈ Viktor Jaanimets, a 29-year-old Estonian sailor, escaped from the Baltika, Premier Khrushchev's ship. The sailor asked for and was granted political asylum in the United States. He said he wants to forget the past and begin a new future.

Rise in Drunkenness

◈ There was a slight rise in drunkenness in England and Wales last year. The total of 65,187 convictions was the second highest since World War II. Austria, with a population of only 7,000,000, has, according to Professor Hoff, head of the University Clinic of Nervous Disorders, the highest suicide rate, the highest automobile accident rate and the greatest number of alcoholics in relation to population. Vienna, with fewer than 2,000,000 people, has reportedly three times as many cases of delirium tremens as New York city, which has a population greater than Austria's total.

Tablets Tell of Flood

◈ The ruins of the ancient city of Ugarit turned up fragments of Babylonian stone tablets. "They consist," says the report, "of fragments of Babylonian literary works—one a story of the deluge and a Book of Wisdom similar to the one in the Old Testament attributed to Solomon." The find has been called one of the most significant in Biblical archaeology. Other documents located previously revealed a sort of shorthand system of writing by the Babylonians. This system had 22 symbols instead of the usual 30.

Calamities in Red China

◈ A report from China says drought, floods and typhoons in 1960 damaged or destroyed half the agricultural acreage. The Communist paper stated that 146,000,000 acres had been hit hard by the "worst natural calamities since the birth of New China eleven years ago."

Floods in Britain

◈ The worst floods in seven years have swept through at least eight counties in Britain. In Hampshire, the town of Romsey reported water eight feet deep, the highest in seventy years. A two-day death toll of ten was reported and the property loss was estimated at $700,000.

Plea for More Bibles

◈ World population grows by 49,000,000 a year, but Bible distribution comes nowhere near to reaching that mark. Last year, in Canada, the Canadian Bible Society distributed 311,576 volumes of the Scriptures in 76 languages. Only some 1,350,000 copies of the Scriptures were distributed in India in 1959, yet India has a literate population over 15 years old that numbers about 72,000,000.

Catholics Look to Mary

◈ Antonio Cardinal Caggiano, primate of Argentina and archbishop of Buenos Aires, when announcing the program for the first Inter-American Marian Congress, scheduled in Buenos Aires November 10 to 13, said: "Communism is not merely an appeal to the intellect of man. It has developed its own mysticism to replace God. That is why, in the spiritual battle in which Catholicism is engaged, it makes this new appeal to Mary, mother of the Church. Just as the Virgin, as mother of Our Lord, protected the physical body of her son, so we pray to her that through her mystic body, she may preserve the church today from its great enemy, communism."

Islam on the March

◈ The Islam religion is making large inroads in West Africa. Methodist minister Garland E. Hopkins said: "Christianity is a spent force in Africa. In the eyes of the natives, it is the faith of colonialism, the faith of the whites . . . Islam, strong and growing, is potentially the greatest anti-Communist movement on the continent. Our most sensible course is to co-operate with it." A Catholic priest referred to Christianity as being only "skin deep" in Africa. "Some Africans we baptized now go to the mosque and observe Ramadan [the Moslem month of purification]," he said. Hopkins asserts that "failure to practice Christianity" by professed Christians in Africa and in the Western world, plus "poor missionary strategy," is the reason for the plight.

Clergy Pensions

◈ The average yearly compensation of a minister is about $6,000, including his housing and utility allowance. Some clergymen receive as much as 60 percent of their average earnings throughout their careers as retirement benefits. Some religious organizations require the retirement age to be 65 or over, while other organizations set 68 before retirement pension can be collected. The Roman Catholic Church has no pension program for its priests.

Christianity and Health

◈ Psychiatrist Joseph J. Baker said Christianity contained the three essentials for promoting mental health, namely, "a well-balanced sense of self-esteem, a certain esteem for others which can be called love, and esteem for an idea which transcends the individual and which gives one's life purpose." All three factors, he said, are inherent in Christianity.

Empty Pews

◈ An estimated 9,000,000 Canadians do not belong to any church. The "unchurched" in the United States number around 100,000,000. An Anglican churchman remarked: "The danger is that we see the faraway fields and fail to see the mission field all around us."

Teachers Wanted

◈ The United States has 275,000 Sunday schools and an enrollment of about 42,000,000. The big problem is recruiting 3,500,000 Sunday-school teachers. Even though no experience is necessary, most laymen do not want the job because they say they do not know enough about the Bible or the basic doctrines of Christian faith. "And they are absolutely right," said an Episcopal rector.

Babies and Buildings

◈ Almost every minute throughout the year 1959 a baby was born in Canada. More infants were born alive in Canada last year than ever before—479,275. There were also more marriages and more deaths during the 12 months. Canada has one of the lowest death rates in the world, led possibly only by the Netherlands.

The birth increase in the United States since 1950 is estimated to be about 29,000,000 and the number of new homes built in the same period is about 13,500,000, which means a house built for every two babies born.

China's Cloth Shortage

◈ The Red Chinese are suffering from a cloth shortage. They have been urged to mend and save their old clothes. Schools have been set up to instruct women in efficient ways of remaking old clothes. During the month of August over a thousand suits of clothes were made from old material in one commune.

Fire Disaster Toll

◈ During 1959 there were more than 2,000,000 fires in the United States and Canada. Property loss was estimated at $1,400,000,000. July forest fires in Canada were the worst on record, destroying more than 628,000 acres.

Hurricane Power

◈ The heat freed from condensing water during ten days of a typical hurricane is reportedly equivalent to about 10,000,000 atom bombs! *Science News Letter* says: "This is enough to supply all the electrical needs of the United States for the next 600 years. A hurricane expends energy at the rate of several hundred

hydrogen bombs a minute. A typical hurricane takes in about 20,000,000 tons of air every minute at its lower levels."

Longer Guarantees for Cars

◈ The U.S. car makers have extended warranty for all their 1961 products to one year, or 12,000 miles. Before this, the major parts were guaranteed for no longer than a three-month period.

Work Accident Total

◈ The U.S. National Safety Council placed last year's total work accident cost at $4,200,000,000. There were 230,000,000 man-days lost because of accidents in 1959. Injured workers were responsible for 40,000,000 of those lost days, while the remaining 190,000,000 lost days were charged to workers who stopped to help the injured and to equipment change and repair.

Sight at Night

◈ A supersensitive image intensifier has been developed by the U.S. army. The device amplifies ordinary night light sufficiently for a person to extend his vision 10 to 100 times its normal range at night. This will enable a man to see almost as well by night as he does during the day.

Wrong Blood Causes Death

◈ The United States Navy admitted that a mistake was made in the type of blood given to Mrs. Violet Legare, wife of Lt. Comdr. Armand F. Legare, which resulted in her death. The officer husband is pressing a $750,000 damage suit. Mrs. Legare was the mother of six children.

Wrong Limbs Removed

◈ The British Medical Journal reported that during the past 12 months the Medical Defence Union has dealt with no fewer than nine claims where an operation was performed on the wrong limb or digit. The report stated that often mistakes are made by doctors confusing right with left.

Lung Cancer and Smoking

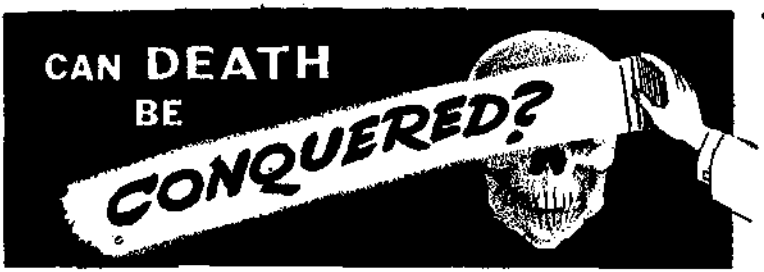
◈ Lung cancer could be reduced by 80 percent if people would stop smoking, said Dr. E. L. Wynder of New York.

77 Percent with Chronic Ills

◈ On October 3 a United States government report showed that 77 percent of those 65 years old and over have chronic ailments. The survey, which took two years, put the number of those 65 and over at 14,667,000.

Powerful Feet

◈ *Science News Letter* disclosed that for every mile a man of average weight walks, some 250 tons of stress are put upon the feet. No wonder they get "dog" tired.



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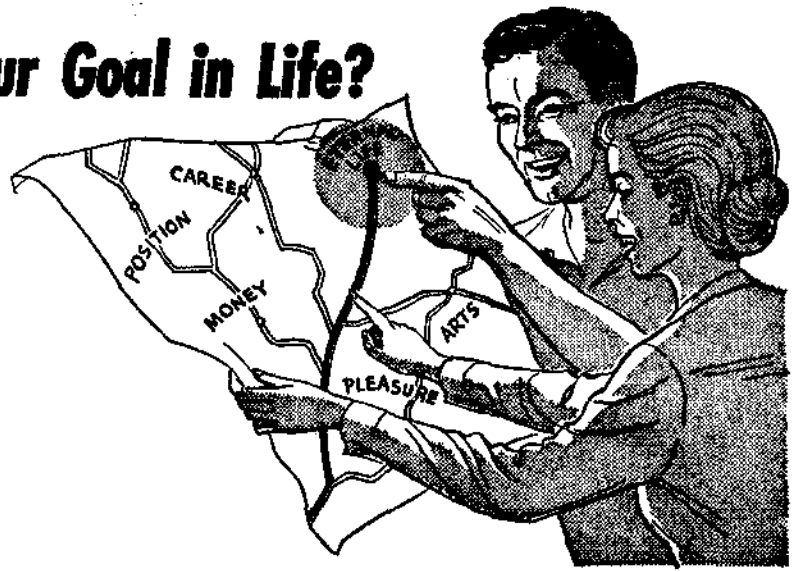

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Awake!

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◆ he Struggle for Religious Freedom in Greece — PAGE 16

◆ he Greatest Show on Earth — PAGE 23

DECEMBER 8, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of a righteous New World.

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

Volume XLI | London, England, December 8, 1960 | Number 23

Could it be that YOU ARE TO BLAME?

THERE were two ministers making house-to-house calls in a certain New Jersey neighborhood not far from New York city. The one was a mild-mannered, soft-spoken, unassuming little old man. The other was a tall, enthusiastic and aggressive young fellow. They kept covering a block at a time, going in opposite directions so as to meet around the block. In block after block the young man covered three and a half sides until he met the older man. Not only that, but each time he found that the older man had as good results, if not better, from the half block he covered as he himself had in the three and a half sides he had worked.

At first the young man consoled himself with the thought that he was meeting less-responsive people at the doors. But when he found this unfavorable ratio to continue day after day, it finally dawned upon him that his older partner was at least seven times as effective as he was. It was he, not the people he met, that was to blame. He had to learn that his manner, enthusiastic and forceful, but almost to the point of being coercive, was not the best. Better results are more often obtained by being mild-mannered, warm, kind, friendly and respectful.

To see things in their true light is not always easy, especially not when we have made a poor showing or something has gone wrong. We may, in all sincerity, be convinced that how we were reared, that circumstances over which we had no control, or that the other fellow was to blame. We may have been in an automobile accident. True, there was a fog, or the road was slippery with ice, or another driver was using poor judgment. But what we should ask ourselves is, Was I driving too fast, considering the circumstances? Had I been drinking? Was I drowsy from lack of sleep? Was I daydreaming? Did I take needless chances? That is the wise course, not only to get at the facts, but also to profit by the experience.

What fills the law courts, so that the calendar of some in the United States is years behind, is the question: Just who is to blame and to what extent? How fine it would be if one heard more often two persons arguing like this: "No, it was my fault!" "No, I was to blame!" Domestic Relations Courts could be done away with entirely if there were more of such kind of arguments between members of a family.

Especially when our neighbor offends us or makes a slip or does something we do not understand, it is well to ask, Could it be that I am to blame? Could it be that

I am merely 'reaping what I have sown' in the way of thoughtlessness or selfishness?—Gal. 6:7.

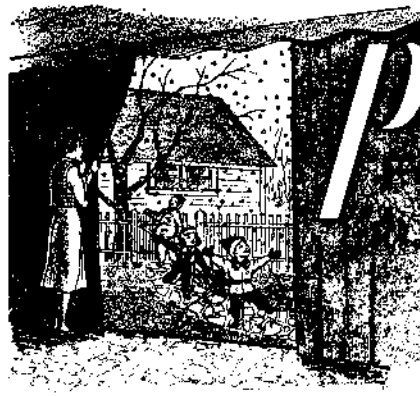
Many an employer or supervisor finds a barrier between himself and his employees. Why? Is it because of their selfish shortsightedness, or could it be that he is to blame? Has he become a stranger to them because of his lack of sensitive mental discernment, because of his being so deeply absorbed in his own viewpoint of things? Has he been lacking in empathy, being unable or unwilling to see things "through others' eyes," as the poet expresses it? Being solely or overly concerned with what is to our advantage blinds us to what is due others. That is why we are counseled: "Let each one keep seeking, not his own advantage, but that of the other person."—1 Cor. 10:24.

Today, we are told, discipline is the chief problem in the public schools of the United States, as well as in many other lands. For this situation the teaching faculty is prone to blame the children and their parents. They are right; but is it not also a fact that, with permissive education and advancing children from grade to grade regardless of what they have learned, there are others who must share the blame? Then, too, some teachers receive more respect than do others; they are teachers that are loving, understanding, resourceful as well as firm when occasion demands. So each teacher coping with the problem of discipline should ask, Could it be that I am to blame, at least in part? On the other hand, pupils who are critical of their teachers would do well to ask to what extent they are expecting too much or they themselves are making the teacher's task needlessly more difficult by their course of action.

In many homes parents and children live in separate worlds, as it were. They have their own interests, go their own way, speak their own language. There is a lack of love on both sides. The Scriptures plainly set out the duties of both parents and children: "Children, be obedient to your parents in everything . . . You fathers, do not be exasperating your children." He who fails to obey is himself to blame, regardless of what the other may or may not do.—Col. 3:20, 21.

Especially should those who fail to find happiness in that most intimate of all relations, that of husband and wife, ask themselves: Am I to blame that this partnership is not running smoothly, is not producing the fruitage I hoped for and had reason to expect? Does the wife expect the fruits of submissiveness without being submissive? If she keeps her husband walking on eggs, as it were, so as not to offend her, how can he be as appreciative, affectionate, tender or spontaneously ardent as she would like to have him be? Likewise with the husband. Although his wife is not to set herself up as his judge, still he would do well to ask himself whenever she disappoints him, Could it be that I was to blame?—Eph. 5:22-33.

Yes, let censure and blame begin with oneself, even as Jesus counseled: "Stop judging, that you may not be judged; for with what judgment you are judging, you will be judged, and with the measure that you are measuring out they will measure out to you. Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? . . . first extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye." What wisdom! Yes, and who knows, it might even be that the straw in our brother's eye was in the first place caused by that beam in our own eye!—Matt. 7:1-5.



peace FOR ALL TIME

What is it? How will it come about? Why you benefit now?

IT HAD begun to snow; and Mrs. Anderson stood at the window, watching as the large, feathery flakes fluttered to the ground, only to vanish as if they had not been. Those short-lived snowflakes brought back sad memories. It had been snowing when news had reached her of her son's death in the Korean war. Like many other mothers, she saw in the falling snowflakes a symbol of the transience of life. How brief and tragic had life been for millions of young men —men who vanished in the furnace of war like a melting snowflake! Their lives had ended all too soon. Why should life be a mere snowflake for millions? she mused.

Mrs. Anderson's young grandchildren came running in through the gate, rejoicing in the snowfall. So full of life and fun! What does the future hold, Mrs. Anderson reflected, for this new generation? Will these robust young lives vanish as quickly as a snowflake, perhaps in a world-wide nuclear holocaust or under the crippling radiation of nuclear fallout? If only she could be sure of lasting peace, if only her grandchildren could be assured of a happy life, unblemished by the horrors or bereavements of war—that would be wonderful!

Here, then, is good news for you, Mrs. Anderson; it is good news for all lovers of lasting peace. Would you like to see your family, your grandchildren, your loved ones rejoice in the brightness of an everlasting peace? Then read on concerning the certain hope of peace.

The Hope of Peace

There is hope of peace for all time. Moreover, it will be peace with justice for all—peace with happiness for all obedient families of mankind on the face of the earth. On what authority may this be said? Certainly not on the authority of the political rulers of our day, for world rulers are following the same course as their predecessors of the past 4,000 years. While they talk "peace," each is frantically striving to build bigger and more fearsome weapons than his neighbor. Their brand of peace is peace with fear. Peace with fear is a counterfeit peace, one liable to explode at any time into world war of the most terrible kind.

Where, then, may mankind find the hope of peace? It may be found in a book of prophecy, a book that states clearly that eternal peace is to be the happy heritage of mankind. That book is the Bible. It is likely that you have a copy, for it has now reached the tremendous circulation of two and a half billion copies and has been translated and published in whole or in part in more than 1,125 languages. It is acknowledged world-wide as the most wonderful collection of true wisdom that has ever been gathered into one volume. Moreover, it is the most reliable Book ever written. In its description of history, of geographical locations, of local customs, of scientific matters and in its forecasts of the future, it is faultless in its accuracy.

How does the Bible make known the hope of peace? In the first place, it tells of

the great "God of peace," whose name is Jehovah. (Phil. 4:9) Jehovah is the living God, peerless in wisdom and with supreme power to establish peace with justice. Divisive national gods have come and gone during the centuries, bringing war and bloodshed to mankind, but Jehovah is the eternal God, holding forth a grand hope for persons of all races who are "men of good-will" toward God. (Luke 2:14) Jehovah God is "the High and Lofty One, who is residing forever" and who declares: "I myself have made the earth and have created even man upon it. I—my own hands have stretched out the heavens." (Isa. 57: 15; 54:12) It is this God and Creator of the vast universe who purposes to remove all mankind's enemies, including the invisible archenemy, Satan, and to establish peace throughout the realm of mankind. "For his part, the God who gives peace will crush Satan under your feet shortly." "Jehovah himself will bless his people with peace." —Rom. 16:20; Ps. 29:11.

The "God who gives peace" is also the God of love. There can be no real peace without love. The so-called peaceful coexistence of nations that glare at one another in hatred, across stockpiles of nuclear armaments, is no peace at all. The peace that Jehovah purposes for the meek of the earth is peace founded in love. This peace he will administer through his kingdom of the heavens, and through the One whom he has appointed as Ruler in that kingdom, his Son Jesus Christ, the "Prince of Peace." "To the abundance of the princely rule and to peace there will be no end."—Isa. 9:6, 7.

Making Peace with God

Those who would enjoy peace under this princely rule must make peace with God. They must learn of and accept God's provision for peace. Due to the disobedience of their original ancestors, men today are estranged from God; and this accounts for the misery and lack of peace world-wide. The perfect government of the "Prince of Peace" would fail in its purpose if the subjects of that government remained sincursed, sick and incapable of absorbing its benefits. Out of His boundless love and on the basis of the perfect sacrifice that Jesus Christ made when a man on earth, Jehovah has provided the way for mankind to come into peaceful relationship with him, so that they may enjoy all the grand blessings of the perfect government of peace. Under that government, all who exercise faith in Jesus' sacrifice are assured of being lifted up to human perfection. All lovers of righteousness are now admonished to "seek peace and pursue it. For Jehovah's eyes are upon the righteous and his ears are toward their supplication, but Jehovah's face is against those doing injurious things."—1 Pet. 3:11, 12.

Bible prophecy shows that "those doing injurious things," including the wicked, warring nations of this world, will shortly be destroyed from the face of the earth. (Dan. 2:44) Then God's kingdom will extend peace to the ends of the earth. The "Prince of Peace" is described also as a warrior prince, the great prince who stands up to deliver his own people during "a time of distress such as has not been made to occur since there came to be a nation until that time." (Dan. 12:1) He is a warrior far greater than Alexander the Great, Genghis Khan, Napoleon or any modern general. From his commanding vantage point in the heavens he will fight a global war to destroy the wicked, striking his enemies with deadly pinpoint accuracy, so that none of the righteous will suffer. "And I saw the heaven opened, and, look! a white horse. And one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. . . . And out of his mouth there protrudes a sharp long sword, that he may smite the

nations with it, and he will shepherd them with a rod of iron."—Rev. 19:11-16.

Society of Peace Lovers

This war, called Armageddon, will be no war for selfish world domination. (Rev. 16:16) It will be war waged "in righteousness." How so? In that the great "Prince of Peace" will destroy only the wicked, preserving alive all pursuers of peace and righteousness. Even now the "Prince of Peace" is gathering, out of all nations and tribes on the earth, men who are rightly disposed toward God, bringing them into a New World society. It is the only society today that is practicing peace in its ranks world-wide. It is the only society among mankind that acknowledges Jehovah as the "God of peace" and his Son, Jesus Christ, as the ruling "Prince of Peace." In contrast with the counterfeit Christians, admittedly so abundant in Christendom, the nonsectarian New World society of Jehovah's witnesses has renounced the ways of war, 'beating swords into plowshares and spears into pruning shears.' Men of good will toward God from all nations continue to stream into this society, swelling the numbers of the more than 800,000 peace pursuers who are unitedly proclaiming God's kingdom of peace in 176 nations and territories world-wide.—Isa. 2:2-4; Matt. 24:14.

The unerring word of Bible prophecy shows that the entire society of this wicked world is about to be overwhelmed in a destruction as complete as that of the global flood that desolated the earth in Noah's day. (Matt. 24:36-39) But not so the New World society under Jehovah's "Prince of Peace"! In extending peace to those who have made peace with Him, Jehovah will carry them unharmed through that day "of destruction of the ungodly men" into the glorious peace of the new world. (2 Pet. 3:7) These peace-pursuing Christians will emerge from their place of protection into an earth that will never again know the bitterness of war. Jehovah will make a full end. "Distress will not rise up a second time."—Nah. 1:9.

ARTICLES IN THE NEXT ISSUE

- "Upon Earth Peace"—Among Whom?
- Christendom's "Form of Godly Devotion."
- Terrifying Earthquakes Rock the Globe.
- How Dangerous Are Tranquillizers?

Not a deceptive "peace for our time," as a British prime minister proclaimed back in 1938, but *peace for all time* is the promise of Jehovah, the God of peace. During the millenniums of history, none of his promises have ever failed, and now it is said of his "Prince of Peace": "Let him judge the afflicted ones of the people, let him save the sons of the poor one, and let him crush the defrauder. In his days the righteous one will sprout, and the abundance of peace until the moon is no more." (Ps. 72:4, 7) In that peaceful new world, even sickness, sorrow and death will be banished for all time.—Rev. 21:4.

As mankind follows peaceful pursuits, all earth will be transformed into a paradise of beauty. Mrs. Anderson and others who now have opportunity of making peace with God, through the study and application of the Bible, and who thus survive into that new world, will no longer regard the snowflake as a symbol of fleeting, youthful lives. Rather, they will share with their children and grandchildren the vigor of perpetual youth. By diligent study of the Bible, you, too, may "continue to rejoice, to be restored, to be comforted, to have unity of mind, to live peaceably, and the God of love and of peace will be with you."—2 Cor. 13:11.

CAMBODIA —Asian Paradise

By "Awake!" correspondent in Cambodia

WOULD you like to live in a country where nervous tension and ulcers are practically unknown? Could you imagine a land where *filet mignon* costs no more than hamburger? Would it not be pleasant to dwell where strangers greet you as though you were a lifelong friend?

You are not likely to find many countries that fit this description, but the "storybook" kingdom of Cambodia in southeast Asia does. This captivating country of gay, warmhearted, proud but peaceful people seems untouched by many of the world's ills.

Bounded on the south and east by Vietnam, on the north and west by Laos and Thailand, and on the southwest by the Gulf of Siam, Cambodia is comparable in size to the state of Washington. According to Asian standards, the country is underpopulated, with only five million people in a 66,800-square-mile area; but the birth rate is high and the population is increasing rapidly. Notable among the population's minority groups are approximately 250,000 Chinese, 200,000 Vietnamese, 85,000 Chams (Khmer Moslems) and some 3,000 Europeans.

An Ancient History

The friendly Cambodians are handsome, dark skinned and small of stature, a mixture of Malay and Indian strains. They are descendants of the Khmer people, with an ancient and proud history. It dates back to the first century of the Christian era when Cambodia was a powerful Hindu state, called Fou-Nan, which lasted until the sixth century.

Following Fou-Nan came the state of Chen-La, which was later broken up by the Javanese and turned into an independent state of Java. A ninth-century ruler, Jayavarman II, liberated the area from Javanese control and created the unified country of Kambuja (Cambodia) with its capital near Angkor (meaning "city"). Under successive kings Cambodia became a powerful state. One of these kings built the amazing stone structure of Angkor Wat (city temple) in the twelfth century. Another constructed the walled city of Angkor Thom (great city), home of possibly a million people. From the fourteenth to the nineteenth centuries the Angkor civilization disappeared under Siamese and Annamese invasions, though the Khmer people preserved their unity, religion and monarch.

Jungle Strangles Angkor

For some 400 years the great stone city of Angkor was left to the wild beasts and

jungle. In time, the jungle completely engulfed its massive temples and palaces, hiding it from view as though it never existed. This dense jungle still covers the bulk of Cambodia today. It is inhabited by elephant, tiger, panther, honey bear, wild buffalo and other wildlife. Intriguing are the curious forms of trees, the tangled creepers, the nocturnal life of the jungle, the cries of the gibbons greeting the rising sun, the exotic flowers and the depth of peace and quiet that creation has to offer here.

This jungle, however, eventually had to give up its prize of Angkor. About a century ago scientists heard tales of a fabulous "lost city." They went to investigate and uncovered Angkor! These vast ruins, dating back to the twelfth century, rank as one of the wonders of the ancient world and stand as a monument to the past glory of an ancient race. Many people have come halfway around the world to visit these ruins. Its stone temples and palatial buildings are remarkably well preserved. Many of them have been recently redeemed from the encroaching forest, while others are still completely overgrown with jungle.

As you walk along the ancient stone corridors under vaulted ceilings, you can hear the fluttering and squealing of the bats in the darkness above. You will marvel at the intricate designs and representations so artistically carved into almost every square inch of stone surface. The ancient temples are often approached by a road lined on both sides with dozens of larger-than-life stone statues. These depict the ancient deities, the powers of good and evil. When you get tired of climbing among the ruins, a rest in the shade of gigantic trees of the forest will be refreshing. The silence is broken only by the songs and cries of the birds, or perhaps the startled chatter of the monkeys when they feel you have come too close to their playground.

Modern Capital

Slightly over two hundred miles south by road lies the modern capital of Phnom Penh. With beautiful trees along its streets, the golden roofs of the Royal Palace and pagodas, it is one of the most picturesque cities in the world. Among its population of just over half a million, one sees a cross section of East Asia. There are Chinese with their tunics and coolie hats, the Vietnamese in their long silk trousers topped by a contrasting long tunic, the Indian women with their filmy saris, the Moslems with their fez, a few Malays, Indonesians, Thais and Europeans, but, most of all, the Cambodians themselves graceful in their bright sarongs, or very smart in their Western dress.

Phnom Penh is a fascinating city for shopping and browsing. Walking through its business section is like having an adventure in another world. Aside from the hundreds of little shops, which carry an endless variety of articles, from French perfumes to abacus boards, much business is done right on the sidewalk. You may have your tooth pulled, your back rubbed, your shoes mended, your fortune told, buy a delicate ivory carving or a savory snack.

Restaurant meals are very inexpensive, and if you have been used to watching the right-hand side of the menu previously, this will be quite a nice change. In fact, you will pay more for a hot dog than for a whole chicken dinner, more for a hamburger of sorts than for a delicious *filet mignon*.

If you want to do your own cooking, you will have to take a trip to one of the local markets. Best known is the Central Market, built by the French in 1937, and a truly beautiful and spacious structure. You may wander from the fruit stalls with their bananas, papayas, oranges, watermelons, coconuts, pineapples and many lesser but equally delicious fruits, to the vege-

table section where native stringbeans are almost a yard long. There are no English or French names for many of the new vegetables you will want to try. In the canned-food section you may buy American popcorn, French snails, Australian butter, South African peanut butter, Chinese lychees, and Algerian wine. Vast meat stalls sell beef, pork and chicken. All are government inspected. Besides many types of dried fish, you may choose a fresh fish kept alive in large trays of water and killed only after you have made your selection. Shrimp, crabs, frogs and eels are in abundance.

If you are a stranger, it would be wise to offer half of the requested price for most things that you buy. Even a native is expected to bargain over his purchases. You will find it very easy to learn the Cambodian numbers, and often a fellow customer, pleased at the sight of a "foreigner" doing his own shopping, will be more than glad to help you out. At first you may find it a bit strange taking your purchases home wrapped in anything from newspaper to a banana leaf.

There are two paved roads from the capital to the Gulf of Siam where the clear warm waters and white sands invite you to relax. A very modern airport has been constructed, and great strides are being made in the constructing of modern hospitals, office buildings, apartments and homes. While the country native lives in a palm-thatched hut on stilts, the city dweller has his choice of new-style apartment or house with tile floors and bathroom. Air conditioners are gaining great popularity, as the climate is generally hot and humid.

The Mighty Mekong

One cannot tell the story of Cambodia without telling the story of the Mekong River, which flows south from the roof of the world and cuts this tropical land in two from top to bottom. The Mekong is one of the world's longest rivers and acts as the country's chief channel of communication and transport. It is this river that makes the capital of Phnom Penh a port to ships of middle tonnage at all times of the year, although the city is one hundred and seventy-three nautical miles from the sea. At Phnom Penh the Mekong River is met by the Tonle Sap (Great Lake), Cambodia's sprawling "sea of sweet water," one of the natural marvels of the world. During the flood season from May to November, the rain-swollen Mekong River overflows into the lake of some 3,600 square miles. What makes it so unusual is that at flood season the Tonle Sap flows northwest; however, during the next dry season, when the Mekong River drops, the Tonle Sap reverses its flow to run southeast!

The Mekong branches out in four arms that drain the great plain and fertilize the soil with alluvial deposits. This immense plain produces enough rice to make it one of the country's chief exports as well as to meet the home consumption demands. It is not at all unusual to see the people catching their daily fish in the waters of these rice fields. This water, coming as it does from the river, literally jumps with fish.

The Mekong and its tributaries have proved to be one of the richest sources of plankton, that passively floating or weakly swimming animal and plant life of a body of water. As a result the rivers teem with fish, so much so that at times even the progress of the little fishing craft is impeded. The fisherman is always certain of a good catch. The housewife never has to worry where the next meal is coming from. She has an unending variety of this food from which to choose when planning her meals.

To many a Cambodian this river is home. A bamboo-and-palm-covered boat is their house, moving from place to place as they wish. The river is their water supply for washing, cooking and for bathing. There are even villages of these houseboats, complete with their own business sections.

Government and Economy

In 1863 Cambodia became a French protectorate. Under the leadership of King Norodom Sihanouk, the country finally obtained full independence in November, 1953. The nation's constitution is a democratic one. Legislative power is exercised by a National Assembly of sixty-two members elected by universal suffrage.

Cambodia has a state religion, Buddhism. The king is the head of the two Buddhist orders, Mohanikay and the Thoma-yut. There are nearly three thousand pagodas and some 65,000 Bonzes or Buddhist monks in the country, about two thirds of whom don the saffron robe for only a short period as a part of their education. Although Buddhism is the state religion, great tolerance and freedom are exercised toward other religions, both Eastern and Western. Since the beginning of 1959, the good news of God's kingdom as preached by Jehovah's witnesses has been heard in this part of the world for the first time and already many are being made happy in the knowledge of God's purpose to make all of this earth a paradise.

The government schools provide free education to Cambodian children in both the Khmer and the French languages. There are also excellent French schools that will accept students of any nationality. Private tutors in many languages are also available. In the last few years there has been a great interest in the English language, and many English-speaking persons are finding that teaching this language is an interesting form of part-time work.

The economic structure of Cambodia is primarily agricultural, though at present the country is at the threshold of expansion in large-scale industry. By far the chief product is rice. In addition, rubber, livestock, maize, pepper and a large freshwater fishing industry, unique in southeast Asia, are very important. Cambodian farms are small and farming methods are primitive. Yet almost every family has the satisfaction of owning its own land. Food is so plentiful that the majority of Cambodians need to work relatively little to satisfy their simple material needs.

The story of Cambodia is one of many interesting and exciting things: of Angkor with its legendary monuments waging constant war against the jungle, a fusion of stones, roots and lianas; of the majestic Mekong River, which is the lifeblood of the nation; of the dense tropical forest inhabited by tiger and elephant; of the Great Plain; and of the pagodas with their exotically colored roofs, graceful and elegant. Most of all, it is a story of a happy, warmhearted people who love peace and have achieved it to some extent in this tranquil land. It is not difficult to understand why some call it Asia's paradise.

"AN END TO THE HUMAN RACE"

"The best authorities are unanimous in saying that a war with H-bombs might quite possibly put an end to the human race. It is feared that if many H-bombs are used there will be universal death. . . . Here, then, is the problem which we present to you, stark and dreadful, the inescapable: Shall we put an end to the human race: Or shall mankind renounce war?"—Statement by Bertrand Russell and seven scientists. (Mansfield, Ohio, *News-Journal*, July 9, 1955)

Better Ways TO DISCIPLINE YOUR CHILD

GOOD discipline is to teach the child what is expected of him. It implies the setting up of rules and regulations that must be followed.

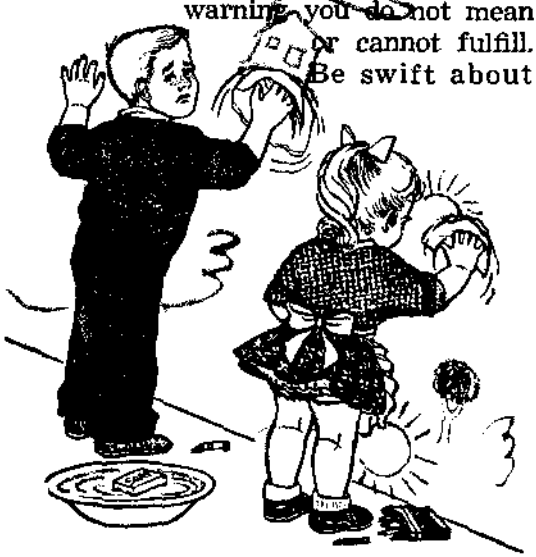
Rules, however, must be few. Too many rules confuse and discourage a child. Children need an unconfused, clear-cut *picture of the rules you* expect them to keep. They find bolstering comfort in having clear limits set as to what they may and may not do. Hands *that firmly guide them along the set way* are generally accepted by children as loving hands.

Children should also be able to count on their parents to help them keep the rules. Do not expect them to obey the rules if you as parents are *lax about obeying laws. Do not* expect them to be what you are not. The younger ones imitate the older ones, just as these, in turn, imitate their elders. *If mother* and father jaywalk, go through stop signs, take shortcuts, talk during meetings, drink heavily, curse, and so forth, children that see and hear may follow a similar course. Even though obedience is regarded as the first virtue, and a *spank is occasionally used to jolt* the child back on the right track, the primary discipline is that of example and environment.

Since learning begins shortly after birth, discipline must begin then also. However, try to give the child a *reason for not* doing certain things. "Don't touch. It will hurt you." Let your voice and your facial expression show that you mean every word you say. Tell the truth. Sooner or later the child will discover that it was hot and that it burned. You will be obeyed next time. But if you use some key word falsely to get your way, a child will test you to find out if you are telling the truth or not. Do not give him a reason not to believe you. It could *prove fatal.*

A child should be warned that if it breaks the rules it will be punished. But do not threaten the child unless you intend to act. *To threaten to turn a child over to the* police or send him to reform school does not make matters better, but worse. If you fail to carry out your threat, the child will not take you seriously any more. It may even serve as a reminder to him that he can get away with the same misbehavior again. A mother said: "We don't threaten, we punish. Threatening keeps them worried or scared and that is not right."

Sometimes a warning or a threat acts as *a challenge to a child.* The child will purposely ignore the warning to see if you will carry out your threat. So never issue a warning you do not mean or cannot fulfill. Be swift about



keeping your word. Any inconsistency is a blow to good discipline.

Father and Punishment

Mother and father must follow the same set of rules of discipline. They must back each other up even when they may not see eye to eye in a given situation. If one says, "It's study time," then it is study time! It is no time to be watching television or playing. If there is a disagreement, then the parents in private, away from the child's hearing, can discuss and decide whether to change the study hour to another time. If one parent changes the ruling of the other, the child learns to question all decisions made. He often will try to play one parent against the other just to get his own way.

It is not good to say, "Wait till your father gets home." The child loses respect for the one who shifts the responsibility. And, too, the father does not enjoy coming home to a child that is afraid of him.

Some fathers feel that the care of children and the disciplining of them are strictly mother's job. This, of course, is not right. In fact, the Scriptures state: "A son is wise where there is a father's discipline." The apostle Paul stated that children give respect to fathers who discipline. A father who firmly disciplines his children, says Dr. Benjamin Spock, finds they "love him better, feel more comfortable with him, actually enjoy him more if he will assert himself in the usual parental way. His wife can help him, not by prodding him when she thinks discipline is necessary but by not objecting when he feels his firmness is called for, and showing the children that she respects his judgment and position." —Prov. 13:1; Heb. 12:9.

Some sort of punishment is essential to good discipline. The Bible commands parents not to hold back discipline from a child. It even speaks of beating him with the rod, when deemed necessary. Punishment serves as a penalty for intentional wrongdoing. It is a sharp reminder. It impresses upon the child's mind that there are things he must not do. A punishment today may prevent a tragedy tomorrow. The Bible says you may deliver your child's very soul from Sheol itself, that is, you may save his very life!—Prov. 23:13, 14.

Punishment is not the main thing that keeps a child from being bad, any more than it is the main thing that keeps adults from committing robbery, murder or other criminal or immoral acts. Dr. Spock says: "Punishment is the substitute, emergency method when the regular system of discipline breaks down. Even then, punishment doesn't do much good unless there is a sound character underneath and a loving relationship, as all the cases of habitual criminals prove."

The doctor further says: "There is no system of punishment that is neat or that will work the same in any two families or that will function automatically. Punishment alone has never made a bad character into a good one, or even insured temporary good behavior. Good discipline is mainly based on mutual love and respect. In childhood it has to be reinforced with teaching, firmness, reminders."

Four Commonly Used Reminders

The four most commonly used reminders are spanking, scolding, depriving the child of privileges or tokens of affection, and requiring that he make amends for misbehavior. Many parents wonder which one of these would be best for their child. They do not want to resort to perpetual spankings and scoldings. Yet they must do something, but what?

There are no pat rules to follow. Each disciplinary measure must take the parent as well as the child into account. Whether you spank or scold or use some other meth-

od is entirely up to you. However, it is never too late to begin applying new ways, especially if you have found your method unsuccessful.

Spanking has some advantages as a punishment, mainly on younger children. A spanking hurts. It is an adequate reminder that misbehavior does not pay. It is a quick and emphatic way of proving you mean what you say. It is quickly over and therefore less damaging to the child's emotions than scolding and nagging. A three-year-old boy persisted in teasing a pup. No amount of talk stopped him, so one day when his mother caught him pulling the dog's tail, she "spanked him soundly and that ended it," said the mother. Another mother stated that she believed a few taps on the hand or a few pats on the bottom are better for the child than a lot of talk. Many parents are prone to agree with her.

Spankings should be administered with self-control and without anger if they are to be of value. The father of boys fourteen and seventeen said: "I maintain a child should never be struck when one is angry, you are often unjust and too severe." Another father of a boy of seven said: "It has to be pretty bad before I spank. It's a last resort and I do it in the bathroom because that seems worse to him than having it done in the open." When the spanking is over, it and the misdeed should be forgotten. Friendly relations should be reestablished as quickly as possible. Severe whippings or frequent spankings are never justified. They only antagonize the child, and thus the purpose of punishment is defeated. Parents gifted with love and understanding, patience and insight will find it quite unnecessary to spank frequently.

Slapping, like spanking, if used, should be administered with the greatest of self-control. Before you slap your child, you should ask yourself, "What am I after? Do I want to teach him or hurt him?" To slap a child across the face indiscriminately simply shows a parent's impatience. Slapping children across the face has resulted in broken eardrums and blinded eyes. The only safe place and adequate method to slap or spank is to use the bare hand on the child's bottom.

Scolding and Nagging

Scolding, in the form of a reprimand or a warning, is an often-used form of discipline. While scolding may not always achieve what parents want, it, nevertheless, does check the child's waywardness on many occasions. A child with a strong inner conscience, who toes the line, obeys the rules, assumes responsibility, is jolted back on the right track by a scolding that is tempered with love. But a parent that scolds regularly and incessantly becomes a nagger. The inspired wise man wrote: "A stupid son is the ruination of his father, and the contentions of a wife are as a leaking roof that drives one away." (Prov. 19: 13) Nagging or yelling at a child constantly merely drives it away, and often into acts of delinquency.

On this point Dr. Barney Katz says: "One of the great mysteries is why a parent, who has told his child twenty-one times to stop picking his nose, thinks that telling him the twenty-second time is going to do any good." The doctor adds: "There are millions of children in this country who, by the time they are ten years old, have been told fifty thousand times in one way or another that they are 'bad' or 'naughty.' They've become convinced of it after the first five or six thousand times. . . . Many parents think they are very modern and understanding and considerate because they never spank their children. They just scold them!"

Adults hate or fear (or both) persons who repeatedly tell them that they are bad, stupid, worthless, lazy or no good.

Children have feelings of fear and anger against parents who constantly scold them in the same manner. They become emotionally upset. It is impossible to build good patterns of behavior on shaky foundations. Instead of scolding a child for splashing water on the floor when he takes a bath, or yelling, "I've told you for the thousandth time, don't do that! You're naughty!" would it not be better to give the child a mop and have the child clean up the mess, or cut its bath short with a reminder that "you can stay longer if you learn not to splash on the floor"? It may seem easier to spank or scold, but it is not always the best way.

Isolation and Making Right

Sending children to bed or isolating them from company when they misbehave is effective for reminding children that there are rules to be followed, that their behavior is socially unacceptable. Isolation's good feature is its educational value. A child learns when he is sent away that whatever he was doing at the moment must stop. If seven-year-old Billy keeps hitting other children, despite your pleas that he stop and play nicely with them, what can mother do? Slap him? A slap may shock the boy, but will it help? He may follow your example and slap someone else when your back is turned. Would it not be more effective simply to remove him from his playmates, with a reminder that if he learns to play without hitting others he can then join the group? Such discipline is educational and it often works much better than the more severe methods of disciplining children.

Another effective method of discipline is to make the child right his wrong whenever possible. If he marks the walls, make him wash them clean. If he drops papers on the floor, make him pick them up. When he forgets something, make him go back for it. In other words, you make him responsible for his negligence and wrongs. Reports show that when a youngster has had to make something right he almost never repeats that form of misbehavior. And the child almost never feels resentment. It is sad that this method is not used more often.

Gifts and compliments go a long way to encourage good behavior, but do not bargain toys against basic human qualities. Desirable social behavior is an end worthy in itself. It is not something for getting material rewards. Do not bribe or bargain with your child for good conduct. He will not respect you if you do. Depriving a child of something is a good object lesson in the consequences of misbehavior, especially when it fits the wrong. It is effective sooner with some children than with others. It is worth giving it an early trial.

Whatever you do, be firm. Be plain. Mean business when you speak. Try not to nag. Do not forget your good humor, for rearing children in this time of the end is no picnic. And remember, they learn best from example—your example.

Increased Smoking

The following report appeared in *Changing Times* of July, 1959: "Record year for smoking coming up, despite renewed cancer scares. Nearly 450 billion cigarets will be consumed, an all-time peak, up from about 369 billion five years ago, when the link between cancer and smoking became front-page news. Increased smoking among teen-agers and women is said to be behind part of the rise, plus the popularity of filter tips. Note: Lung cancer deaths are also up, from 11,572 in 1945 to over 35,000 estimated for 1959."

The STRUGGLE FOR RELIGIOUS FREEDOM in Greece

By "Awake!" correspondent in Greece

HOW would you feel if, after raising your child in your religious faith, he was pressured by his schoolteachers to perform worship rites of a religion other than your own?

How would you feel if your child was dismissed from school on the ground that he did not belong to the country's dominant religion, but to another religion that was in the minority—your religion?

How would you feel if, in addition to your child's being dismissed from school, you, as a parent, were charged with "proselytism" for rearing your child according to your own religious beliefs?

These questions may seem strange if you assume that such unjust practices could not take place in this enlightened space age. Yet even in democratic countries it is possible for such intolerant and illiberal actions to take place when some government officials do not act in conformity with existing laws, but act according to their own religious prejudice.

Religious Freedom Threatened

Such was exactly the case in Greece, a country widely known as the cradle of democracy. This good fame of the country was damaged at home and abroad by certain officials of the Ministry of Religions. These officials attempted to alter the traditional tolerance existing in the country. They did this by various means, including the distribution of circulars relative to public school attendance by children who were not of the majority orthodox religion. By their religious prejudice they caused many people in other countries to get the impression that Greece is an intolerant country.

This trend toward intolerance came to a head recently. The story, its development, and its final result will be of interest to freedom-loving people everywhere.

Opposition Raised

Since 1946 children of Jehovah's witnesses in the public schools have been faced with an attempt to force them to attend religious services in the Orthodox Church with their schoolmates. The penalty for not attending these religious rites was dismissal from school, first temporarily and then permanently. Further, during the morning prayer-time these nonorthodox children were forced to make the "sign of the cross." Refusal to comply with these worship ceremonies, ceremonies of a religion to which they did not belong, was considered by the teachers as an attempt to "proselytize" the other orthodox pupils.

What was the reasoning of these officials on this point? The teachers feared that the other school children, seeing that a little witness of Jehovah did not make the sign of the cross, would copy him and they too would not make the sign of the cross. As a result of this arbitrary reasoning, they either dismissed the children from school or charged their parents with "proselytism."

Parental protests were insufficient to change this state of affairs. The children's parents declared that they would have their children attend the religious course provided that the children were not obli-

gated to make the sign of the cross and forceably taken to church. One parent said: "I entrust my child to the school and accept that he attends lessons with 250 orthodox children, without being afraid of your converting him. Why, then, do you fear that this one child of mine will convert the other 250 children by simply not making the sign of the cross? More reasonable would it be for me to be afraid of sending my child to school amid 250 other children."

There was more involved, however, than the effort to compel children of Jehovah's witnesses to comply with such claims of the teachers who were acting in conformity with orders issued by circular from the Ministry of Religions. Involved, too, was the teachers' own contempt expressed to these pupils in the classrooms and everywhere else, even exhorting the other pupils to avoid associating with the "heretic pupils," and disdaining them in every way. Many times children of Jehovah's witnesses attending primary schools went home weeping because of the rude and intolerant treatment meted out to them by their teachers and schoolmates. In spite of all this, these young witnesses of Jehovah held fast to the religious principles in which they were reared by their parents. In many instances parents became obliged to withdraw their children from the public schools and enroll them in private schools, where things were somewhat better as regards this question at issue.

To their credit, many professors, school directors and public schoolteachers ignored the prejudiced circulars issued by the Ministry of Education and Religions. In addition, the public press protested from time to time against forced churchgoing imposed on pupils, even orthodox pupils. The large Athens daily *Kathimerini* declared: "Outstandingly, the principle of freedom should govern the religious conduct, because in matters of conscience the practice of coercion is contradictory in point of morality and unprofitable in point of advisability."

Problem Remains

Basically, however, the problem remained. Children were dismissed from schools and their parents were charged with "proselytism." These actions were unlawful and directly contrary to the Constitutional provisions in force. Article 2 of the progressive Greek Constitution states: "The freedom of religious conscience is inviolable."

Moreover, a law had already been passed sanctioning and accepting the International Treaty of Rome on the protection of human rights and fundamental freedoms, Article No. 9 of which reads:

Any person is entitled to freedom of thought, conscience and religion. This right involves freedom of changing one's own religion or beliefs, and freedom of expressing one's own religion or beliefs, either individually or collectively, publicly or privately, through worship, education and practice of one's religious duties and rites.

In Article No. 2 of the Additional Protocol to the same International Treaty of Rome, it is stated:

No one may be deprived of his right of being educated. Any State exercising its assumed duties in the field of culture and education will respect the parents' right to secure such culture and education according to their own religious and philosophical beliefs.

It was shocking for State officials to ignore such Constitutional and international guarantees and to pursue harsh, intolerant actions against school children of Greek citizens simply because they believed in the Christian religion of Jehovah's witnesses. According to three opinions expressed by the attorneys at the Supreme Court, it is an approved or "known" religion. Therefore, it is entitled to the same protection

and rights provided to the country's approved religions.

Legal Actions Against Parents

The parents of an eleven-year-old pupil named Emmanuel Michalakis, attending third class in a public school of the Athens area, were charged with proselytism in January, 1959. The cause for the charge was that young Michalakis was not making the sign of the cross.

When the child was asked by the examiner why he did not make the sign of the cross, he answered: "I do not make the sign of the cross because I am told by my parents not to make it, but only to say the prayer 'Our Father . . .' because my parents are Jehovah's witnesses." When the child's mother also was summoned to appear before the examiner, she boldly declared: "I forbid my son to make the sign of the cross, because we belong to the religion of Jehovah's witnesses." What a ludicrous position the officials took—Michalakis' parents were charged with proselytizing their own child!

The Athens criminal court did not agree with the charges of the teachers. It supported the parents' right to rear their child according to their own religious beliefs. The public attorney stated:

> A basic element of the child's tuition is his religious education, which is sovereignly determined by his father. Only in case such right is abusively exercised by him, is the judicial authority's intervention justified, but this is not the case. . . . Therefore, according to the country's laws in force, the father is entitled to determine the religion and sect of his minor child, such a practice not constituting an illegal action and proselytism, because the freedom of religious education of a minor child by his father is generally acknowledged.

This proposal of the public attorney was agreed to by the Criminal Court, which ruled that no charge should be laid against the parents of Emmanuel Michalakis.

Pupils Dismissed from School

Nevertheless, dismissals continued. One student of the Sparti (Peloponnesus) high school was dismissed in February of 1960 simply because he persisted in being one of Jehovah's witnesses. In April another student of the Tripolis (Peloponnesus) high school was dismissed because he, too, was one of Jehovah's witnesses. Protests to the schools' directors were in vain. The parents evoked the relevant Constitutional provisions, the three opinions rendered at the Supreme Court to the effect that the religion of Jehovah's witnesses is approved and "known," the Civil Code provisions regarding rearing of children by their parents, and the International Treaty of Rome. However, the school boards replied that the dismissals were made in fulfillment of a confidential circular from the Ministry of Religions. No further explanations were given.

The parents appealed to directors of the Ministry of National Education and Religions—without results. Finally, the General Direction of Religions referred the matter to the legal counsel at the Ministry of Education who, in turn, brought the whole case before the membership of the State's Legal Council.

The Legal Council's Decision

The question now was: What stand would the State's Legal Council take in this issue? Would it adopt the viewpoint of the General Direction of Religions at the Ministry of Education, or would it side with the opinions repeatedly rendered in the Supreme Court? The decision of the State's Legal Council would show whether the children of Jehovah's witnesses should be admitted to public schools without being compelled to perform rites of a religion to which neither they nor their families belonged. It would further be evidenced therefrom whether Greece guaran-

teed the security of human rights, warranted by the country's Constitution, and if it put into practice the existing laws without intolerance or religious discrimination.

The decision of the Greek Legal Councilmen, who make up the State's Legal Council, was historic indeed. It erected a barrier to the intolerant trends of certain public officials and confirmed the right of children of Jehovah's witnesses to be admitted to public schools without being urged to violate their religious conscience. This decision also acquiesced in the three preceding opinions of the attorneys at the Supreme Court and accepted that Jehovah's witnesses rank as a "known" religion. Note part of the text of this outstanding judgment of June 2, 1960:

By their express judgment, the Membership of the Legal Council accepted in majority that the sect of Jehovah's Witnesses counts among the known religions, so that its worship rites may freely be performed under protection of the laws, even as for the followers of the religion dominant in Greece, the Eastern Orthodox Church of Christ. Under the rule of these principles, refusal on the part of the pupil—whose parents are Jehovah's Witnesses—to participate in common prayer with the other pupils and go to church with them, namely in acts not forgiven by the religion which he belongs to, as being incompatible with its doctrines, is justified, such being the meaning of protection acknowledged by the Constitution for followers of these religions, for whom the Constitution forgives free worship, such worship including the pupil's option not to attend worship expressions rejected by his religion and not conforming to its doctrines. Further, neither this pupil's refusal, nor the express exhortation by his parents may be branded as an act of proselytism.

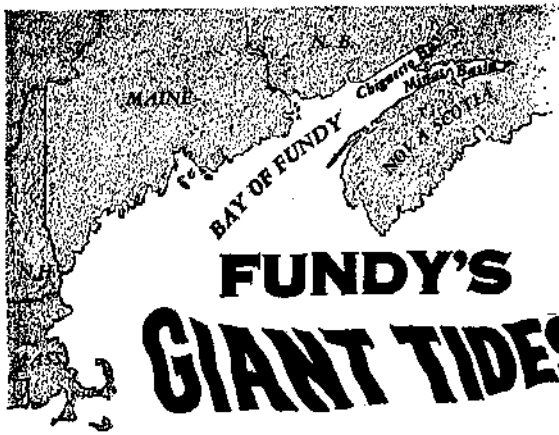
The conclusion of the matter was written when the Ministry of National Education and Religions, subsequent to the above opinion of the State's Legal Council, gave instruction for the dismissed pupils of the Sparti and Tripolis (Peloponnesus) high schools to be readmitted to school.

So ended an intolerant medieval situation that had caused sorrow and hardships to many families of nonorthodox Greek citizens. The little pupils who persisted, under cruel opposition, in the Christian principles taught at home by their Christian parents, have finally won for themselves, and for many others, freedom of religion in Greece.

Navigation in Nature

¶ Discussing the built-in navigating devices that enable birds to find remote destinations with unerring accuracy, *Life* magazine of September 28, 1959, reported: "The great shearwater ranges the entire Atlantic Ocean. Yet in fall these birds return to the islands of Tristan da Cunha, mere land specks in a great ocean, bringing off a navigational feat that is a challenge even to man. Now the mystery has at last been solved. Dr. Gustav Kramer of Germany proved through elaborate cage experiments that starlings, which fly by day, use the sun as a compass and actually adjust their course to the sun's changes in position as the day goes on. Homing experiments also showed that other day fliers used rivers and mountains as guides especially as they neared their goals.

¶ "But these discoveries still did not apply to birds that travel at night. Then another German scientist, Dr. Franz Sauer, began experimenting with night-migrating, Old World warblers and made the astounding discovery that these birds navigate by the stars. At their first sight of the sky they automatically know the right direction in which to migrate. They have a kind of built-in time clock and adjust their course as the night goes on. By use of radar a Swiss ornithologist, Dr. Ernst Sutter, proved that if fog or clouds or rain obscure the stars, the birds become confused, and their migration comes to a temporary halt. . . . Long before man learned how—birds were already flying by the sun and stars."



FUNDY'S GIANT TIDES

By "Awake!" correspondent in Canada

WHAT do you know about the Bay of Fundy? A few years ago I would have said: "It's around Nova Scotia somewhere and is supposed to have the world's highest tides." This information would have been garnered from the fund of facts memorized in school days. But sitting in a classroom and dreaming of sailing a schooner up the Bay of Fundy on the crest of the world's highest tide and actually becoming acquainted with it from preaching around its shores for a few years are two different things.

My first view of it came when the tide was out. The harbor was merely a deep empty gully with the merest trickle of fresh water etching deep grooves in the stony mud. The people here evidently had a high tide to contend with, for the dock appeared to be thirty feet high, and its base was still several feet above low water. Some six hours later I saw the water reach its high mark, about eighteen inches from the top of the dock, and then I watched as the six-hour retreat seaward commenced. In, out, high, low, the waters have been alternating since the days of Noah.

Tides and the Moon

What makes this giant pendulum swing? Long ago man found out that the tides keep step with the moon, and because the moon is perfectly regular in its movements the tides are also. Thus it is possible to make printed timetables of the tides for days and years in advance. In fact, this is regular practice by all seafaring nations; and, as can be readily understood, these have become indispensable to the safe regulation of marine transportation around the coasts of the world.

So it is the moon? Well, how does it happen? And why are there in most places two high tides and two low tides during a lunar day of about 24 hours and 50 minutes?

Tides are caused mainly by the gravitational pull of the sun and the moon; but since the sun is so far away from the earth, its gravitational attraction upon the earth is not as great as the moon's. If the moon had oceans, there would be tides there, too, because of the earth's pull. Such tides would be enormous, the earth being so much larger than the moon.

Since part of the earth is water, and as water is not rigid, it is especially affected by gravitation. The time of high tide follows the time the moon passes over the meridian of any given place, causing the ocean to be pulled away from the solid earth. But why is there also a high tide over the matching meridian on the opposite side of the earth?

The reason for two high tides each lunar day is that the moon pulls the oceans on the earth facing the moon more powerfully than it does the earth itself; yet the moon attracts the earth in general more powerfully than it does the waters on the opposite side of the earth. So on the moon's side the ocean is pulled away from the solid earth but on the opposite side, the earth is, in turn, pulled away from the ocean. The lunar wave crest directly beneath the moon is called *direct* tide, and the crest on the side of the earth diametri-

cally opposite is called *opposite* tide.

When the sun and moon and earth are in line, the forces acting on the water are reinforcing one another, and the tide will be unusually high. The ocean is pulled up to its highest levels in the spring tides, when the moon is full or new. But when the moon is at right angles to the sun and earth, the water is being attracted by opposing forces; and the tides are at their lowest level—the neaps.

But why does the height of tides differ from place to place, and why should Fundy tides be the world's highest? Each ocean has many basins and within each basin the water tends to oscillate—to slosh back and forth just like disturbed water in a bathtub. So localities situated at the ends of an ocean basin will have higher tides than those in the middle. The Bay of Fundy lies at the end of a basin whose period of oscillation is in step with solar and lunar rhythms.

Take a look at the map; follow the coast line northeastward from New York and you are sure to come upon the Bay of Fundy. Notice the shape of it—a long, steadily narrowing body of water, separating into two branches, Chignecto Bay and Minas Basin. Now look carefully at its Atlantic end and you will observe the curving coast line of western Nova Scotia shaped as if by design to the exact proportions to usher the mighty swell right into the gradually narrowing bay. The opposite coast line fringing Massachusetts, New Hampshire and Maine is curved in just the right direction to scoop the water from that side, this augmenting the already increased flow. So the water, cramped and restricted from both directions as it rushes along, rams into the bay and does the only thing it can do in the circumstances—raises its level and speeds its pace. So the Bay of Fundy receives more than a normal share of the tidewaters; with each tide a hundred million tons of water pour into the bay. As along most of the Atlantic coast, the tide arrives twice within every 24 hours and 50 minutes. For 6 hours and 12.5 minutes the water rises; during the succeeding 6 hours and 12.5 minutes it falls. Fundy's water rises and falls 50 feet or more—the greatest tides on earth.

Tidal Bores

Often a wall of tidal water will be forced into a river, forming the phenomenon known as the tidal bore. Powerful, inrushing tidewater, cramped by narrowing river banks and suddenly forced to lift its level, presents the appearance of a wall of water surging victoriously upstream. This can be seen regularly on the Petitcodiac and Shubenacadie rivers, which flow into Chignecto Bay and Minas Basin respectively. It is striking to observe this surging crest of water moving along at about eight miles an hour, varying from a few inches to a few feet high, sweeping up the almost empty rivers. Sometimes the tidal bore penetrates beyond Windsor to the back reaches of the Avon River. Ordinarily one to two feet high, it has been known to go much higher.

Residents tell of exceptionally high bores' overturning boats, sometimes drowning unwary occupants or workmen who were unable to flee in time. The bore on the Petitcodiac River is a regular tourist attraction, its height at Moncton being three or four feet. At Moncton, upward of twenty miles from Chignecto Bay, is a highway bulletin board listing the time of arrival of each tidal bore, so that visitors may pause and witness this unique act in which tidewater is the top performer. The most famous and dangerous tidal bore in the world, however, is on the Fuchun River in China, where the roaring crest may reach a height of fifteen feet, sweeping everything before it.

Timed by the Tides

At low tide only small boats can move on the Avon River, but at high tide (a sign at Windsor says "The World's Highest") the big steamers move with the greatest of ease. Timed to the minute, the plaster ship on its regular run for gypsum arrives, ties up at the dock, the loading chutes are opened and hundreds of tons of gypsum rock cascade into the hold. No twenty-four-hour chore this. In fact, some claim it to be the world's fastest loading operation. It is timed like a television program, for the tide soon turns, and the ship, now loaded to the limit, must be away and out to the Minas Basin.

Fishermen along the shores of Fundy follow a timetable set by the sea's pulses. Many of them use traps called weirs, letting the tides do most of the work. Salmon, bass, sturgeon, shad—these are among the kinds of fish trapped in the strange-looking weirs constructed on the sands out of tall poles, brushwood and netting. At high tide just the tops of the tall poles show above the surface of the waters. As the tide goes out the weir traps retreating fish, leaving them stranded. Promptly at low tide the owner of the traps visits his weir and collects his fish.

The people of Fundy know their tides. There is even a booklet, obtainable at almost any general store, called "Bay of Fundy Tide and Current Tables." It pays to know the tides. One woman was riding horseback on a beach when the tide speedily moved in, overtaking her. The horse managed to swim ashore, but the woman drowned. The fishermen visiting their weirs know when to leave. They know the treacherousness of a forty-or-more-foot tide's moving in, and it is amazing how swiftly and noiselessly it engulfs the stakes and netting of the traps. The giant tides of Fundy command the people's respect.

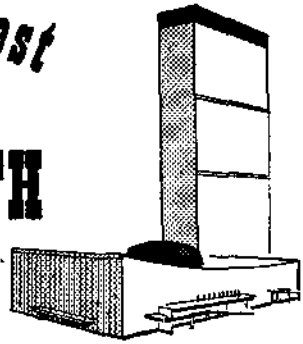
SPY APPARATUS

ON HIS memoirs, *The Labyrinth*, Walter Schellenberg, former heal of the foreign department of the Nazi secret service, told about the manifold apparatus he developed for his intelligence agents. "One of my chief aims was the complete mechanization of the wireless service," he wrote, "which would make the lengthy training of the wireless operators unnecessary. An incident that illustrates the importance of this development concerned an individual closely connected with the Vatican, who felt it his duty, as a German and a western European, to pass on important information about Russia. But he refused to do so in writing. . . . I therefore asked my technical staff to develop an apparatus which he could use for direct wireless communication to me. . . .

¶ "It was disguised as a box of cigars and was of about the same weight, with a genuine layer of cigars concealing the mechanism. . . . On the front of the apparatus was a dial such as is found on a telephone, and three buttons. To operate it one merely had to plug it into an ordinary electric socket, turn the first button, and dial the message (in code) as one would dial a telephone number. The message would then be automatically transferred onto a magnetized wire tape inside the apparatus, on which about two typewritten pages of code words could be recorded. After completing his message, the sender would turn the second button and a 'magic eye' would begin to glow. When it reached its greatest brilliance the sender would know that he was beamed directly to our receiver somewhere in Germany.

¶ "Then by turning the third button the actual transmission of the message would take place. The apparatus could transmit the entire contents of the wire tape within three-fifths of a second. The rapidity of the transmission made it impossible for any direction-finder to establish the location of the transmitter. . . . I marveled to see all the intricate operations completed within a fraction of a second."

The Greatest SHOW ON EARTH



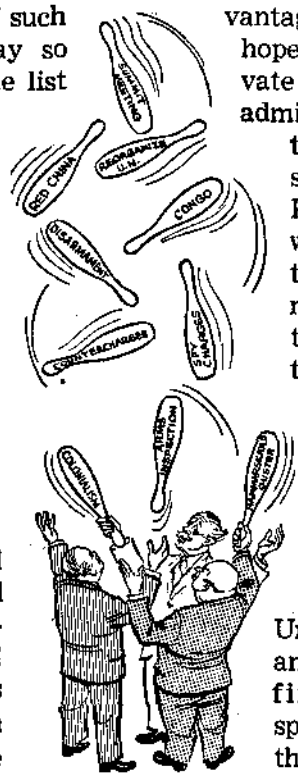
Three extraordinary weeks at the United Nations

THE fifteenth General Assembly session of the United Nations promised to be a great show. Not that the world organization is not a theater in the most precise sense of the word at other times, but this session was to prove especially bright because the biggest stars in world diplomacy were to play the key roles.

On hand was the largest international galaxy of leaders ever to assemble in one place. Never have so many of such high rank come together to say so much to each other. To head the list of stars were such notables as President Eisenhower, Premier Khrushchev, Britain's Macmillan, India's Nehru, Yugoslavia's Tito, Egypt's Nasser, Indonesia's Sukarno, Ghana's Nkrumah, Cuba's Castro, plus many others. With ninety-nine states now represented in the United Nations, at least six of them were represented by chiefs of state and some fifteen by heads of government. Present also were some 2,000 delegates, more than 2,000 reporters, photographers and broadcasters, about 3,500 United Nations employees, a special security force of 250 and several hundred employees of concerns serving the United Nations on contracts. These were about the only ones admitted on United Nations' grounds, because of security reasons.

The man largely responsible for the curious spectacle was Nikita S. Khrushchev, premier of the Soviet Union. He it was who summoned the heads of the Communist world to be present at the General Assembly—and they came in mass. The Western world, at first, did not intend to send its top men to the Assembly at all. This was to be "strictly a Khrushchev propaganda circus," and they wanted no part of it. But what started as a circus presently began to shape up as a historic diplomatic battle. So how could the West stay away? The question uppermost in the minds of almost everyone was, What is Khrushchev up to? Why his imperious call to the Communist bloc to join him at the United Nations?

Theories were not lacking. It was assumed that Premier Khrushchev precipitated the rendezvous for his own advantage. Some suggested that he hoped to capture or at least captivate the new African states being admitted to membership, some sixteen before the end of the session. Still others speculated that Khrushchev meant business when he said that he wanted to do something about disarmament. Another theory was that the Soviet premier had hoped to demonstrate his great following to Communist China's Mao, whom Khrushchev reportedly was to see soon. Whatever his reasons, it was obvious that he had the experts guessing.



Like a giant magnet the United Nations drew the small and the great to its rostrum. The first head of government to speak in the opening debates of the General Assembly was Presi-

dent Eisenhower. He called on the United Nations to work for a true world community and urged the Soviet Union to join in that enterprise. He also proposed a five-point development and education program for Africa. The president challenged the Soviet Union to agree to a universal plebiscite to give all peoples an opportunity to vote freely and secretly on whether they want the right of self-government or not. He also called for a resuming of disarmament negotiations and pledged his nation's unequivocal support to the United Nations and to its "outstanding Secretary General" Dag Hammarskjöld.

Khrushchev with his aides listened to the speech in stony silence. Later, the Soviet premier termed the president's address "conciliatory." Many Asian, African and other neutral nations especially favored its theme and tone. An Indian spokesman commented: "This was not a 'cold war' speech."

Other speakers followed President Eisenhower to the rostrum with their own proposals and with speeches that were not half so "conciliatory" in nature. President Nkrumah of Ghana spoke of a "Monroe Doctrine" for the African continent and demanded that foreign powers keep out of Africa. Cambodia urged the United Nations to set up a neutral zone in southeast Asia to serve as a buffer area between the powerful Eastern and Western blocs. Charges of "espionage," "colonialism" and "aggression" were tossed about by speakers like pins in the hands of a skilled circus juggler.

Khrushchev on Stage

The world, however, paid little or no attention to these and other sweeping charges made. With some apprehension it waited for Premier Khrushchev to step forward and speak. After all, this was primarily his show. In true Russian style the premier rode into the General Assembly on one of his favorite propaganda horses—"anti-colonialism." In a 19,000-word speech that lasted two hours and twenty minutes he posed as a champion of freedom and demanded the immediate liberation of all "oppressed peoples" and the complete and final liquidation of all colonies and nonself-governing territories, including trust territories administered under United Nations auspices.

This was a fighting speech. With clenched fists the Russian premier demanded that Secretary General Dag Hammarskjöld get out of the United Nations and suggested that it would be a good idea for the United Nations to get out of the United States. He proposed that the United Nations be moved to Geneva, Vienna or Moscow.

When Khrushchev renewed his demand for Hammarskjöld's resignation, Hammarskjöld replied that he would not resign, that he would continue to maintain the "independence, impartiality and objectivity" of his office unless he got new instructions from the Assembly. To resign, he said, would only serve to throw the world organization to the winds.

The Assembly, led by the small nations, gave Hammarskjöld a standing ovation. But a different reaction greeted the Hungarian leader, Janos Kadar, when he got up to speak. Dozens of delegates walked from the hall, leaving behind rows of empty seats.

Khrushchev's ultimatum that was delivered with icy ruthlessness left no doubt of the real purpose that brought him to the United Nations. This purpose was to destroy the United Nations or to hamper it or to render it ineffective as a working instrument. But he was in for a surprise. Many nations flocked to the support of

Hammarskjöld. Prime Minister Nehru of India, who conceded that he had been "reluctant to come" to the United Nations but said that "if there is the slightest possibility of my being helpful, I thought I should take it," threw his support to Hammarskjöld in the face of Russian maneuvers to oust the Secretary General. Canada's Prime Minister John Diefenbaker said a three-man presidium "would reduce the U.N. to innocuity and indecision." President Nasser had dinner with Hammarskjöld, which was interpreted as backing for Hammarskjöld against Khrushchev.

Act II: The Tide Turns

As the debates continued into the second week, each session opened with fewer and fewer delegates present, and those who did turn up were often late. By midweek the chamber appeared almost empty as Panama's delegate demanded more control of the canal, and Italy's Antonio Segni argued in behalf of Italian rule in the Algo Adige area of former Austrian Tyrol. Earlier in the week Canada's Diefenbaker struck back with a blistering attack on Khrushchev. He called Khrushchev the world's arch-imperialist, whose proposals for the United Nations were "unjust," "intemperate" and "absurd." That same afternoon, Fidel Castro of Cuba countered with a four-and-a-half-hour speech, in which he said at the outset, "We shall endeavor to be brief." His blows were directed mainly against the United States and what he termed its "aggressive policies."

However, all of this was preliminary to the week's main event—the appearance of Prime Minister Harold Macmillan of Great Britain. When Macmillan spoke about the disappointment of the world at the failure of the Paris summit conference, Khrushchev could take no more. He flung up an arm and roared: "Don't commit aggression!" Again when Macmillan taunted the Russian leader over "German militarism," Khrushchev pounded on the desk with his fists in disapproval. And again when Macmillan spoke of "fear and suspicion" and the need for the control of arms, Khrushchev arose to his feet shouting: "You accept our proposals on disarmament and we will accept any form of controls." Macmillan smilingly asked for "a translation, if you please," of the Russian's remarks. This humorous thrust along with the laughter of the floor that followed deflated the Russian somewhat. The Assembly gave the Briton a warm applause—far greater than that given to Eisenhower or Khrushchev. This was rated the best performance of the week.

Between Performances

Once away from the United Nations, the army of delegates plunged into a social whirlpool of dinner-table diplomacy. Within hours after Khrushchev had heckled Macmillan, the two men conferred for two hours. The exchange was termed "productive." There was also the "tea party of the neutrals," host of which was President Tito of Yugoslavia. This group endeavored to get President Eisenhower and Premier Khrushchev together in some sort of a Big Two summit meeting, but the effort failed.

Sometimes the diplomatic exchanges got mixed up, and often protocol was lost in the confusion of Manhattan. For example, one day Premier Khrushchev waited for thirty-five minutes on his doorstep for Fidel Castro. Another day Prime Minister Macmillan waited in vain for President Nkrumah, who was busy talking to Premier Castro. As for the newly admitted African nations, they were wined and dined and courted like a new girl come to town. They never had it so good.

Act III: The Grand Finale

In three short weeks the words and actions of Khrushchev had run the gamut between startling extremes. He denounced Hammarskjöld one day and gave him a bear hug the next. He shouted down Macmillan and then dined with him a few hours later. He raised the specter of an intensified cold war and sent arctic winds whistling through the United Nations and then denied that he was planning any cold war moves. In blockbuster fashion he denounced the United States as a "disgrace to civilization," called Generalissimo Franco a "hangman" and Chiang Kai-shek's Nationalist China a "rotten corpse" and demanded that the "corpse" be tossed "right into hell!" He threatened to break up the United Nations and start one of his own if Red China was not admitted. With arm-flailing rage he told of rockets pouring "like sausages" from Russian factories. He called Philippine delegate Lorenzo Sumulong a "jerk" and a "lackey" of Western imperialism and waved his shoe and banged it on his desk.

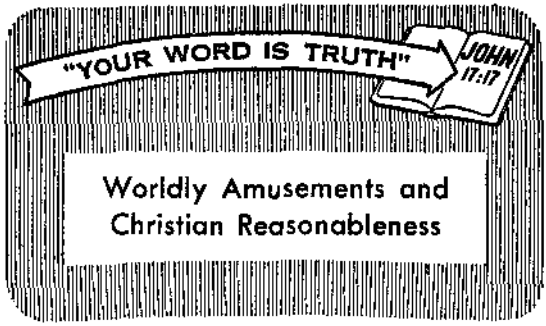
At times the United Nations General Assembly reminded one of a mausoleum and at other times of a waterfront barroom. At one point Khrushchev was so far out of order that Assembly President Boland flipped a master switch that ended all radio and television transmissions and cut Khrushchev off. At another time, furious Boland pounded his gavel so hard in an effort to restore order that the gavel head broke off. He then adjourned the Assembly. The non-Communists gave him a standing ovation.

What did Khrushchev achieve? Some say that in three short weeks this titan of world politics reduced himself to a caricature with his fist and shoe-banging tactics, that, instead of peacemaker, he became a haranguing Russian demagogue. One thing sure, he did not dominate the United Nations. He lost virtually every vote. He failed to remove Hammarskjöld. He failed to get the Assembly to admit Red China. He lost on an immediate debate respecting disarmament. He failed to get a condemnation of the U-2 flights. He failed to get the Assembly to forget the repression of Hungary and Tibet. He failed to frighten the small nations and the new members into following Soviet leadership. The only vote that he won was on "colonialism." What is more, his "shocking" personal behavior actually solidified the alliances of the West—and this was certainly not his purpose.

If the world had looked to the United Nations in hope during these three historic weeks, expecting to see the best in everyone, magnanimity from its statesmen, new ideas, good sense and tolerant hospitality at work; if it had hoped to witness great men peacemaking, responding to the call of the hour and the needs of the people, then it was left disillusioned indeed!

What did it see instead? "Only a parade of second-best," says James Morris, reporter for the Manchester *Guardian Weekly*, "a clash of mediocrities, foolish men strutting and squabbling, arid old quarrels pettily maintained, a city rancid with bigotry, a half-hearted spokesman for the Western world, a boor gesticulating for the East. Nothing has been achieved but a sharpening of old antipathies. Nothing has been inspiriting, comforting, ennobling, vivid. Our tears have all been bitter ones, our laughs have all been caustic. It would have been tedious beyond a man's endurance were it not for its ring of tragedy."

In years to come whenever men recall the Fifteenth General Assembly of the United Nations, the image before their mind's eye of this big show will not be one of magnificence, great men laboring for the betterment of mankind, but world leaders unable to achieve unity.



A CHRISTIAN is one who has agreed to do God's will and to follow in the footsteps of Jesus Christ. He is therefore accountable to God at all times as to how he uses his time, means and energies.

That is why the apostle Paul wrote: "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." If Christians had to keep strict watch in Paul's day, how much more do they need to do so in our day when, as the facts show, we are living in "the consummation of the system of things," with its "increasing of lawlessness." No question about it, we are now living in the "last days," when "critical times hard to deal with will be here," when men are without natural affection, without self-control, fierce, "lovers of pleasures rather than lovers of God."—Eph. 5:15, 16; Matt. 24:3, 12; 2 Tim. 3:1-4.

There are some professed Christians who are strongly opposed to all forms of worldly amusements, holding them to be of the Devil. Others, again, go to the other extreme and exercise no discrimination whatever in what they take in. Both extremes are bad. Since the Bible does not condemn amusements, we may not do so. However, there are certain things the Bible does condemn, and when worldly amusements err in these respects then Christians must avoid them.

Today motion pictures frequently deal at length with such crimes as rape, murder, adultery, fornication, sodomy and drug addiction. Even men of the world deplore this trend. Alfred Kazin, long-time teacher in leading universities in the United States, lambasts the modern theater for its "money-grubbing," its appeal to "the secret hunger for wickedness" in the rich middle class and for its "sensationalism at any price." And drama critic John Chapman says: "The theater is in atrophy because it has lost its faith in man. . . . When man loses all pride in himself, he will go—and his theater is already going fast." (*Time*, April 11; June 6, 1960) These strictures apply both to stage plays and motion pictures, because what is seen on the stage sooner or later is seen on the screen.

What has caused this corrupt trend? Turning away from God and his Word the Bible. The world has become materialistic, intent on physical pleasures and satisfying fleshly desires. They admittedly love money and do almost anything to get it. The lords of the entertainment industry do not care how many lives they corrupt by their suggestive and obscene amusements. They know that filth will always sell, whereas virtue must have stature to be a success. But above all must be listed the fact that Satan and his demons are determined to debauch all humankind.—Rev. 12:12.

Obviously, in view of such conditions, Christians must be exceedingly selective as to worldly entertainment. They should not wander casually into a cinema or other theater without first ascertaining what kind of picture is being shown. They must remember that 'whether they are eating or drinking or doing anything else, they must do all things to God's glory.' Just as a Christian does not live to eat but eats to live, so he does not live for the purpose of enjoying entertainment but enjoys enter-

tainment to help him to live. Entertainment may be educational or relaxing, instructive or diverting, serious or humorous, but in all events it should be wholesome. If it is, and time permits, Christians may attend it.—1 Cor. 10:31.

But if it is not, then they must remember the Scriptural counsel: "Let fornication and *uncleanness of every kind* or greediness *not even be mentioned among you,* just as it befits holy people, neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming." "Flee from the desires incidental to youth."—Eph. 5:3, 4; 2 Tim. 2:22.

Further, Christians are warned as to the kind of company they are to keep. "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) If we are not selective in the kind of entertainment we choose we may find ourselves spending from two to four hours "in the company of addicts, perverts, sadists, hysterics, bums, delinquents and others afflicted in mind and body," as reporter M. Mannes described the kind of people all too often portrayed in the theater. Better leave the theater with no further loss than your money than to associate with such persons. Would you eat food you found to be poisonous, just because you paid for it? And if such persons come into your home by means of the television screen, you show love of righteousness when you turn it off. —New York *Times Magazine,* May 22, 1960.

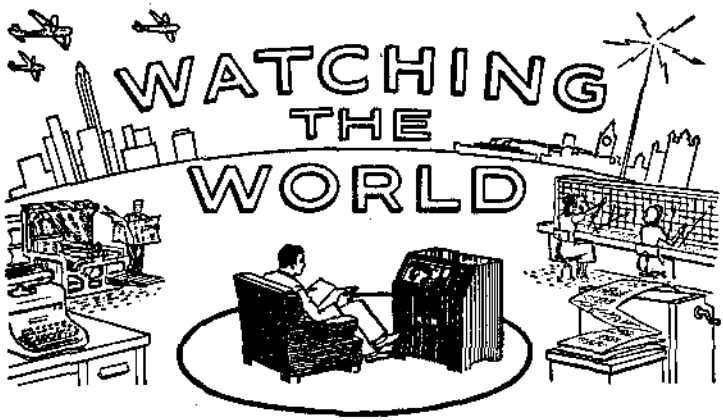
The same principle applies to sports. Some are wholesome and some are not. Those depending upon skill are; those depending on violence are not. In God's New World paradise, when his will is being done on earth as in heaven, men will not be knocking each other unconscious in the prize-fight ring, neither will they be torturing each other on the wrestling mat. Such amusements appeal to the depraved, the killer instincts in man, and so should be avoided. "Turn away from bad."—Prov. 3:7.

Further, to the extent that a person is high-strung, nervous, emotional, impressionable, to that extent he will enter more into what he sees and hears, but at the same time to that extent sensational entertainment will play havoc with his nervous energy and with his sleep.

Parents should be both discriminating and restrictive therefore in what they permit their children to see. Children are peculiarly susceptible, and because of their immaturity they cannot distinguish between right and wrong but find anything exciting appealing regardless of how bad it may be. Research has proved that the sleep of children is troubled and broken after having seen an absorbing picture. Parents concerned with the health of their children will restrict their children's movie-going and television-watching.

Christians will therefore be careful both as to the quantity and the quality of the amusements they attend. They will not become slaves of amusement but will exercise reasonableness. And in particular should they first inform themselves so as to limit themselves to what is wholesome. Then their attending amusements will also be done "to God's glory."

Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things . . . and the God of peace will be with you.—Phil. 4:8, 9.



Food for the Hungry

◈ On October 27 the United Nations General Assembly approved a Canadian-United States inspired plan to release surplus food to needy peoples of the world. A number of speakers from Asian, African and Latin-American lands warned against the dangers of releasing large supplies of food on the world market. They expressed fears that the plan would adversely affect their markets. Only after the plan was heavily amended did it pass.

Farm Crisis in Red China

◈ On October 24 the press agency Hsinhua stated that Communist China has ordered millions of young college and technical school graduates into manual labor on farms. This was interpreted as an effort to transform rural China into "a fine and happy countryside." Farmers of Red China, however, have suffered severely this past season from floods, drought and poor management. Doubtless, these millions of hands are to aid in the massive agricultural program.

Britain's First A-Submarine

◈ On October 21 the Dreadnought slipped down the launching platform in Barrow-in-Furness, England, to become Britain's first nuclear-powered submarine. The whale-shaped monster is designed to be a "sub-killer." Premier Khrushchev of the Soviet Union announced on October 20 that his nation had nuclear submarines equipped to fire ballistic missiles. The Soviets are estimated to have 450 to 600 submarines. The United States has 14 atomic-powered submarines and 29 others that are being built or are on order.

Kiev's New Subway

◈ The Russian press agency Tass reported that a 3½-mile subway has been opened in Kiev. The subway stations are reportedly decorated with white and rose marble.

El Salvador in Turmoil

◈ El Salvador has been under a state of siege since September 5. On October 26 six men took over the government in a bloodless coup and ended the siege.

Dope in the U.S.

◈ More money is spent for dope in the United States than anywhere else in the world. The high standard of living is blamed for it. Drug addicts registered number 45,000. There are, of course, an undetermined number not yet registered. The Maffia is believed to be behind most of the illegal drug traffic.

A Bible for Three Religions

◈ A Bible version not identified with any one faith but acceptable to Roman Catholic, Protestant and Jew is due to be released January, 1962. Scholars of these faiths are preparing it jointly. It is scheduled to be published in thirty paperback volumes.

Trading Stamps for Churchgoers

◈ Robert C. Boggs, minister of the First Methodist Church of Lake Wales, Florida, gave each of 190 churchgoers five green stamps and five "church stamps" for loyal attendance every Sunday evening. "It's my impression," said Boggs, "that some feel more at home where trading stamps are offered. . . . We want everyone to feel at home."

Warned of Excommunication

◈ The Popular Democratic party of Governor Luis Muñoz Marin received sharp criticism and opposition from a bloc of Roman Catholic bishops in Puerto Rico. Two pastoral letters were read from all pulpits on Sunday urging all Catholics not to vote for the Popular Democratic party. Msgr. Victor M. Nazario, chancellor of the Ponce diocese, warned Catholics on October 28 that anyone who voted for or supported political parties disapproved by the bishops of Puerto Rico were committing a "mortal sin" and could be "excommunicated." The reason for the bishops' stand is the refusal of the Muñoz Marin administration to repeal a law permitting the teaching of birth control and its refusal to grant school children time off from school for religious instruction.

Church Increases

◈ *The Yearbook of American Churches for 1961* shows Roman Catholic Church membership increased 3.4 percent, while the Protestant growth

was 1.7 percent. The estimated population growth over this period was 1.8 percent. The total church membership in the United States last year, as reported from 254 religious bodies, was 112,226,905. This represents a 2.4-percent increase over 1958, or 2,669,164 members. Church membership for 1959 in relation to the population stood at 63.4 percent, against 63 percent in 1958.

Nobel Prize Winner

◈ Seventy-three-year-old Alexis Léger won the 1960 Nobel Prize for literature. In announcing the award on October 26, the Swedish Academy called it "merely a confirmation of his international status as one of the greatest pioneers of modern poetry." His prize money will amount to some $43,700.

Yearning to Spend Their Yen

◈ Pleasure and amusement spending is on the rise in Japan. Sales of sporting equipment, cameras, tape recorders, phonographs and phonograph recordings are up. "Winky Dolls" have been sold by the millions. Pleasure houses are filled to capacity. Practically every Japanese wants to own a car. Business is booming and the cry is for more trade. Peiping is painting a rosy picture of trade opportunities. At the 1956 peak, the total Japan–Red China trade amounted to about $150,000,000. By comparison, U.S.–Japanese trade last year amounted to close to $2,000,000,000.

A Canadian Problem

◈ Foreign ownership and control is worrying Canadians. These figures tell why: "U.S. interests own or control 95 percent of Canada's auto industry, 89 percent of the rubber industry and 71 percent of the petroleum and natural-gas industry."

More Cash for Credits

◈ The U.S. Federal Reserve Board took steps on October 26 to strengthen the weakening national economy. It made possible the freeing of $1,300,000,000 of bank funds now held in reserve. The move was suggested to take care of the normal demand for cash and loans during the Thanksgiving-Christmas period. In France the government eased up on the credit reins to help business. In Britain there were more demands for easier credits. Canada is relying on "easy" money to ward off a recession.

World TV "Cheap"

◈ A mere $170,000,000 would bring world-wide television and telephone facilities right into your home, that is, if the money were invested in communication satellites and ground stations. This dollar figure was given to the Federal Communications Commission in Washington, D.C., as estimated by the American Telephone and Telegraph Company.

The New Japan

◈ Japan is a nation reaching out for the future. At the end of 1959, about 50 percent of the houses of Tokyo had television sets, 50 percent had washing machines, about 20 percent had refrigerators, some 25 percent had electric cookers and about 15 percent had vacuum cleaners. While almost every home throughout the nation is wired for electricity, has a radio and an electric iron, yet almost no Japanese house has central heating. Reportedly, fewer than 5 percent of the homes in cities have flush toilets. The average worker makes about $100 a month. Since Japanese buy few clothes and almost no furniture, have to pay small rents and their food is cheap, they manage to bank part of this income or buy luxuries with it.

America on Wheels

◈ In 1950 there were only 245,000 trailers in the United States, with about 750,000 people living in them. Today about 3,500,000 people live in 1,500,000 trailers scattered throughout the country.

Animal Diseases

◈ Leptospirosis and mastitis are costing United States farmers about $200,000,000 yearly in loss of cattle. Leptospirosis can be transmitted from cattle to swine to horses and even to man. Mastitis, a disease of the cow's mammary gland, is now believed spread by poorly managed use of the milking machine.

U.S. Traffic Toll

◈ The United States Safety Council estimated that between 37,500 and 38,000 persons died as a result of traffic accidents in 1959, and another 1,400,000 others received disabling injuries.

Tidal Wave Hits Pakistan

◈ Three thousand people lost their lives when a cyclone followed by a tidal wave hit East Pakistan on October 10. A seventy-mile-an-hour wind destroyed about 80 percent of the huts in its path. Many lives were lost when the tidal wave rolled in and washed many bodies into the sea.

Man Can Live Anywhere

◈ Man can live in comfort "anywhere in the world," said architect Theo Crosby on October 12. Man is able to make himself at home on the polar wastes and the arid deserts. Crosby concluded that "there is no reason why populations should not spread" and man someday populate the whole earth. The Bible says he will, and under ideal conditions.

Teen-Agers and Smoking

◈ The American Cancer Society is distributing a chart with these serious questions for teen-agers: "What are your chances of getting lung cancer? It depends on how much and how long you have

smoked. Half a pack of cigarettes a day? Your risk goes up eight times. Two packs or more? Twenty times greater." The cancer society is endeavoring through the schools and youth groups to woo youth away from smoking. Statistical studies strongly indicate that smoking leads to lung cancer.

Hearing for Millions

◈ An estimated 3,000,000 Americans with middle-ear deafness can be helped to hear again. Delicate surgery, under a microscope with specially designed miniature instruments, is paving the way to successful operations.

INTERPOL

◈ The International Criminal Police Organization, otherwise known as INTERPOL, was founded in Vienna thirty-seven years ago. Its chief and most valued scientific weapon still remains the radio. Some sixty nations are affiliated with the organization, and between them more than 60,000 cables were passed last year. The organization is supported by contributions from each affiliated country. Its yearly budget is $180,000. Its number one crime problem is dope.

World Population Growth

Every year there are about 48,000,000 people added to the some 2,900,000,000 that now live on the earth. Africa is rated as the most prolific continent, while southeast Asia the most prolific region. More than half of the world's population live in four countries—China, India, the Soviet Union and the United States. According to United Nations figures, 60 percent of the children born in El Salvador, the Dominican Republic, Honduras, the West Indies, Guatemala and Panama are illegitimate, while less than 1 percent in Albania and the United Arab Republic are so.

The U.S. Census Bureau reported on October 17 that the country's population was about 180,402,000 on September 1. This was an increase of 2,831,000, or 1.6 percent over last year's figure.

Dinosaur Discovery

◈ About ten miles north of Aix-en-provence, France, an almost complete skeleton of a dinosaur was unearthed in a sandstone tomb. This was the first of such findings in France. "What makes this discovery so important to paleontology," said Leonard Ginsburg, assistant director of the laboratory of paleontology of the Museum of Natural History in Paris, "is that for the first time anywhere fragments of dinosaur eggs and a dinosaur have been uncovered together." This was a small dinosaur, as dinosaurs go. It measured about thirty-five feet long and six-and-a-half feet high. Many dinosaurs are known to have been over 100 feet long.

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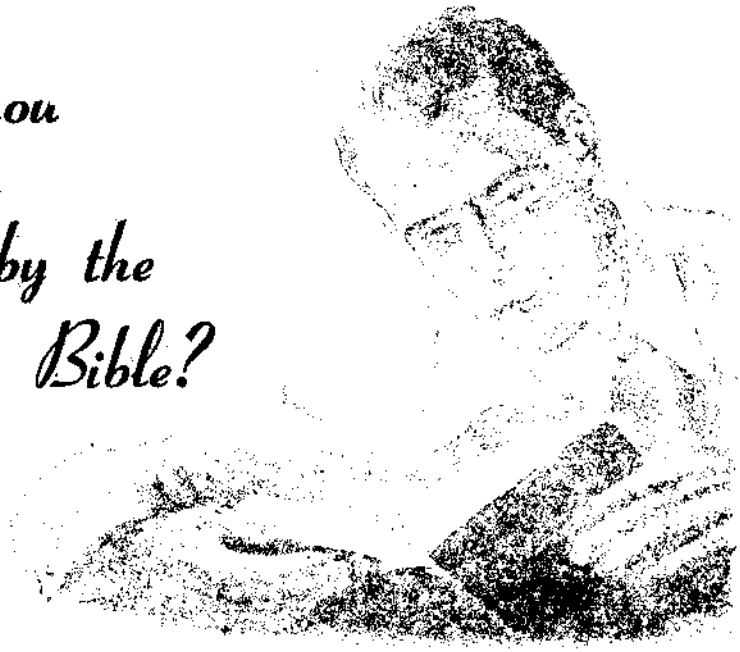

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Awake!

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The Kachin State of Burma — PAGE 16

How Dangerous Are Tranquilizers? — PAGE 20

DECEMBER 22, 1960

THE MISSION OF THIS JOURNAL

News sources that are able to keep you awake to the vital issues of our times *must be unfettered* by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak *freely to you. But it does not abuse its freedom.* It maintains integrity to truth.

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The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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Awake!
"Now it is high time to awake."
—Romans 13:11

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"UPON EARTH PEACE" —Among Whom?

"UPON earth peace." Throughout Christendom those words are heard time and again, especially during its holiday season. Yet the world has seen very little peace since those words were first said by an angelic choir at the time of Jesus' birth, more than 1,960 years ago. Instead of peace, friction, strife and war have been the rule. So much so that some have propounded the theory that war is the natural state between nations and that peace is unnatural and can last only so long.

Never have the nations been so armed as at the present time. The cold war between the East and the West is getting ever colder; there are tribal wars within the emerging African nations, while intense racial tension continues in the United States and South Africa. Nor is that all. Divorce and juvenile delinquency testify to ever-increasing strife within family circles, and mental and emotional illnesses testify to man's being at war with himself. "Upon earth peace"?

Then how are these words of the angels to be understood? While the English *King James Version* of 1611 reads, "On earth peace, good will toward men," modern versions restrict the peace to the deserving ones: "among men of good-will" (*NW*); "among men with whom he is pleased!" (*RS*); "to men that are God's friends." —Luke 2:14, *Knox*.

Yes, peace is not for the wicked. "The wicked are like the sea that is being tossed, when it is unable to calm down, the waters of which keep tossing up seaweed and mire. There is no peace . . . for the wicked ones," says Jehovah God. None of "them will actually know peace." And let it be noted that the wicked include, not only the morally bad, but all those that ignore or oppose God's kingdom: "He that is not on my side is against me, and he that does not gather with me scatters."—Isa. 57:20, 21; 59:8; Matt. 12:30.

This should not surprise us, for genuine and enduring peace is conditional, as are all God's blessings. Can we expect to be sound in mind and body and yet continue to ignore God's rules for mental and physical health? Neither can men and nations expect peace within and among themselves and yet ignore God's rules for peace. This principle applies to all peace. It is true of the personal, individual peace with oneself, "the mental or spiritual state in which there is freedom from disquieting fears, agitating passions and moral conflict." It

is true of peace between individuals, defined as "harmony in human or personal *relations;* mutual concord and amity." And it is also true of peace between nations and races, "the state of public tranquillity or quiet; freedom from civil disturbance, agitation or war."—Webster.

Blind selfishness simply is incompatible with peace. That fact even worldly statesmen recognize. Thus England's prime minister Macmillan, in his speech to the United Nations assembly, spelled out the reasons for their failure to decrease tension and armaments, namely, fear, distrust and suspicion.—*New York Times, September 30,* 1960.

Why this peace-destroying blind selfishness? Because man is not at peace with his Creator and Sovereign, Jehovah God. Some six thousand years ago perfect man rebelled against his Maker and thereby became God's enemy. With but few exceptions humankind has ever since, by its blind and selfish course of action, continued at enmity with Jehovah God and therefore without peace.—Jer. 10:10; Eccl. 7:29.

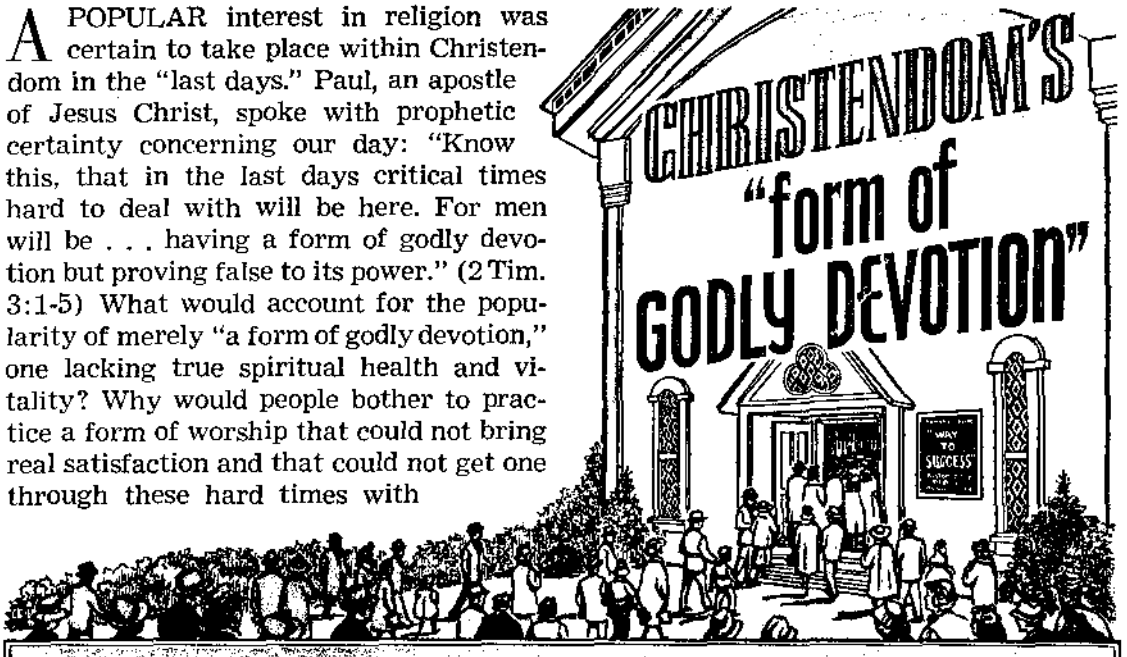
Because Jehovah God is "the God of peace" and "the God who gives peace," there simply can be no genuine and lasting peace for those at enmity with him, for those who ignore or oppose him and his *righteous principles.* (Heb. 13:20; Rom. 16:20) That is why God's kingdom alone can bring peace to this strife-torn and war-ridden earth of ours. For this purpose the God of peace has commissioned and empowered his Son, Jesus Christ, to be the Prince of Peace. Of him and his rule it was long ago written: "For there has been a child born to us, there has been a son given to us, and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Father for eternity, Prince of Peace. To the abundance of the princely rule and to peace there will be no end." No wonder that at his birth the angels sang, "Upon earth peace"!—Isa. 9:6, 7; Luke 2:14.

That Jehovah God can, does and yet will bring peace he is abundantly proving today. He has gathered together in peace hundreds of thousands of persons from all parts of the world, from all walks of life, from all races and of many tongues and nations. These have gained peace with God by dedicating themselves to him and by accepting Jesus Christ as their Savior and King. Being at peace with God, they have also gained peace with themselves and with one another, even as their God Jehovah promised: "Abundant peace belongs to those loving your law, and for them there is no stumbling block." "The inclination that is well supported you will safeguard in continuous peace, because it is in you that one is made to trust." "The things which you learned . . . practice, and the God of peace will be with you."—Ps. 119: 165; Isa. 26:3; Phil. 4:9.

Particularly at their national and international assemblies do these people, the New World society of Jehovah's witnesses, repeatedly furnish proof on a large scale that there is peace upon earth among those who are at peace with Jehovah God. The orderliness and happiness of their great throngs greatly impress all observers. This is true of them even when they come together by their tens of thousands from varied African tribes; thereby standing in contrast to the bloody tribal strife that has erupted in certain African nations with their emerging as independent nations. It is also true of them as small congregations, as family groups and as individuals.

Do you desire peace? Are you well-disposed toward God? Then investigate this remarkable modern phenomenon, the peace-loving New World society of the Christian witnesses of Jehovah, and let them help you to come to be at peace with God and part of their peaceful community.

CHRISTENDOM'S "form of GODLY DEVOTION"



HOW HAS CONFORMITY SHAPED MODERN RELIGION? IS SOCIAL PRESSURE PUSHING PEOPLE INTO PEWS?

A POPULAR interest in religion was certain to take place within Christendom in the "last days." Paul, an apostle of Jesus Christ, spoke with prophetic certainty concerning our day: "Know this, that in the last days critical times hard to deal with will be here. For men will be . . . having a form of godly devotion but proving false to its power." (2 Tim. 3:1-5) What would account for the popularity of merely "a form of godly devotion," one lacking true spiritual health and vitality? Why would people bother to practice a form of worship that could not bring real satisfaction and that could not get one through these hard times with success, that is, with the approval of God?

Social pressure and prestige play no small role in answering these questions. Many studies of religion in the United States, for instance, point to the power of conformity. "Studies . . . indicate that a good proportion of new church members," reported *Look* magazine for September 30, 1958, "join merely out of a desire to conform." Similarly, Stanley J. Rowland, Jr., wrote in his book *Land in Search of God,* concerning America's so-called religious revival: "Pressure to conform pushes a person to choose a faith."

Pressure to conform comes from various sources, even one's children, as writer Rowland indicates: "A cry against 'religious conformity' has gone up from some staunch individualists, especially in the newer suburbs. These people say they don't want to go to church or synagogue but are pressured into it, often through their children. Here's an example that includes other points as well. It comes from a resident of suburban Long Island, . . . an editor, and owner of a fine home. At the luncheon table . . . he leaned forward . . . : 'My friends are telling a joke about me. They're saying: "Alan isn't a Jew any more. He's a Unitarian. . . . " It started with the children. All the kids go to Sunday school—the Catholic kids, the Protestant kids, and the Jewish kids. Ours were left to play alone. . . . The kids pestered us to send them to Sunday school, and we didn't feel they should be left out. I'd take them to the synagogue, but I didn't like the service there. It's too conservative. Hebrew doesn't mean a thing to me. So we tried the Unitarian church. They mark both the Christian and Jewish festivals. . . . At first I resented being pressured like that

into going to services. It is pressure, you know. Nothing said really, just subtle pressure.' "

"Pattern of Religious Conformism"

That social pressure definitely impels many persons to go to church is one of the conclusions reached by Will Herberg, who reported his research findings in the book *Protestant—Catholic—Jew.* Concerning other-directed people, those who pattern their lives largely by the popular actions of others, he writes:

"Self-identification in religious terms, almost universal in the America of today, obviously makes for religious belonging in a more directly institutional way. It engenders a sense of adherence to a church or denomination and impels one to institutional affiliation. These tendencies are reinforced by the pressures of other-directed adjustment to peer-group behavior, which today increasingly requires religious identification and association with some church. Thus a pattern of religious conformism develops. . . . It is thus not too much of a paradox to assert that many of the inner-directed 'unbelievers' of the nineteenth century in a sense stood closer to, or at least less distant from, authentic biblical faith than do so many of the religious people of our time, whose religion comes to them as an aspect of other-directed conformism and sociability."

When people go to church mainly because it is the popular thing to do, what kind of worship is it? It is a mere "form of godly devotion"; thus it proves false to the power of true godly devotion for bringing about spiritual and moral fruitage in one's life. There is no power in this form of worship, because godly devotion is not really in the *hearts* of its practitioners. Pressure to go to church comes from the outside, and the impelling motive is not the desire to learn and to do the will of God. Such worship lacks power for right Christian works. The result is as the Bible declares: "They publicly declare they know God, but they disown him by their works."—Titus 1:16.

"Pattern of Healthful Words" Lacking

This absence of heart-motivated godly devotion is not the only reason for lack of spiritual power and health. This "form of godly devotion" is spiritually powerless because it does not meet the vital requirement spoken of by the apostle Paul: "Keep holding the pattern of healthful words." (2 Tim. 1:13) This "pattern" is absolutely essential to true worship.

The Holy Bible is the Book of "healthful words." Millions of copies have been sold in Christendom; most churchgoers have Bibles, yet they have not manifested spiritual health, power and vigor. What is wrong? They are not holding to the "pattern of healthful words." This "pattern" is the key for having godly devotion that is spiritually healthful. So merely possessing the Bible is not enough: One must live by the pattern that Jehovah God set down in the Bible for the followers of the Lord Jesus Christ. One must live in harmony with the commandments and purposes of God as they are revealed in the Bible. One must hold to the unchanging pattern that Jesus Christ left us by his example: "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21) So having the Bible and even being sincere are not enough.

Further, how could the churchgoing masses hold to the "pattern of healthful words" when the clergy themselves have become ensnared by the "pattern of religious conformism"? As a result the clergy do not have or hold to the right pattern. The clergy have juggled God's words around so they can conform to whatever

is popular with the people and with other clergymen. The Book of "healthful words" has to be presented in the right way if such words are to have a beneficial effect on human minds and hearts, infusing power for spiritual health. Juggling God's words around and mixing them with pagan doctrines, traditions of men and modern psychology is not the right way to handle God's Word. Trying to function more as psychiatrists than ministers, the clergy have spawned the "peace-of-mind" and "way-to-worldly-success" cults. Commenting on the clergy's conforming to whatever man-made pattern is in vogue, J. Paul Williams writes in his book *What Americans Believe and How They Worship:*

"It is unfortunately true that a bandwagon psychology shapes the thinking of many Protestant clergymen. . . . In spite of Protestantism's successful espousal of freedom in religion, many Protestant clergymen, perhaps most, exhibit a tendency to follow in sheeplike fashion the opinions of the strongest personalities which are currently expounding Eternal Truth. The psychology of clergymen at this point is much like that of physicians, professors, businessmen. Harry Emerson Fosdick said . . . that when he was a theological student Biblical criticism was the all-important concern of the clergy. Somewhat later, optimistic Liberalism was dominant. Then came the Social Gospel. And now we have Neo-orthodoxy. Fosdick said he hoped he would live long enough to see what would come next."

The clergy and their parishioners who follow the pattern of this world thus are, as the Bible says, "babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men." (Eph. 4:14) Only by "holding the pattern of healthful words" may Christians avoid being tossed about by every wind of popular teaching. By holding to the divine pattern, Christians benefit from "healthful teaching." Such is not the case, however, when religious teachers pattern their preaching to please people, just as it was foretold for our day by the prophetic Scriptures: "There will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled."—2 Tim. 4:3.

'Pagans in the Pews'

With millions of persons practicing a clergy-pandered, devitalized "form of godly devotion," little wonder the churches are filled with persons such as those mentioned by cleric John W. Van Zanten of Roslyn, New York, who said: "There are many agnostics, if not atheists, not to mention pagans, in the pews."—*Redbook,* November, 1957.

No wonder churchgoers need conversion, as Professor Elton Trueblood has said: "Our main mission field today, as far as America is concerned, is within the church membership itself. . . . [Our] task is to try to reach the present membership of churches with a message of such vitality that all experience conversion within the church, rather than a conversion to the Church." (*The Christian Century,* February 17, 1960) But there can be no "message of vitality" without holding to the "pattern of healthful words," and the present state of Christendom shows the clergy do not have this divine pattern.

But why 'pagans in the pews'? Why would anyone bother with a spiritually devitalized form of worship? Because there are some advantages in keeping up a "form of godly devotion." As Vance Packard reports in the volume *The Status Seekers:* "For the majority of American Christians . . . going to church is the nice thing that proper people do on Sundays. It advertises

their respectability, giving them a warm feeling that they are behaving in a way their God-fearing ancestors would approve, and adds (they hope) a few cubits to their social stature by throwing them with a social group with which they wish to be identified."

Thus churchgoing aids one in keeping respectability. A person might be branded as being ungodly or, worse yet, Communist if he did not belong to some church. It is "safer" to keep up an outward form of worship. How true this is also in some lands where the Roman Catholic Church is the dominant religion! Take Spain, for instance, where, as Herbert L. Matthews reports in his book *The Yoke and the Arrows*, "religion is so bound up with the State and the Church is so powerful that it takes daring in small communities and parishes, where one is well known, to stay away from Church on Sundays and holydays, especially if one is middle- or upper-class."

Clearly, then, this mere "form of godly devotion" does not bring satisfaction and inner contentment. Not holding to the "pattern of healthful words" and not having godly devotion in their hearts, such formal worshipers change with the religious climate. When religion becomes unpopular, they will renounce religion! They will hold to the worldly pattern of conformism.

In some countries, such as Denmark and England, churchgoing is not popular, and the masses stay away from the churches. A popular wave of agnosticism has swept through Britain, causing a decline in churchgoers, reports W. E. Sangster, general secretary of the Homes Missions Department of the Methodist Church in England. "We can't get more than 10 percent of the English people to attend church," he says. "The shift in population has broken many of the social relations which encourage people to attend a church in their neighborhood." (Dallas, Texas, *Times Herald*, February 4, 1958) So those who practice a "form of godly devotion" go to church or stay away, depending on what is expedient and what is popular.

No one will get through these hard-to-deal-with "last days" by conforming to the world. The only way to success is to get godly devotion in one's heart. Do not use godly devotion as a means of selfish gain. "To be sure," the Bible tells us, "it is a means of great gain, this godly devotion along with self-sufficiency." (*1 Tim. 6:6*) But the masses of formal worshipers do not have self-sufficiency; there is no real contentment. For real contentment Christians must do as the apostle Paul counsels: "Be training yourself with godly devotion as your aim. . . . godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." —1 Tim. 4:7, 8.

Because the New World society of Jehovah's witnesses holds to the "pattern of healthful words," they are able to straighten people out of religious confusion and help them train themselves with this beneficial godly devotion. By means of their regular house-to-house visitations, they are helping thousands of persons shun this world's futile forms of worship and hold to the pattern that leads to spiritual health. Only by practicing true godly devotion will the Christian get through these hard times with success, to his own salvation and to the glory of God, the Originator of the "pattern of healthful words."

Make me understand, that I may observe your law and that may keep it with the whole heart.—Ps. 119:34.

QUEBEC'S FIRST French DISTRICT ASSEMBLY

By "Awake!" correspondent in Canada

AN ALL-FRENCH district assembly of Jehovah's witnesses in Quebec! Never before had there been one in this Canadian province, where well over 50 percent of the population are of French origin, but one was scheduled for September 1-4 in the Verdun City Auditorium. Here was a real milestone in Jehovah's witnesses' fight for freedom to worship God!

For thirty years the fight has gone on here for freedom to preach the good news of God's kingdom. In the face of what seemed impossible odds, Jehovah's witnesses had worked and planned for this time when the comforting Kingdom message might be preached in Quebec just as widely as in other parts of Canada.

From the very beginning, the religious enemies adopted nuisance tactics—false charges of every description against the peace-loving ministers of the good news. They were confronted with charges of peddling without a license, disturbing the peace, blocking traffic, sedition, blasphemous libel, and so forth. In the years from 1924 to 1956, there were 1,774 court cases pending, with bail running into tens of thousands of dollars.

The peak of opposition appeared to be reached in the years 1945-1946, when the late premier and attorney general of the province, Maurice Duplessis, declared "war without mercy against the Witnesses of Jehovah." Things looked black indeed, but the faithful ministers continued to preach. During all these years the fight in the courts went on. After running the gamut of the lower courts, case after case reached the Supreme Court of Canada, where, freed from the stifling atmosphere of prejudice in Quebec, opportunity was given to argue fully the case for freedom to preach. Thus far, Jehovah's witnesses have gained five major victories in the Supreme Court of Canada. Thereby they have not only established certain basic rights, but also earned the respect of multitudes of fair-minded people in Quebec.

Peace-pursuing Assembly Opens

Entering the city of Montreal, I made my first stop at one of the eight beautiful Kingdom Halls that have been purchased or constructed in Montreal during the past ten years. After visiting the Kingdom Hall that was in use as the headquarters for the assembly administration, I proceeded to the large city auditorium in Verdun (part of greater Montreal), which had been engaged for our sessions. The four hundred Witnesses who volunteered for the assembly's cleaning department had done an excellent job. In just a few hours this brigade of willing workers, equipped with water pails, cloths, brushes and soap, cleaned the auditorium's seats, putting them in spotless condition for the opening of the assembly.

Assemblies heretofore in Quebec had been organized and administered largely by English-speaking brothers. Now as I made a tour of the various departments, I noted that the entire responsibility for organizing and preparing this all-French assembly was in the hands of French-speaking Witnesses—men who, not many years before, had been enshrouded by enslaving traditions and pagan dogmas. But

now, by reason of the preaching of the good news, they had learned the truth and were themselves helping other French-speaking persons to hear the Kingdom message. English-speaking Witnesses volunteered and rallied to their assistance where they could; but the responsibility rested with our French-speaking brothers, and they were doing an excellent job.

How wonderfully satisfying to sit on the bleachers and behold that crowd of 1,307 persons who were on hand for the first day of the assembly! Looking around at all the happy faces, one could certainly see that peace had come to these people. There was no sign of hardness or bitterness because of the persecution some of them had been through. Here was a gathering of freedom-loving men, women and children who humbly, meekly and with gratitude to Jehovah God drank in the timely counsel they were receiving on such subjects as "Pursue Things Upbuilding to One Another," "Build Productive Family Circles," "Exercising Patience" and three hour-long lectures on the Scriptural standards for marriage.

The whole Montreal area knew about our public lecture, "Security During 'War of the Great Day of God the Almighty.'" Advertising was done by four-by-eight-foot billboards throughout the city, a hundred thousand handbills, overhead car signs and personal calls from house to house.

Police Pursue Peace with Witnesses

Once in a while a police cruiser could be seen passing by, observing the peacefulness of the Witnesses. Here was a much finer peace prevailing than what could be brought about by any police force, for all the Witnesses were pursuing peace with the Most High God, Jehovah, and with their Christian brothers.

What an altered situation as to the police! Not many years ago, to be one of Jehovah's witnesses meant possible arrest at almost any time. In fact, right in this municipality of Verdun, a woman witness of Jehovah was arrested when simply walking down the street. It took much expense and time and court hearings before this was finally ruled a false arrest; and the Quebec authorities had to pay considerable in the way of damages. Many of the law officers at that time were operating without law; but now, as a result of our long battle in the courts, they find it best to abide by the law themselves.

Illustrating this change of circumstances in the province is an experience related by one of the Witnesses who had been calling from house to house, teaching the people from the Bible God's Kingdom truths. As he was getting into his car to leave the area, he noticed a police cruiser on the same street but thought nothing of it. Not being certain of the location of his next territory, he decided to go to the City Hall for a map. While there he happened to hear a two-way radio conversation between a police cruiser and the police dispatcher. "I cannot find these people anywhere," was the message coming in from the cruiser. Replied the dispatcher: "Whom are you looking for?" The reply came back: *"Témoins de Jéhovah"* ("Jehovah's witnesses"). "What do you want them for?" "They're selling Bibles." "Leave them alone" was the final instruction by the dispatcher. The minister went off with his map and with a much higher appreciation of his freedom to preach Bible truths in this province.

Public Talk and Baptism

What a grand assembly this proved to be! Attendance climbed to 1,577 on Friday and then to 2,161 on Saturday. What would be the attendance on Sunday? At the public lecture there were 3,219 persons. This indicates that over 1,000 persons who were

not Witnesses came to hear the French talk "Security During 'War of the Great Day of God the Almighty.'"

Following Saturday's discourse on dedication, fifty-six candidates stepped forward for water baptism, an indication that Jehovah's sheep here are being found and fed. Moreover, the brothers were elated over the fact that the Society's president, N. H. Knorr, took time from his busy schedule to come up to Canada to serve this all-French assembly. How encouraged and edified they were to hear his timely counsel as he spoke to the assembly on Sunday morning and again on Sunday afternoon! Enthusiastic applause greeted his release of *"Make Sure of All Things"* in the French language, a Bible aid that they had long looked forward to receiving.

One of the persons baptized at this French assembly had, only a few months before, been an inmate of a monastery. Some months ago one of the paupers approaching a monastery in search of a meal had with him a copy of the Bible study aid *"Let God Be True."* The monk noticed the book and asked if he could read it. He read it and reread it, being convinced of its truth. Thereafter as the monk passed the Witnesses on the street, he would courteously tip his hat and bow to them, a most unusual thing for one garbed in the habit of a Catholic religious order. Finally, he braced himself and approached one of the Witnesses, introducing himself as one looking for the truth. A Bible study was started, and it resulted in this man's dedication to Jehovah God and his baptism at this assembly.

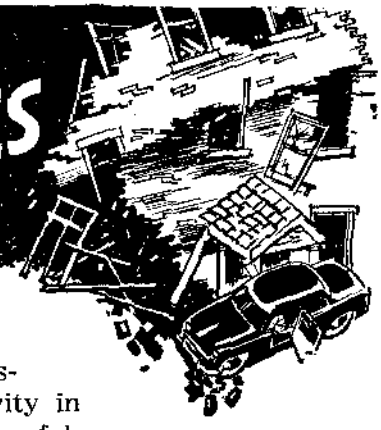
Some encouraging figures came to the fore during the assembly. In Quebec there is now one minister of Jehovah's witnesses for each 1,764 inhabitants. Fifteen years ago there were 13 congregations with 300 ministers. Today there are 66 congregations and 2,900 ministers.

In his closing remarks Brother Knorr pointed to the many privileges and opportunities that lie before all faithful Kingdom ministers in this province and made reference to "your next all-French assembly." This was indeed encouraging, for it points forward to future assemblies here. Truly with this first French district assembly a milestone has been passed in Quebec. We lift our hearts in gratitude and praise to Jehovah God, the One who has instilled in his Witnesses the zeal and determination to press ahead so that multitudes of others sitting in darkness may be brought forth to the light of truth and life.

Moral Integrity Rewarded

Edwin Rosenberg, co-owner of the Alexander Bag and Barrel Company of Inkster, Michigan, lost his wallet when attending a baseball game at Briggs Stadium, Detroit. He felt sure someone had picked his pocket. Two months later the cleaning crew of Jehovah's witnesses swept through the stadium in preparation for their Peace-pursuing District Assembly. The wallet was found wedged in the metal construction of a seat. It had $195.00 in cash and $616.00 in checks, plus important papers and credit cards for hotels, department stores, air travel and gasoline. It is a wonder that the stadium's cleaning crew did not find the wallet, because they clean up after each game. Rosenberg was notified. He came to the stadium to claim his wallet, greatly surprised at seeing it again. Obviously impressed with the moral integrity of the finder, he rewarded her with $100.00, which she promptly contributed to the convention fund.

TERRIFYING EARTHQUAKES ROCK THE GLOBE



WITHIN three months, early in 1960, the earth trembled and rocked in one of the most sustained periods of earthquake activity in history. Three major catastrophes followed in such quick succession that there was scarcely time to absorb the details of one before the other smashed its way into the news.

Beginning the parade of major devastation was the shattering of Agadir, Morocco. The great earthquake took only twelve seconds, but in that time the earth under Agadir moved four feet to one side, then twisted back again. A tidal wave swept 300 yards inland. The city was reduced to rubble, 70 percent of it was destroyed and 12,000 people were killed. One of the gravest disasters in Morocco's history, this earthquake was remarkable in that it occurred in a region where tremors of this magnitude are virtually unknown.

A few weeks later a stomach-wrenching earthquake jarred the Persian town of Lars. From underneath the Zagros mountain range came fifty seconds of destruction that flattened its buildings, killed an estimated 500 to 700 and rendered half the population homeless. Included in the dead were most of the seventy girl students at one school.

Then in May came the most powerful shocks of all. Within a few days 600 miles of Chile shuddered and reeled from massive blows unleashed by titanic forces under the earth. Cities were left in shambles, thousands killed, hundreds of thousands left homeless; 65 percent of the population was affected. Mountains disappeared. Tidal waves, avalanches and volcanic eruptions resulting from the earthquake buried many under masses of shifting terrain. Adding to the devastation, inactive volcanoes erupted, belching smoke and hurling debris 10,000 feet into the air. New volcanoes and mountains were born, islands sprang up offshore and lakes appeared; while old mountains toppled, islands and lakes disappeared. The entire topography of southern Chile was remade in a few cataclysmic days!

Almost unnoticed due to the ferocity of these three calamities were other death-dealing earthquakes during this same period. In Algeria, Bengal, Assam, Albania, Mexico and elsewhere, the earth quivered mightily.

Where Will They Strike?

The earth's crust is never still. Each year there are an estimated 1,000,000 earthquakes throughout the world! These can be roughly grouped as follows: 1 great, 10 major, 100 destructive, 1,000 damaging, 10,000 fairly strong, 100,000 felt over a wide area, and the rest detected primarily by instruments. About 80 percent of this seismic (from the Greek word *seismos*, meaning "earthquake") energy is released in a belt girdling the Pacific Ocean. A secondary belt starts in the Mediterranean area and runs eastward to the Himalayas in Asia; it is responsible for 15 percent.

While the overwhelming majority occur in these two major belts, no place on earth is immune from earthquake activity. Agadir was not directly on the known earthquake belt. Also, in the United States, for example, there is hardly a state that has not experienced a quake, even though the large share of earth shocks is absorbed by the West Coast.

Cause of Earthquakes

The superstitious ancients believed the earth was supported on some animal. Earthquakes were attributed to movements of that support. In recent times scientists have studied the phenomenon with delicate instruments and can determine the basic cause more accurately.

Gigantic forces at work in the earth constantly mold, shape and settle the surface. These forces build up stresses below the earth's crust. Under this terrific pressure the subterranean bedrock yields and breaks. As the rocks split, they grind against each other. Enormous energy is released in all directions, and vibrations fan out from the center of the disturbance. The greatest damage is caused immediately above this center. The position of the shift in rock is along a break called a fault. When the earthquake takes place along a previous fault or fracture the shock may come before maximum energy can be built up.

The earthquakes resulting from these structural changes are called tectonic earthquakes. Ninety percent fall into this category, including almost all the serious ones. The most frequent are close to the surface, down to about 40 miles. Some take place as far down as 500 miles.

The cause of most earthquakes was discussed by Dr. Arthur Beiser of New York University in his recent volume *Our Earth*. He states: "Most evidence points to sudden movements of solid rock along faults in the earth's surface as the cause of earthquakes. Such faults are the scars of earlier fractures in the crust, which occurred when the stresses developed within the earth became too great for the rock to support. An additional stress, if large enough, may cause a further slippage, and this slippage in turn sends out shock waves which may be felt over thousands of square miles in the case of a major earthquake. As far as the earth's interior is concerned, an earthquake is like a vast explosion which sends out vibrations everywhere." Some 750 seismograph observatories keep on a constant alert for these shock waves.

A small number of earthquakes, some 7 percent, are caused by volcanic shocks and about 3 percent are classified as caving-in quakes.

Results Catastrophic

Major earthquakes during the twentieth century have taken an appalling number of lives. One virtually destroyed San Francisco in 1906, killing hundreds. Here the earth shifted twenty-two feet laterally and sixteen feet vertically! Fires raged for days and were stopped only after dynamite crews destroyed thousands of buildings to create a barrier the flames could not leap.

The Messina Straits earthquake in Italy, 1908, resulted in a total of 200,000 dead or missing. Three shocks accomplished this and lasted only thirty-two seconds. Strange things happened. *Science Digest* of January, 1959, reported: "One woman was buried eight days in the rubble. She was fed with food and water dropped in a basket through a hole. While trapped there, she bore her first child. A woman in Taormina woke at the first shock, put a pillow over her face to protect it from falling plaster, held firm to the sides of the bed and, the next minute, she found herself in the street, perfectly safe, without a scratch. Her room had been on the fourth floor."

The Tokyo-Yokohama earthquake of 1923 originated beneath the outer portion of Tokyo Bay, where great changes were noticed afterward. In places its depth increased 690 feet and decreased 820 feet! High-velocity winds fanned fires, and tidal waves added to the horror that accounted for 143,000 dead and missing.

One of historic force in Yellowstone Park, Montana, in 1959, moved mountains. In Madison River Canyon a mountain face 1,300 feet high and half a mile wide crashed down on sleeping campers. Eighty million tons of earth and rock dammed the Madison River. This was *ten times* as much material as contained in huge Hoover Dam and could have covered Manhattan Island to a depth of two feet. One man said the quake sounded "like a heavy train crossing a trestle." Another gave this description: "The ground got right up and shook, like a horse galloping."

While tremors such as these accounted for spectacular loss of life and changes in the earth's surface, they were by no means the greatest.

The Greatest of All

In the border area of Assam, China and Tibet at the eastern end of the Himalayan mountains, on August 15, 1950, a monstrous upheaval, the greatest ever recorded on modern seismographs, set a record for violence and frightfulness. The jolts lasted only minutes, but it took years for the destructive forces let loose to run their course.

A terrifying rumble began the onslaught. Men, animals and small buildings were tossed into the air. An estimated two billion tons of rock and earth tumbled down and created huge lakes as it dammed up large rivers. Prime Minister Jawaharlal Nehru of India described what followed: "When the rivers broke through they came down with a rush and a roar, a high wall of water sweeping down and washing away forests, villages, fields and gardens. These rivers had changed their color and carried sulphurous and other materials which spread a horrible smell. The fish in them died. Whole villages, elephants, cattle, human bodies, big game and an endless mass of trees floated down these raging waters." Frightened or injured wild beasts left their jungle homes and stampeded toward the populated fringes, terrifying inhabitants.

The extent of the upheaval was verified by airmen flying over the area who reported that entire mountain chains had changed form. Some 10,000 square miles, the home of an estimated 500,000 people, was turned into a desolate wilderness, and thousands were killed. This earthquake had a magnitude of 8.7 on the Richter scale, which measures the quake by the amount of energy released. The San Francisco quake measured 8.25.

Two other earthquakes approached this one in magnitude. One rumpled the earth's surface in the Gobi area of Outer Mongolia in December, 1957. Mountains split and peaks toppled. Rivers shifted course, new ones were created and huge chasms opened up, one 155 miles long.

The other, of only slightly lesser intensity, was the Chilean, in May, 1960, listed as 8.5 on the scale. This disaster was unique in that at least four major quakes struck quickly. What was thought to be the large one was merely the forerunner of three more giants. One survivor commented: "The earth was moving back and forth so that you couldn't stand up. When I tried to walk through the front gate, I found I was moving backward and fell down. I looked back and saw about ten feet of our yard sliding down an embankment."

"Tsunami"

The Chilean tremors generated gigantic tidal waves that circled out from the

quake area and sped along the entire Pacific, pounding so fiercely into Japan, Soviet Asia, Okinawa, the Hawaiian Islands, New Zealand, Australia and elsewhere that some 350 lives were lost and hundreds of thousands were left homeless.

Scientists prefer not to call these "tidal" waves, since the sun and moon are not responsible for them. Some call them "seismic sea waves," others use the Japanese term "tsunami." Destructive in any language, these tsunamis pick up height as they approach shore lines and travel at speeds of better than 450 miles an hour, stretching across scores of miles. Before one strikes there is an enormous withdrawal of water at the shore, exposing the ocean floor and stranding fish far beyond the lowest tide. Then the giant wave smashes its way inland. Some reach heights of 200 feet, as did one in Alaska, in July, 1958. A report stated: "The waters of a small bay were thrown 1,800 feet up a mountainside in a titanic flood which swept away great forests as though the trees were matchsticks."

Increased Activity

It is significant that the three giant earthquakes in Assam, Mongolia and Chile have all struck within the last ten years! Many other areas have reported their worst in fifty years. The *Scientific American* magazine noted: "Major quakes used to occur in clusters, each period of activity being followed by a rest period. Since 1948 the pattern has entered a new phase, with approximately one great quake a year."

A university seismologist declared: "Something is going on all over the planet that is hard to put a finger on. Great forces are at work stirring up things far underground, causing vast land drifts on several continents. The further you are from the last big earthquake, the nearer you are to the next."

What to Do

The first two or three seconds determine whether the earthquake will be a severe one or not. If the first tremors are strong and rapid so that things immediately begin to fall down and walls crack, then the center is nearby. The following major shock shortly thereafter will be about ten times as severe. If the quake is far away, the first tremors will be weak and it will take more time for the principal one to arrive.

Try to get out into the open before the principal tremor hits! Extinguish all flames to prevent fire. If you cannot get out into the open in time, then take refuge under or alongside massive pieces of furniture or stand in a strong door frame. At the bottom of hills there is danger from landslides, at the base of cliffs from rock slides, and in the mountains from avalanches.

The worst danger is over in about a minute. The aftershocks are not as dangerous, although buildings already severely damaged may then collapse. Since the water supply is generally disrupted during severe quakes, where possible, try to extinguish fires without water. In coastal areas beware of a telltale drop in the water level, for it may herald a tsunami.

However, there is a far more important warning to heed. It was that sounded by Jesus when he gave the composite sign to indicate the near end of this wicked world. One significant part of that sign, he foretold, would be "earthquakes in one place after another." (Matt. 24:7) These, along with many other visible evidences, stamp our generation as the one Jesus pinpointed that would see God wipe out wickedness and replace a corrupt order of things with the extension of His Kingdom rule earthwide. This is the deeper meaning behind the terrifying earthquakes that have rocked the globe.

The KACHIN STATE OF BURMA

By "Awake!" correspondent in Burma

TAKE a map of Burma and run your eye over the upper part of the country. Do you notice that narrowing portion of territory thrusting north between China and India? Most of this area comprises the Kachin State of the Union of Burma. It includes some 40,000 square miles, much of which is mountainous and covered with heavy jungle.

The name "Kachin State" is somewhat of a misnomer as far as the nationality of its one half million people is concerned. It is doubtful if more than 50 percent of the inhabitants are of the Kachin tribe. There are large numbers of Shans and Chinese as well as mixtures of these different races through intermarriage. There are also Burmese, Gurkhas and others.

The two most important cities here are small when compared to Asian standards. Myitkyina, the capital, located to the north on the Irrawaddy River, has a population of 10,000. The next important town is Bhamo, situated at the junction of the Irrawaddy and Tapeng rivers in the southern part of the State. This is a beautiful town with a range of mountains some 7,000 feet high making a striking background to the east.

Natural Beauty

The Kachin State is indeed a place of great natural beauty. One can stand, for example, on a foothill a few miles east of Bhamo and gaze at a scene that looks like a little bit of paradise. In the foreground a bamboo-flanked stream babbles along. Beyond the stream the light green of checkered paddy fields stretches back to a heavy mass of trees of darker green. Farther back again, the dark-green jungle-clad Sein Lone mountain range rears up into the sky. What a picture to remind one of the Creator's power and wisdom!

But wait! Something attracts our eye to the stream in the foreground. What is that black object in the pool that the long-legged white bird is standing on? Why, that is the head and shoulder of a big black buffalo, which is lying down with most of his body under water. See how long his curved horns are! As for the paddybird, he is carefully picking flies out of the big fellow's shaggy hair. Both bird and animal are obviously enjoying the process. Such strange partnerships of the wild are common here.

Running the eyes over this tranquil scene again, one indeed feels very close to paradise, and this feeling is enhanced as the quietness is broken only by the peaceful cooing of a nearby dove.

Hard-working Women

Kachin and Shan women work very hard, frequently more so than do their men. Many of the women rise early in the morning and are off before dawn to tramp miles to the bazaar, carrying heavy baskets of vegetables to sell. Often they carry a baby along at the same time. After market they must walk all the way home again. Here we notice a striking difference between the Shans and Kachins when it comes to the method used for carrying a load. The Shans carry a stick on the shoulder with a basket on each end, whereas the Kachins carry a single deep basket on their backs by means of a rope with a band

passed over the forehead against which they lean as they plod along with their heavy burdens.

Wearing dark jackets, short sarongs and colored knee-high leggings, the Kachin women will tramp along to markets in groups, chatting as they go. Sometimes husband and wife will walk side by side, with the husband also carrying a load. More often the man will stride ahead bearing only a long sword, or dah, which is usually carried in a wooden scabbard slung across his back. These dahs, which are not actually used around town, are part of the Kachin national dress, and the man would not feel respectable unless he carried it. On jungle trails dahs are very necessary to slash away creepers or branches, which often choke the path.

There is something different about the way the village women in this intensely interesting country do their housework. Throughout the world women usually do the bulk of their housework *in* the house. But not the Kachin women! A good part of theirs is done *under* the house! Most houses are built of bamboo and thatch, with some of lumber, and are usually raised up some five to seven feet above the ground. Here the lady of the house does much of her work, such as making the pretty black and red Kachin shoulder bags and pounding out the family rice supply with the heavy, cumbersome, handmade rice pounder.

Lush Forests

The forests of the Kachin State are fascinating. Trees are conspicuous by their strange, grayish-brown trunks and giant leaves that may be upward of a foot long and eight inches wide. Long creepers spiral their way up to the top of many trees, large and small. These creepers may be no thicker than a man's wrist, but the grip that they get on a tree is unbelievable. Occasionally one sees a creeper that has buried itself two inches or more into the trunk of a tree in a boa-constrictor-like grip that will be broken only when one or the other is cut down or dies. Banyan trees are like octopuses of the wilds. Banyan seeds dropped by birds into the crotches of other trees will sprout and send down roots to the ground. Then they gradually proceed to enmesh and choke the life out of the foster tree.

Another striking feature of the forest is the great variety of orchids that one sees on every hand. These also apparently grow from seeds dropped by the birds or carried by the wind onto the branches and trunks of certain trees, often far aboveground. During the rains of April and May these orchids produce a profusion of beautiful flowers, some yellow, some purple, others white, still others in color combinations, until some trees are actually abloom with orchids! What a sight for nature lovers!

Obviously, in a heavily forested country, forest products occupy a chief place in the economy. The most valuable timber product here is teak, highly prized for its durability and beauty. Much of it is exported

and is in great demand. Burma is one of the few countries in the world where the teak tree grows, and it is an important source of foreign exchange. The cutting and sale of teak is closely controlled by the government, and a strong staff of forest rangers patrols the forests and carefully checks every teak tree and every teak post that is cut or sold. Woe to the man who cuts a tree without permission, though it may be growing on his own property! He will be heavily fined.

Immense numbers of slender bamboo poles grow in the forests and are in big demand for building, scaffolding and fencing. These are lashed together in large rafts and, like the teak logs, are sent down the Irrawaddy River more than a thousand miles to Rangoon. Groups of men travel along on each raft, living in little thatched huts. Indeed, on larger rafts whole families travel along together in perhaps half a dozen huts. As the journey may take months, everything goes along, in some cases even the family chickens!

Beware This Forest Pest!

Fascinating though these eastern forests may be, there is a pest that lurks here that can surely spoil the pleasure of a woodland jaunt. This pest is not the prowling tiger, even though he is present in the deeper jungle. Neither is it the marauding mosquito, which is also prevalent in strength. Rather, it is the persistent, blood-sucking leech, which dogs one's footsteps as he walks, especially in thick grass.

Mr. Leech is active all year long except during the cold season. The stroller in the bush is sure to find himself unwilling host to one or more of these loathsome creatures that stealthily attach themselves to one's bare ankles or legs and proceed to suck up as much as a small thimbleful of blood. Then, puffed up like small balloons, they drop off. Often only the free flow of blood from a wound will give proof that you have been bitten by a leech. Later on, though, an itching, festering, slow-healing sore will develop to remind one to be more careful next time.

That is not the only way Mr. Leech works! These creatures will also drop down from the trees to land on the head and shoulders of the passer-by and fasten quietly onto his face and neck. So cover up your ankles and legs when in the forest looking for orchids, and keep an eye open for Mr. Leech's dive-bombing tactics!

The Irrawaddy

The great, 1,350-mile-long Irrawaddy River is a vital artery in this land. It carries Kachin State teak and bamboo and other products down to Mandalay and Rangoon. The greater part of the headwaters of this famous river are found in this state. It flows down from above Myitkyina in the north to Bhamo in the south, there to be joined by the Tapeng River from China. Because of rapids only small boats travel from Bhamo to Myitkyina at present, but from Bhamo to Mandalay and on down to Rangoon sturdy little paddle-wheel river boats thrash their way regularly.

These double-decked boats, which look like giant beetles, are especially built for operation in shallow water. On the lower decks they carry great quantities of merchandise, even an occasional car or bullock. Most of the passengers are carried on the upper deck. The larger boats can carry several hundred passengers, having first-class as well as ordinary-class accommodation. Each traveler going ordinary class usually carries a mat with him to spread out on the deck. Upon this he deposits his bed roll, and this is his berth for the trip.

In the dry season, November to April, travel even by these shallow-draught boats is often difficult, since at this time the Irrawaddy is only a shadow of its former self. In many places the river bed is a succession of sandbanks, including many under water. Of course, the deeper boat channel is marked by a line of colored sticks, but, alas! drifting sand knows no boundaries, and treacherous underwater sandbanks are continually shifting their positions to trap the unwary boat.

Let no one hastily imagine, though, that the Irrawaddy is always a shallow river, content to slumber peacefully amid its sandbanks. Let a heavy rainstorm fall in the North Kachin State or in nearby China, and almost overnight the sleeping monster awakens and begins to rise quickly out of its sandy bed. Then trees, river banks and houses are sometimes swept away and villagers flee for safety. At the town of Shwegu, some fifty miles west of Bhamo, the rushing river undermined a forty-foot-high bank, which gave way and crashed into the river, taking with it the town's courthouse!

Between Shwegu and Bhamo the river narrows and sand gives way to rock. Great lightning-blasted cliffs rise abruptly above the quiet water to stand with scarred faces like grim sentinels guarding the river. This is probably the most enchanting section throughout the entire river trip. In this same thickly wooded district tigers and wild elephants roam freely. Here, as in other isloated parts of the Kachin State, hardy souls engage in what surely must be one of the most hazardous occupations in the world, that of catching and taming wild elephants for domestic use!

Religions

Most of the Kachins originally were spirit worshipers or animists. About half of them, especially those living in the hills and isolated places, still are. The other half have been converted to nominal Christianity by Baptist pastors and Catholic priests. In most cases, though, old traditions and customs are retained and mixed in with Christendom's religious teachings.

During the past two years a small group of Jehovah's witnesses has been active here, carrying on an organized house-to-house preaching work to honor the Creator's name, Jehovah. This name, incidentally, appears many times in the Kachin Bible as "Yehowa."

Grave Problems

As in most other parts of the world, the Kachin State has its problems. One of the most serious is the widespread smoking and smuggling of opium. The government is trying hard to check this nefarious opium traffic, meting out heavy fines to smugglers, but obviously it is not an easy problem to cope with.

A more spectacular problem has been raised by Communist China, whose menacing shadow falls across the country. For years China has claimed portions of the state territory, and excursions of Red troops across the border have alarmed the inhabitants of the entire Union of Burma. A friendship treaty has been signed between Communist China and the Union of Burma and the claims of territory were satisfied, but it remains to be seen how permanent this arrangement will be.

While these problems are disturbing, the Kachins have an advantage in meeting them that millions throughout the world do not have in meeting their problems. Within moments the Kachins can get away from it all by turning to the peace and quiet of the natural beauty surrounding them.

TRANQUILIZERS are among the fastest-selling drugs in history. They are chemical compounds that generally reduce anxiety and agitation and bring about a tranquillity without putting the person to sleep. They are unlike opiates or sleeping pills in that they merely tend to make a person feel more normal, that is, they make him feel the way he wishes he could even when he does not feel his best. And, too, tranquilizers carry fewer physiological penalties than alcohol and appear to be less habit-forming than cigarettes.

Since 1953 tranquilizers have spiraled in popularity. An indication of this acceptance is revealed in their vast sales. Every second in the United States a tranquilizer prescription is filled. Over 30,000,000,000 tablets of just one brand were sold to the American people in less than two years. There are more than sixty-six brands of various types of relaxing agents now on the market. Sales have almost doubled from 1957 to 1960, from $150,000,000 to $280,000,000. More than 20,000,000 Americans have used tranquilizers.

The major use of tranquilizers is in mental hospitals. Ida Gelber, research consultant for the New York city Department of Health, states: "These drugs have real value because they relieve the patient of the severe manifestations of mental disease." Mental patients are quieter, cleaner and more co-operative as a result. The drugs are not a cure, however. Mental illness has far too many complex social and biological roots to be cured by chemicals alone.

The use of tranquilizers is not limited to patients in mental hospitals or to those with recognized mental disorders under treatment at home. A recent survey disclosed that tranquilizers are prescribed and used in every part of the United States by people living ordinary lives but suffering from anxiety, tension and emotional disorders. Normal people consume half of the total production.

What effects do tranquilizers have on a normal person? The effects vary between immense relief from mental tensions to no benefit whatever. Most users suffer from hypertension. An overworked housewife finds that she can survive the day without an outburst of tears with the help of one or two tranquilizers. The business executive discovers that he can control his temper and blood pressure with a few of the "happy pills," as they are sometimes called. Parents find that tranquilizing pills can relieve junior's hostility and calm him down.

However, the general sale's pitch is: "Why worry? Enjoy a life of bliss. Take one or two tranquilizers daily and swallow your troubles away!" But is it all that easy? Is it wise to reduce tension at every turn in one's life? What effects do tranquilizers have on the emotional performance and blood count? What do these pills do to one's nervous system? What effects do they have on alertness, mental acuity and even learning ability?

While tranquilizers have brought new hope to many previously hopeless mental

patients and have been a blessing to many others, still they do have their dangers. There is no drug wholly without side effects, and tranquilizers are no exception. Tranquilizers may be great, but are they for you? It is well to remember the old saying that "one man's meat is another man's poison." Tranquilizers do not have the same effect in all persons. Chlorpromazine (thorazine), when given to schizophrenically ill persons, helps to organize them and they perform better, but the drug disorganizes a well person. Some persons after taking tranquilizers have become so depressed that they attempted suicide. The opposite effect, one of increased excitement, is evident in others who take the same pills. In several patients the blood count has fallen dangerously, while in others the blood count is not disturbed at all. A Mayo Clinic report showed that one of the tranquilizers taken to relieve high blood pressure had a serious enough reaction on some patients to send them to the hospital for psychiatric care. The Rochester, Minnesota, clinic has admitted eighty such patients.

Tranquilizers can cause dizziness, severe nausea and vomiting, swelling of the joints, itching, jaundice, convulsions and other side effects. They can also produce the symptoms characteristic of Parkinson's disease in adults who never had a tremor before. Fortunately, most of these symptoms clear up shortly after the drugs are discontinued. A number of women have been surprised to find milk in their breasts after taking tranquilizers. Others have found themselves gaining weight. This problem, of course, can be controlled by watching the calorie intake. At least one doctor has stated that he has seen more people develop bed wetting than he has seen cured of it as a result of treatment with tranquilizers.

After studying the effects of the tranquilizing drugs in 8,200 patients suffering from anxiety, Drs. Herman A. Dickel and Henry H. Dixon of the department of psychiatry at the University of Oregon Medical School, Portland, warned that some patients "became depressed enough to commit suicide, some suffered severe toxic reactions, and many others experienced serious emotional problems."

A published report of the test states: "Of this group [8,200 patients] almost 400 developed serious reactions, including severe liver and skin disturbances, gastrointestinal upheavals, and habituation (seventy-two cases). Also in this group were two acute depressions that ended in suicide. In 1,700 cases tranquilizers seriously aggravated the mildly distressing problems for which the drugs had originally been prescribed. When these patients returned to their doctors . . . to complain of their new emotional troubles, the doctors 'misinterpreted the responses as meaning a more "deeply seated" illness,' and referred many of the patients to psychiatrists.

"In another 1,200 to 1,300 patients the tranquilizers worked as they were supposed to—they banished anxiety. But the patients in this group were not any happier than before. While the tranquilizers enabled them to stay at their jobs, they felt they no longer were doing a real day's work. In all, a full 50 percent of the 8,200 patients given tranquilizers failed to receive any genuine benefit from them."

According to Dr. Frank Orland of the University of Pennsylvania's Department of Psychiatry, "tranquilizers taken in large doses or over prolonged periods can lead to more serious mental and emotional states than the patients started out with." While various tranquilizing drugs may not be physically habit-forming, yet a person who is not mentally ill can become so dependent psychologically on them that he

feels he just has to have them rather than endure a difficult situation without the drug. An uncautious use may result in severe breakdowns for patients who grow to rely on their "magic pill" properties. It has been observed that the prolonged use of the drug may so decrease tensions for the patient that he becomes oblivious to the realities of life. He actually tranquilizes himself out of all interests, out of a job and out of the joys of life. A report from *Science News Letter* said that those who have retreated to tranquilizers are not able to handle the conflicts and tensions of life now without the drugs and that the majority of them have become valueless to themselves and to the group in which they worked.

Normal Tensions and Anxieties

People must come to realize that a certain amount of tension and anxiety is healthy, normal and good for man. They are an essential part of normal personality development. It is abnormal for a man to be unmoved under all conditions. Certainly to tranquilize oneself out of all emotion is not good. To tranquilize oneself when faced with serious problems is really defeating the mechanism that God has provided for a normal person to meet periods of peak performance. Limited tensions help people to perform better and to give that little extra that is demanded. As Dr. Robert H. Felix, director of the National Institute of Mental Health, stated: "There's no substitute for the coach's pep talk, and there's no substitute for the wet hands and the butterflies in the stomach." These inner pressures are normal, necessary and important for good work and a happy life.

There are other dangers worth reviewing. Dr. Joel Elkes of the National Institute of Mental Health, Bethesda, Maryland, stated that tranquilizers can only treat symptoms. He firmly stated that they cure nothing. In fact, they tend to "mask" symptoms that the doctor could find useful in diagnosing the patient's problem. Abolishing the symptoms does not cure the patient.

Dr. Otis R. Farley, director of the medical and surgical branch of St. Elizabeth's Hospital, Washington, D. C., reminded fellow doctors that many of these popular drugs can alter the body's ability to fight infections. Others can cause skin rash and affect the function of the adrenal glands and the entire enzyme system. He also stated that there is no specific antidote for many of the tranquilizing drugs, that many of them have proved fatal when given in seemingly small dosages. He said that by the time the doctor is aware that the dosage is fatal, there is nothing that can be done, because of there being no counteracting agent available for many of the drugs.

Effect on Car Drivers

If you take tranquilizers, study their reaction on you. You may find yourself handicapped with drowsiness, dullness and a lower mental capacity. Dr. Felix said: "We know that chlorpromazine, given to a normal person—that is, a nonmentally ill person—decreases both psychological and motor performance and it decreases it in the same way that barbiturates, such as secobarbital, do. They do not perform as well in motor tasks, such as putting pegs in the right place in a board, or on psychological tasks, such as arithmetic, and so forth. Their motor co-ordination is decreased more than their psychological co-ordination is—which gives you another thing to think about in such things as driving automobiles or working around dangerous machinery." The warning is that if tranquilizers can do away with anxieties, they can also do away with alertness and caution,

both of which are indispensable qualities for car drivers.

This does not mean that all "happy pill" consumers are potential highway hazards. Studies have shown that tranquilizers probably make better drivers out of some people and worse ones out of others. Since tranquilizers sometimes do make people drowsy, it is well to be a little more cautious than usual when driving.

Tranquilizers should not be mixed. Some drugs work together, while others work against each other. And, too, they should not be taken with alcohol. At San Francisco's Langley Porter Clinic three researchers made tests. They found that when they coupled alcohol with tranquilizers it produced bizarre effects. The less hardened drinkers went in for high jinks. Some went sound asleep, others became loud and boisterous, still others were "gay and irresponsible." The researchers said: "This finding makes it imperative for the millions of persons taking tranquilizing drugs . . . to be careful of their drinking when they are driving or around potentially dangerous machinery."

Tranquilizers for Children

How safe and effective are tranquilizers for children? Dr. Milton J. E. Senn, director of the famous Child Study Center at Yale, appealed to doctors to be more cautious in prescribing tranquilizers. Dr. Reginald S. Lourie of Children's Hospital, Washington, said there is danger even with a conservative use of tranquilizers. The drugs, he said, "may mask symptoms or cover up the true origin of the child's disturbance." Dr. Seymour Fisher, National Institutes psychologist, stated: "We really don't know enough about the long-range effect to justify indiscriminate use of tranquilizers. We know they reduce anxiety in children, but the question is—isn't some anxiety a good thing? For all we know, the drugs may reduce acuity in children and slow the learning process. In ten years, these children may be worse citizens as a result of being tranquilized. Or we may be losing the geniuses of a whole generation."

Nobody knows exactly how tranquilizers work, except that they affect the base of the brain. In children they may also affect the growth cycle, according to Dr. Walter Alvarez, former Mayo Clinic consultant. On the other hand, they may literally be a protective agent that shields the brain from stresses and strains. No one knows. Studies are being conducted to determine if tranquilizers may cause irrevocable damage to the central nervous system. It will be some time before these studies are complete and their findings released to the public.

To take tranquilizers or not to take them, what shall it be? Dr. Felix said: "For the person who is not mentally ill, I see no reason for tranquilizers, I do not think it's good." On the other hand, the United States Drug Administration called tranquilizers "very valuable when used conservatively." The conclusion appears to be this: Anyone who takes too many of them is heading for trouble. If you do not need tranquilizers, then do not take them. You are far better off without them. If you need a relaxing agent, consult a physician. Take them only with the advice and under the direction of a physician, because even in their mildest form tranquilizers are powerful pills.

COSTLY KILLING

¶ Rear Admiral Henry L. Eccles, retired, estimates that "in 54 B.C. Julius Caesar spent about 75 cents per man [enemy] killed; in 1800 Napoleon spent about $3,000; in World War I we spent about $21,000 and in World War II about $200,000."

The Secret of BLACK LAKE

By "Awake!" correspondent in Canada

"ONCE upon a time there was a lake." So could begin the story about Black Lake, for the lake is no more. Gone is an entire 500-acre lake, including its bottom. What remains is a gaping rocky pit, the average depth being 600 feet—deep enough to hide the United Nations building and wide enough to place thirty-five Great Pyramids side by side. What happened to Black Lake, Quebec?

Something was under the lake, something intensely desired by man, something this modern, home-building, automobile-driving, electricity-using era finds great need for. What? Well, imagine you were a store clerk and a customer came up and asked: "Do you have a fiber with strands a thousand times finer than nylon or wool yet at least four times stronger, a fiber that will not invite vermin or destructive microorganisms, a fiber that will remain unaffected by corrosion or even acids, a fiber that is moisture repellent besides being an outstanding insulator against heat, cold and electricity? Oh, yes, one more vital requirement: It must not burn." A difficult order, but you could fill it if you had asbestos in stock.

Asbestos—that is the secret of Black Lake's disappearance! Here is a mineral extraordinary. Here is a true mineral that can be woven into cloth. Here is the only solid rock that splits into hairlike strands. How does asbestos compare with other products as to fiber fineness? Considering fibers per inch, human hair has 630, wool 1,250, cotton 2,500 and asbestos 1,400,000.

Asbestos is a paradox of nature: It is a true mineral as dense as the rock in which it is encased; yet actually it is a mass of tiny fibers that, when separated mechanically, becomes fluffy and light as eider down. When pulled apart, it looks like wadded cotton. A French name for it, in fact, is *pierre à coton*—cotton stone.

Asbestos is not something new. The word itself (Greek *a*, "not"; *sbestos*, "extinguishable") is derived from the ancient Greek name for a fabulous stone which, if set on fire, could not be extinguished, possibly quick lime. The noncombustible character of asbestos was known to the ancients; the Romans used it to make shrouds and tablecloths, giving it the name *linum*

vivum—immortal linen. Plutarch described "the holy flames in Roman temples" and mentioned "perpetual" lamp wicks, explaining that their perpetuity was because of the asbestos.

In the thirteenth century the Venetian explorer, Marco Polo, discovered asbestos in the great Tartar Empire. He learned the method of extraction and preparation; then he gathered asbestos ore in Siberia, removed its impurities and used asbestos in a spinning process. After the time of Marco Polo, asbestos apparently went out of use; at least, little was heard of it till the seventeenth century. A Chinese merchant in 1676 put on display a handkerchief of mysterious "linum asbesti." During the time of the Russian czar Peter the Great, asbestos was discovered in the Ural Mountains, and production and manufacture began. Since then the demand for asbestos has increased, until today the demand exceeds the supply, forcing some producers of asbestos products to curtail production.

Largest Asbestos Ore Deposits

The United States is the world's largest manufacturer of asbestos products, but it produces less than 10 percent of the raw material it needs. The United States, along with many other countries, must import most of its raw asbestos. From where? Canada supplies about 75 percent of the world's needs. South of the St. Lawrence River, within a small rectangular area in the province of Quebec, about fifteen miles wide by seventy miles long, are the largest-known asbestos deposits in the world. Situated among the rolling hills in this southeastern corner of Quebec is Black Lake.

In this general area asbestos is mined. How? It is usually obtained by quarrying rather than an underground mining operation. The asbestos mine is usually an open pit, sometimes of colossal size. Asbestos veins are found in rocks called "serpentine." Serpentine rock is so named because of its mottled green appearance, resembling a serpent's skin. Visualize a train with 28,547 cars loaded with this perfectly safe cargo, and you get some idea of the amount of asbestos leaving this small area of Quebec each year.

The towering manmade hills of asbestos-mill tailings (the crushed rock wastes after the asbestos fibers have been removed) standing alongside the monstrous, open-mouth pits make one believe that world demands for this product have changed considerably from that time in 1876 when Quebec's first commercially mined asbestos, totaling only fifty tons for the whole year, practically "insulated" the world's market.

Black Lake happened to be situated between two very rich asbestos ore bodies that have already yielded much from the rocks of nature's storehouse. Pressed by the ever-growing demands for more, MORE, MORE! of the miracle mineral, and armed with new and better exploration tools, the mining interests began putting Black Lake to the test. Upon what was Black Lake sitting? No longer was the lake able to conceal its age-old secret: Under Black Lake was a mammoth asbestos deposit.

Black Lake's Eviction

By 1948 asbestos enthusiasts were pressing for Black Lake's eviction. But how? The entrance to this deposit was obstructed not only by a fifty-five-billion-gallon-capacity lake, but also by a messy lake bottom made up of depths of alluvial silt, clay, sand and boulders. Some twenty-seven million cubic yards of lake bottom would have to be removed. The Becancour River, running in and out of the lake, would have to be diverted into new channels. Four dams would be necessary. A highway would have to be relocated. All this to get at a supply

of a mineral often classed as an insignificant freak of nature up till the latter part of the last century!

Rather than drain the lake and then remove the lake bottom, it was decided that the more economical way would be to remove both the water and the overburden together by means of a specially designed dredge.

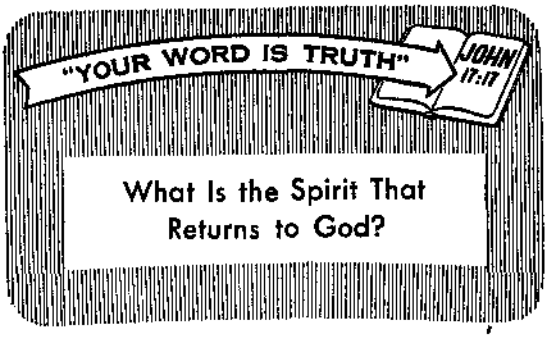
Dredging operations, which began several years back, centered around a 200-ton dredge (actually a mud pump) dubbed "Fleur-de-lis" (French for "flower of the lily"). It is electrically powered and has a seventy-five-foot cutter and suction ladder. Like an anteater's snout, this piece roots through the overburden covering the ore body. The lake bottom is dislodged by a cutter with alloy steel teeth. A ten-foot pump, driven by a 6,000 horsepower motor, sucks it up. A jaw crusher in the suction line, operating completely under water, smashes large boulders into pieces small enough to be drawn through the pump and discharge line; rocks as large as eighteen inches in diameter will freely pass.

It was a black day for Black Lake's future when the Fleur-de-lis began "sucking" operations. Through a thirty-two-inch discharge pipeline six miles long, the mud and water were pumped away from the lake. The dredge pump, with a capacity of 40,000 gallons per minute, can also be used to pump water through a twelve-inch diameter nozzle, throwing a powerful stream up on the slopes of the lake basin. Soft clays and other material are washed into the lake in this operation, called monitoring. With monitoring, material that otherwise would be difficult to haul away mechanically can be easily removed hydraulically by dredging. So powerful is the Fleur-de-lis that, with its snout, it can cut through and remove an underwater bank 250 feet by 30 feet by 8 feet in about 40 to 60 minutes.

The open-pit mine that resulted from this dredging has opened the way to a supply store that has reserves estimated at 42,000,000 tons. Each ton will yield about 140 pounds of milled asbestos fiber.

Separating fibers from the ore is no easy job. Large trucks carry the ore, which has *been freed from the ore belt by blasting*, to the mill. After going through a series of crushers and driers, the ore is finally conveyed to the fiberizing machines. These are designed to separate the asbestos fibers from its parent rock ore without shortening the fiber lengths. Passing along from these machines, the separated fibers are bounced along together with the wastes (tailings) over agitating shaker screens. Along the way, immediately overhead, are huge "vacuum cleaner" units that pick up the asbestos fibers for further cleaning, sorting and grading. A nine-million-dollar mill capable of handling 5,000 tons of ore a day stands on the site of the Black Lake deposit, the total venture costing $36,000,000.

So from the rocks comes this almost magic mineral, one that can be woven into cloth, one that seems to have an infinite variety of uses. Although asbestos decomposes at very high temperatures, it does not burn. No wonder it is used in hot plates, ironingboard covers, protective pads, brake linings, fireproof draperies and curtains, firemen's clothing, caps, gloves, aprons, overalls, leggings and shoes for workers in many hazardous occupations, gaskets, roof shingles, radiator coverings, coverings for pipes and furnaces, mattresses and wallpaper. It even finds its way into jet engines. Nothing else is like asbestos —the secret of Black Lake's disappearance.



AT Ecclesiastes 12:7 we read: "Then the dust returns to the earth just as it happened to be and the spirit itself returns to the true God who gave it."

This text is used by many to support the teaching that souls survive the death of the body and go to heaven when they die. Says Clarke's *Bible Commentary:* "Here the wise man makes a most evident distinction between the body and soul." *The Bible Commentary* (Anglican) states: "The doctrine of life after death is implied here." Scott's *Bible Commentary* reads: "Then the body returns to its dust, and the soul to God the Creator, to be fixed in a state of happiness or misery, according to the things done in this life." Certain Jewish commentators express similar thoughts.

However, Msgr. Knox's translation has a footnote on Ecclesiastes 12:7, stating: "or perhaps, 'the breath.' " And *The Interpreter's Bible* comments: "The spirit is the breath of life which goes back to the source from which it came. (cf. Ps. 104: 29; Job 34:14, 15) Koheleth does not mean that man's personality continues to exist."

Which is the correct understanding of this text? Which harmonizes with the rest of the Scriptures? Which is in harmony with the context?

In the first place, let us note that this spirit that returns to God cannot be the soul because God's Word clearly distinguishes or differentiates between the soul (*nephesh,* Hebrew; *psyche,* Greek) and the spirit (*ruahh,* Hebrew; *pneuma,* Greek). Thus we read at Genesis 2:7 that "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath [*ruahh,* spirit] of life, and the man came to be a living soul [*nephesh*]."

When God formed man out of the dust of the ground, the lifeless form was not a soul, neither was the breath or spirit of life that God infused into that form a soul, but, rather, God combined the two to produce a living soul. To illustrate: Just as blue is not green, neither is yellow green, yet one could not have green without both blue and yellow; so the body is not the soul, the breath of life is not the soul, but the two together constitute a living soul. After it has once lived and died, it can be spoken of as a "deceased soul." "The soul that is sinning—it itself will die." That is, it ceases to exist because its breath of life has been separated from the body.—Lev. 21:1; Ezek. 18:4.

Clearly distinguishing between soul and spirit are the following words of the apostle Paul: "The word of God is alive and exerts power and . . . pierces even to the dividing of the soul *and* spirit." "May the spirit *and* soul and body of you brothers be preserved blameless."—Heb. 4:12; 1 Thess. 5:23.

Thus we clearly see what the soul is, the creature, the individual, the personality or the "human being," as it is often called. As to what the fleshly body is, that likewise is clear. It is that which decays and returns to the dust from which it originally was taken, in that it subsisted on food that, either directly or indirectly, came from the ground in the first place. But what about this other factor, this "spirit itself," that returns to God, the breath of life infused into Adam, and why is it said to go back to God?

In spite of what Bible commentators

may have to say on the subject, it certainly could not be the soul, the sentient, *breathing* creature, for that, as we have seen, is the result of combining this spirit of life with the body. This spirit of life, however, is no mere breath, wind or air. Rather, it is the *active life force,* the "life principle," as it is sometimes called. It emanates from Jehovah God, for with him "is the source of life."—Ps. 36:9.

Thus we read that at the time of the Flood the waters prevailed to the covering of the mountains, and "all in whose nostrils was the breath of the *spirit of life* of all that were on the dry ground died." Or "everything in which the breath of the *force of life* was active." Similarly the apostle John tells of having seen two witnesses into whom "*spirit of life* from God entered" after having been dead for three and a half days.—Gen. 7:22, *Roth;* Rev. 11:11.

The identical thought is expressed at Psalm 104:29, 30: "If you conceal your face, they get terrified. If you take away their spirit [*ruahh*], they expire and back to their dust they go. If you send forth your spirit, they are created," as was Adam. Also at Job 34:14, 15 the same is made clear: "If he [God] sets his heart upon anyone, if that one's spirit and breath he gathers to himself, all flesh will expire together and earthling man himself will return to the very dust."

Thus we see that Genesis 2:7 states the converse of Ecclesiastes 12:7. At Genesis 2:7 we see how life as a soul began, with God combining the form made of dust with the spirit of life. At Ecclesiastes 12:7 we see the end of the living soul by reason of the "spirit itself" being separated from the form made of dust. This is termed "spirit" in the Scriptures because it has two distinguishing characteristics of breath or wind: invisibility and power.

But why should it be stated that this spirit or active life force returns to God? Certainly the breath or air one has breathed no more goes back to God than does one's dust. True, but the life force does. How? In what sense? It goes back to God in that both the power and the mental ability or skill to cause the soul to live again reside exclusively with Jehovah God. This miraculous power he alone *has, although in times past he has seen fit* to bestow it on certain of his servants so that they could raise persons from the dead. By means of it Jesus Christ will call forth all those in the memorial tombs. To illustrate again: It would be just as if a very complicated machine were to break down and no one could repair it, rebuild it or get it to run again except the original designer or inventor.—John 5:28, 29.

Men are feverishly trying to produce this active life force themselves or to discover it so as to imitate it and boast themselves against God. But they will not succeed, for when man dies it goes back to God. This *fact has obliged them to recognize* the law of biogenesis: "Living organisms can be generated only by pre-existing living organisms or parents."

Thus we see that the spirit that returns to God is not the soul, not the conscious existence, but is God's active life force over which he alone has control. This is further apparent from the context of Ecclesiastes 12:7, which deals with the aging and dying of a human creature. And, finally, if man's destiny were fixed at death, why a resurrection?

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- Is Body Build a Clue to Personality?
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- Take Good Care of That Watch.

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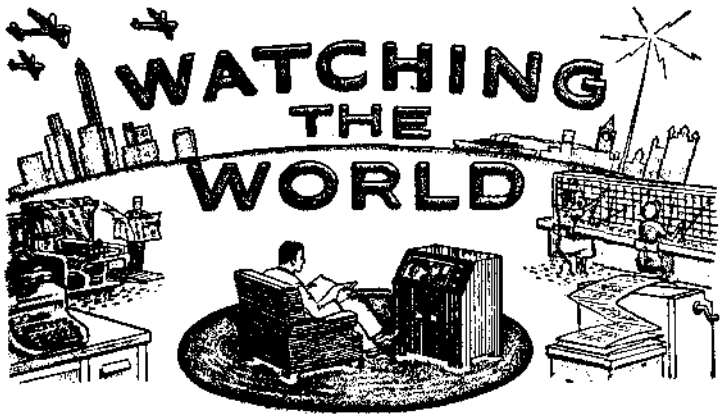

Kennedy, U.S. President-Elect

◈ On November 8 forty-three-year-old Senator John F. Kennedy of Massachusetts became the youngest man in the history of America to be elected to the high office of the presidency. He won the 1960 presidential election from Vice-President Richard Nixon by an almost even popular vote and by a 300-223 electoral tally.

Rocket Might and Peace Talk

◈ Moscow's Red Square was a scene of parades, rockets and industrial might November 7, the day marking the forty-third anniversary of the Bolshevik Revolution. A few hours before the festivities got under way in the heart of the capital city, Premier Khrushchev declared that "peace is inevitable. We are working toward communism but war will not help us reach our goal—it will spoil it," he said. "We shall win only through the minds of men."

Soviet's New Ruble

◈ Beginning January 1, the Soviet Union announced that it will issue a new ruble. Its value will be ninety kopecks to a United States dollar. The present official exchange rate is four rubles to a dollar; a special tourist rate is ten rubles to the dollar. Observers state that the Soviet Union is out to make the new ruble appear more valuable than the U.S. dollar on the world money markets. The pure gold content of the new ruble is placed at 0.987412 grams.

Mayor Bows to Church Ruling

◈ Mayor G. E. Cooper of Warrington, England, refused to attend an anniversary service of the dedication of a war memorial held at an Anglican church, because he is a Roman Catholic, acting in accordance with the ruling of his church. A church spokesman stated that the mayor would have committed "a religious offence" had he attended the services. "By not attending himself," the spokesman added, "the mayor was able to preserve his own conscience."

A New Era in Warfare

◈ The $110,000,000 submarine George Washington, armed with sixteen Polaris missiles, began a patrol of the high seas on November 15. President Eisenhower stated: "The George Washington and her following sister ships possess a power and relative invulnerability which will make suicidal any attempt by an aggressor to attack the free world by surprise." And U.S. Secretary of Defense Thomas S. Gates said: "The sailing of the George Washington . . . opens a new era in naval warfare and greatly enhances the over-all capabilities of [U.S.] armed forces."

Peace Seen Danger to U.S.

◈ President and chairman of American Fidelity and Casualty Company, T. Coleman Andrews, said: "The greatest threat that faces America today is the chance that Russia's Nikita Khrushchev may come forward with a genuine peace proposal that cannot be refused." The prominent industrialist declared that that would throw the U.S. into an industrial tailspin and would result in the greatest depression America has ever known, because the U.S. arms industry, coupled with foreign aid, is responsible each year for $50,000,000,000 in purchasing power.

Solar Explosions

◈ On November 12 observers near Alamogordo, New Mexico, spotted a gas explosion on the sun, the third such flare this year. Even though the explosion was some 93,000,000 miles from the earth, solar radiation disrupted radio communications around the world. One source reported "a 50 percent increase in cosmic-ray density since the large solar flare." The aurora borealis or northern lights flashed red, orange and green across the northern sky and could be seen as far south as Miami, Florida.

World Food Production Up

◈ The food production of the world has slowed in 1959-60, according to the United Nations Food and Agricultural Organization, yet it is slightly ahead of the estimated population growth of 1.6 percent. Preliminary estimates show that the food rise over 1958-59 was about 2 percent. Rice trade this year shows indications of

reaching a volume at least equal to that of 1959, which was 5,700,000 tons, and it may even surpass it by as much as 200,000 tons.

Lung Cancer—Air Pollution

◈ "The rate at which the incidence of lung cancer has been increasing is frightening," said Dr. P. J. Lawther, director of the Medical Research Council, at the annual conference of public health inspectors at Scarborough, England. Dr. Lawther stated: "There are two reasons for suspecting that air pollution plays a part in this appalling story. Lung cancer is commoner in towns than in rural areas. And town smoke contains many substances which can cause cancer in experimental animals." He also pointed an accusing finger at cigarettes, saying: "To ignore the likelihood of the relationship between cigarettes and lung cancer being causal would be gross folly."

Growing Richer

◈ According to the Treasury's Central Statistical office, there are three times as many rich men in Great Britain now as there were two years ago. "In 1958, 900 people were left with £6,000 a year—or more—after tax. Last year there were 3,000." The report also revealed that the British are spending more on food and less on drink than they did ten years ago.

Catholic Plans for Formosa

◈ A big drive is under way to make Formosa a stronghold of Catholic education, influence and practice in the Far East. Chinese Archbishop Paul Yu-pin, 59, expects to have 12,000 students enrolled at the University by 1965. The Catholic population of Formosa has reportedly grown "from 5,000 to 200,000."

Beer and Women

◈ No doubt, soon advertisers will be saying, "Remember how bitter beers used to taste? Some beers still do." A pamphlet published by the Conservative Political Center in London complained that beer in Great Britain is not what it used to be and women are being blamed for the change. Beers are said to be less bitter but more brilliant and sparkling. Assertedly this latter feature was added so that beer would appeal to the women. Although some beers have increased their strength since World War II, still, on the average, the strength of beers is now about 25 percent less than what it was sixty years ago. Indications are that people are becoming more moderate in their beer-drinking habits. Annual beer consumption has dropped to twelve standard gallons a person in 1959 from thirty-three in 1875.

Your future . . .

and that of your child

Security is the dream of all homemakers. What would you not give to assure your future and that of your family? There is a way and it is free! God's purpose is to restore the paradise of Eden lost for us by our first parents. You can find a secure place there. Learn how it will come in our generation! Read:

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WATCHING THE WORLD

(This section appears in each issue)

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